DICTIONARY

OF

LATIN SYNONYMES,

FOR THE USE OF

SCHOOLS AND PRIVATE STUDENTS,

WITH A COMPLETE INDEX.

By LEWIS RAMSHORN.

FROM THE GERMAN,

By FRANCIS LIEBER.

BOSTON,

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MDCCCXXXIX.

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PREFACE OF THE TRANSLATOR.

The author of the present work published, a few years ago, a book, the whole title of which I will here give in translation, because it indicates some of its important features. It is, "Latin Synonymics, upon the Basis of Gardin-Dumesnil's *Synonymes Latins*, recast and augmented, by L. Ramshorn; as a new Edition of the Universal Latin Synonymes of Ernesti." The names of Ernesti and Gardin-Dumesnil, the latter of whom published the first edition of his Synonymes in 1777, are well known to all acquainted with the modern history of philology. Upon the works of these two scholars, then, Dr. Ramshorn, a distinguished philologer and practical teacher in Germany, has built his own, adding from the rich treasures of the science of languages, so abundant in his country. Comparative philology and etymologic knowledge, now zealously and successfully cultivated in Germany, form a science which exhibits to us order, organic connexion, depth of meaning, and progressive developement, where before disorder, disjointedness, caprice, or a barbarous want of perception seemed to exist, in so great and vast a sphere, embrac-

ing many tribes and generations, that the scholar who enters deeper and deeper into this comprehensive system, extending over Asia and Europe, ancient and modern, feels as we may imagine one to feel, who beholds the firmament for the first time after being informed, that all its glittering hosts move in order, and according to the wisest principles. Neither the present cultivation of this branch of philologic knowledge, nor that of any other, appertaining to the study of antiquity, has been without its due influence in the composition of the abovementioned work, which makes it, in my opinion, a production of singular merit. My friends agreed with me, that an abridgment, adapted to our schools and colleges, would supply a want which has long been felt by those who instruct in Latin. So soon, therefore, as I became acquainted with the fact, that Dr. Ramshorn himself had prepared a "school edition" of his work, I resolved to translate it into English. I have done so, and feel convinced, provided I have performed my task with any degree of success, that few works can be offered to all who study or promote the study of antiquity, more welcome than this. Had I not felt convinced of this fact, I should not have undertaken it; for translating is an irksome occupation, and I will frankly own, that, occupied as my mind was, at the same time, with labors far more congenial, I was once well nigh giving up my purpose. I remembered, however, what Cicero says of Brutus: "Quidquid vult, valde vult;" and resolved, in my limited sphere, not to remain behind the Roman. If, therefore, the reader is of a peculiarly charitable disposition, the

merit of patience is all I claim, or can possibly claim, at his hands.

In a few instances, where it was impossible to express the precise shade of meaning, conveyed by the Latin term, by a corresponding English word, or even by a paraphrase, I have given a German or French word, if these languages furnished an exact counter-term; but, as I have in no case done so without trying, to the best of my ability, to approach as near as possible to the sense of the Latin by English words, I hope I shall not be blamed by the critic. My own additions, chiefly relating to the English idiom, are so few, that, successful or not, they cannot be considered as in any degree affecting the merits of the work. Clearness, that is, the most exact expression of the peculiar shade of meaning of the Latin term, has been my chief aim; I have freely made use, therefore, of English terms, not frequently employed, of a colloquial character, or, in some cases, of a bold formation, or of sentences which cannot be considered as elegant, so that I obtained my main object, that is, the nearest possible approximation to the precise Latin meaning.

That part at the beginning of this work, which treats of Latin Terminations, will be considered by many as containing now and then views too bold or fanciful. Still I did by no means feel authorized to omit it, partly on account of its own merit, which will be more available however for the teacher than the pupil; partly because the author refers to it in the main body of the work. The Index, unfortunately wanting in many dictionaries of modern synonymes, will be found a very convenient addition.

Synonyme is a term which denotes various relations between words. Some synonymes stand in the relation of genus and species to each other, so that the specific idea of the one is contained in the generic idea of the other. Of these Aristotle speaks in his Categories; others are more accurate terms, furnished by advancing intercourse, science or art, or any other knowledge or skill, for expressions used less definitely in common life; others designate notions related only to one another, or which have branched out from different roots, yet arrive at nearly the same point, carrying along with them, however, some modification of the idea, adhering to them from the original root; others mean actually the same, yet differ in form; which form still imparts a difference to them, in specific cases, under the hand of a skilful writer; for instance, a difference of elegance. *Annual* and *yearly* mean exactly the same, I believe; but a writer of nice feeling will prefer the one or the other, according to the circumstance, whether the general character of his writing makes the more positive Saxon, or the more technical Latin element in our idiom preferable at the time. So do the words *besieging* and *beleaguering* mean exactly one and the same thing. Similarly related words are met with in Latin; the one of old Latin stock, the other of later introduction from the Greek. Some synonymes become such simply because exactly the same thing is designated in one part of a country by one term, in another by a different one. But there are few instances, indeed, in which a word has been adopted by the general language of the cultivated, and has not soon received,

or rather formed for itself, a peculiar shade of meaning of its own. Still it ought to be remembered, that there are actually words which differ simply as to form or sound, and by which the scholar is strangely misled, if he starts with the axiom, that there are no two words meaning exactly the same thing, in the same language, — an error, it seems, which may be perceived in far the greater number of works on synonymes. That there are equivalent words may be seen at once, if we remember, that some Latin words end both in *is* and *us*, without a shadow of difference in meaning.

The reader will find, that the author has in several instances grouped together terms which denote actions or things different in themselves, yet belonging to one another ; at other times, words which etymologically differ but little, and yet designate entirely different and frequently opposite things. I believe the scholar will thank him for what, in a work on synonymes of the author's vernacular tongue, would appear as a transgression of the strict limits, drawn by the term synonyme.

As to the quotations I have only to remark, that in many cases in which the explanation given is entirely sufficient to show the exact force of the Latin, the quotation exhibits the same term in a slightly different or figurative meaning, and, secondly, that the name only of the author from whom the quotations are taken, has been cited, for the sake of brevity. The larger work mentioned at the beginning of this preface, contains the entire citations, so that the reader may rest assured, that the respective quotation is to be found in the author cited.

To my young readers, who will not fail to try their juvenile wit upon the author's peculiar name, I wish to remark, that there are no better means of making ourselves perfectly acquainted with a foreign language, and acquiring a thorough knowledge of our own, than a careful study of those clusters of words by which a number of related ideas, a family of notions, is successfully expressed, in a foreign tongue, yet differently from the mode which our own idiom pursues; in the same manner as there is no better way of discerning and thoroughly understanding our own advantages or deficiencies, individual or national, than by a candid comparison of ourselves with others, be this by travelling into other regions and nations of our own times, or into other ages by studying history.

Columbia, S. C., December, 1838.

LATIN TERMINATIONS.

§ 1. A word receives a specific meaning by its termination or terminal form; and becomes, through it, a part of speech. This terminal form, the inflective part in nouns and verbs, is added to the last sound of the root either immediately, or mediately through a short connecting vowel; *i*, more rarely *u*, e. g. *car-o*, *urb-s; len-ĭter*, *serv-ĭtus*, *doc-ŭmentum*, also *pi-ĕtas;* or to the characteristic vowel of another form; *manus*, *manŭ-brium; salus*, *salŭ-ber.*

§ 2. The root of a word consists generally of a short syllable, ending with a consonant; of many Latin words, however, it is lost, if it has not been preserved in other ancient languages. That word in which it is preserved with the least addition, and in its original meaning, is called the *primitivum* or original word; the other words derived from these are called *derivata*, if they are words formed by a change of form and not by entire composition. These *derivata* may be *denominativa*, *pronominalia*, *numeralia*, *verbalia*, and *adverbialia.* The signification of the *primitivum* is the base of that of all derivations, but it is greatly modified by the various forms.

§ 3. The oldest nominal forms contain the personal pronouns; the others the declensions:

a. The third declension is the oldest on account of the generality of its forms; for, through them, it designates only existence and its modifications, and contains most original words; the monosyllabic almost exclusively.

b. The first and second distinguish clearly subject and quality, person and thing, and the *genera.*

c. The fourth declension designates permanent conditions, as such, and in some, inanimate objects, e. g. *acus*, *arcus*, *cornu.*

d. The fifth contains only denominations of essential properties, hence only feminine nouns. This is also the reason why it had, at an early period, many words in common with the third and first declensions, as *quies*, *quiei*, *quie; plebes*, *plebei*, and the long Ablative terminations *famē*, *molē*, *tabē;* farther, *materies* and *materia*, &c.

§ 4. In the third declension there are, besides, the monosyllabic radical words without form, as *lac*, *sol*, *ren*, *lar*, *cor*, *fur*.

A. *Substantive Forms.*

I. 1. *S*, the general form designating *existence*,

a. attached to the last radical sound, or fused with it: *su s*, *urb s ; ma s*, *lau s*, *mor s*, *pax*, *grex*, *nix*.

b. with a vowel in *nub es*, *qui es ; nav is*, *lap is ; hon os*, *cust os ; lep us*, *pal us*.

2. *tas*, Gen. *tātis*, designates quality; *tus*, Gen. *tūtis*, property. *Juventas* is youth distinguishable by early years, delicacy, and blooming beauty; *juventus*, youth in its vigor and strength, opp. *senectus; juventa*, the whole age, period of youth. *Senectus*, old age as condition of decreasing powers, but also venerable on account of greater experience; *senecta*, old age as the last period of man's life; *senium*, old age with its complaints and burdens, oppressive age. *Veritas*, truth as quality; *verum*, as the True itself.

II. *O*, as active form, designates in,

1. *o*, Gen. *ĭnis*, fem. a thing which effects that which is designated by the original word: *Adspergo*, the liquid which bespatters something, makes wet.

o, Gen. *ōnis*, masc. a subject, distinguishing itself by that which is expressed by the original word: *Capito*, *naso*, one who has a large head, long nose; *opilio* (*ovis*, *ovilis*), shepherd; the numeral nouns: *unio* (the one-hood, if I were to make a word, not one-ness, which is *unitas*), a unit, *ternio*, a Three; the diminutives: *pusio* (*pusus*), a puny little boy, *pumilio* (*pumilus*), a little dwarf, *senĕcio* (*senex*), an elderly man, *homuncio* (*homo*), a little man (*manni-kin*).

2. *io*, Gen. *ōnis*, fem. intransitive activity, action without transitive effect upon something else; *communio*, communion, as equal participation of several individuals in one

thing; *communitas*, community, as quality of that which *is* common among them. *Obsidio*, siege, active, on the side of the besiegers; *obsessio*, passive, on the side of the besieged, the being besieged; *obsidium*, the besieging of itself: *Dolabella primo sui incessu solvit obsidium.* Tac. *Colluvio* (*luere*, *lavare*, belongs to *fluere*, *pluere*, the same root in our *lie*), the conflux of all sorts of drains; *colluvies*, these drains themselves, drainage.

3. *tio*, *sio*, Gen. *ōnis*, fem. a supinal form, activity with regard to an object or a suffering, passive subject. *Legio*, selection, *lectio* (*legere*, *lectum*), the reading, perusal, the act of reading, inasmuch as it is performed with a book. *Motio*, motion, which stirs a body; *motus*, see § 3, *c.* motion, as the state in which a body happens to be. *Largitio*, a liberal present, or rather presenting, as action; *largitas*, abundance of gifts. *Dignitas*, dignity. *Temperies*, § 3, *d.* the just property of a mixture with reference to the relation between its ingredients; the moderate condition of weather; *temperatio*, the proper mixture of several ingredients into one mass, the observing of proper measure in a thing. *Offensio* (*offendere*), the knocking against, e. g. *pedis*, and the offence, which some one takes; hence the cause which produces it, insult, and angry feeling, attracted from another upon us by our offending him; *offensa*, the unpleasurable feeling, arising out of what is offensive, the offence as active, the insult we offer, we are guilty of. *Visio*, the seeing, the looking at, the sight as action; *visus*, the seeing as condition, that is, the not being blind but being seeing, sense of sight; *visum*, that which is seen, vision in dream.

4. ¯*do*, Gen. *dĭnis*, fem. with preceding long vowel (ē, ī, ū), a condition, which represents that which is designated by the original word, as phenomenon, i. e. as something appearing: *Nigrēdo* (*niger*), the condition which makes, e. g. hair, look raven-black; *formīdo* (*forma*), the scarecrow; *testūdo*, that which has the quality of a *testu* (an earthen, arched cover of a vessel).

5. *tūdo*, Gen. *dĭnis*, fem. as supinal form, a property, which represents that which is designated by the original word as existing, condition or state: *Dulcedo*, sweetness, affecting the organs of taste, e. g. *mellis*, *vini*; *dulcitudo*, as the property of the sweet itself: *Gustatus dulcitudine præter ceteros sensus commovetur.* Cic. *Asperitas*, roughness, unevenness as quality; *aspredo*, as property, which makes the

touching person feel it; *asperitudo*, *aspritudo*, as condition of that which is rough, e. g. *calculi*. *Servĭtus*, the situation of a slave, slavery; *servitudo*, the condition of this state, inasmuch as it is connected with disgrace, oppression, hard labor; *servitium*, slave-service, slave-labor, also, collectively, slaves.

6. —*go*, Gen. *gĭnis*, fem. with preceding long vowel (*ā*, *ī*, *ū*), represents the idea expressed by the original word as property *in concreto*: *Vertīgo* (*vertere*), giddiness; *lanūgo* (*lana*), the first wool-like hair of the beard. *Salsūgo*, *salsilāgo*, a salt substance; *salsēdo*, the salt taste of a substance; *salsitudo*, the permanent salt property of a thing.

III. *OR* as passive form:

1. *or*, Gen. *ŏris*, masc. designates a state, which is effected in the abstract: *Clamor* (*clamare*), the screaming. *Albedo* (*albus*), the white property of a thing striking the eye; *albugo*, the white which adheres, generates somewhere, e. g. in the eye; *albor*, the white of the egg, used by later writers fŏr *album* or *albumen ovi*. *Amāror*, the bitter taste, which is produced by something bitter; *amaritas*, bitterness as quality; *amaritudo*, as natural property. *Stupor*, the astounding, the state of mental stagnation, also as transitory; *stupiditas* (*stupidas*), want of feeling, of sensitiveness as remaining quality.

2. *tor*, *sor*, Gen. *ŏris*, mas.—*trix*, Gen. *trīcis*, fem. supinal form, the effected state, *in concreto*, i. e. a person, by whom that which is indicated by the original word, has been performed or is still performing: *Victor* (*vincere*, *victum*), the victor, *victrix*, the female victor; *funditor* (*funda*), the slinger; *olitor* (*olus*), the kitchen gardener. *Aleo* (*alea*), the dice-player, as gamester; *aleator*, one who makes a profession of playing dice.

B. *Adjective Forms.*

§ 5. An adjective denominates a quality as a mark peculiar to such objects as are distinguishable by the same from others. If the adjective is only applicable to quite a specific class of objects, or sufficient to designate the peculiar notion which expresses the object, without other aid, it may stand in the place of a substantive, and of this kind are all substantives of the first and second declension. The adjectives have either the adjective form proper, which indicate marks of

distinction taken from qualities, or participial forms, which indicate marks taken from conditions, modes of being. Those of the third declension have existence for their fundamental notion.

IV. *S.*

1. *s*, designating simply the existence as quality, terminates the adjective of the third declension, either directly added to the original word, e. g. *princeps*, *reses* (*sedere*), *præpes* (*petere*), forward, in advance in the flight, or with *is*, as in *lenis*. In the others *r* changes with *s*, as in *veter*, more commonly *vetus;* or the termination is abbreviated, as in *vigil*, *præsul* (*præ-esse*, for *præ-sŭlis*, X, 1.), he who is in advance, at the head, the superintendent, or director, and thus *consul*, *exsul;* *oscen*, *tibīcen* (*canere*). The *denominativa* are likewise subject to this rule, e. g. *illunis* (*luna*), *extorris* (*terra*), *rebellis* (*bellum*), *exsomnis* (*somnus*), and in *bicolor*, *affinis*, *exspes*, *seminex*, *pernox*, in which the adjective signification is effected by mere composition.

2. *us*, *a*, *um*, signifying properties, inasmuch as they are peculiar to objects, is the fundamental form of adjectives of the first and second declension; thus *verus*, *vivus* (*vivere*), *veridĭcus* (*dicere*), *naufrăgus* (*frangere*), *honorus* (*honos*), honorable; *superus* (*super*), being above, in an upper situation; *nuperus* (*nuper*) late, new; furthermore, *commodus*, *consŏnus*, and, with changing form, *inermis* and *inermus*.

With substantives designates

a. *us*, objects of the male sex, according to their nature, and with prominent masculine qualities, e. g. *gallus*, *nervus*, *ventus*; abbreviated is *vir*.

b. *a*, objects of the female sex and distinguished by feminine qualities; hence also *abstracta*: *Vacca*, *lana*, *pluma;* *via*, *cura*.

c. *um*, objects taken as things, and designations taken in general: *Ovum*, *aurum*, *pomum*, *vadum* (*vadere*), a ford. *Sībilus sc. sonus*, is the hissing sound; *sibilum*, the hissing.

*] With some specific denominations the gender of the notion of the genus is imagined, e. g. names of trees and plants, as *alnus*, *cerăsus*, fem. scil. *arbor;* *hyssōpus*, *papȳrus*, *sc. herba;* or the action, as with the *verbalia* of the third conjugation: *scriba* (*scribĕre*), masc. the scribe, *indigĕna* (*indu*—*gignere*), masc. and fem. the native; and also from other reasons.

3. *eus*, *ius*, *uus*, *a*, *um:*

eus, *a*, *um*, consisting of a substance, being similar to it: *Aureus*, golden, like gold; *niveus* (*nix*), of snow, snow-white. —*ēus*, with long penultima, terminates adjectives formed of nouns proper: *Verrēa*, *Marcellēa sc. sacra*, feasts consecrated to Verres, &c.

ius, *a*, *um*, originating from something taken as subject: *Regius*, royal, originating from the king, peculiar to him, fit, proper for him; *patrius*, *pluvius* (*pluere*), *anxius* (*angere*).

uus, *a*, *um*, mostly with *verbalia*, signifies temporary continuance of a condition of indefinite genus: *Circumfluus* (*fluere*), that which flows around, and that which is surrounded by the flowing substance, e. g. *amnis*, *insulā; cæduus* (*cædere*), that which from time to time is cut down, e. g. *silva; occiduus* (*occidere*), that which approaches closer and closer to its end, downfall: *Homo labitur occiduæ per iter declive senectæ.* Ovid. *occidens*, going down, being in the act of going down: *Redibamus sole jam fere occiduo*, when the sun was setting; *sole occidente*, at sunset; *occidentalis*, situated toward sunset, west.

Substantiva: a. Calceus (*calx*), *laqueus* (*lacere* in *allicere*); *modius* (*modus*), the bushel as measure of grain, *genius* (*gignere*); *patruus*, *carduus* (*carĕre*, carding), card, thistle.

b. Caprea (*caper*, *capra*), the chamois, the deer; *cavus*, hollow and a mouse-hole; *cavum*, a cave; *cavea*, 186, the hive, cage; *reliqua*, 883, the rest of debts, *reliquiæ*, remains, relics. An adjective proper is *laurea* (*laurus*), *sc. arbor*, *frons*, *corona*, the laurel tree, twig, wreath. *Furia* (*furere*), the fury as passion, *furor*, as effect of this passion; *ferocia* (*ferox*), courageousness, also spite, temerity of itself, *ferocitas*, as quality. *Noctua* (*nox*), the night owl; *stătua* (*sistere*, *stătum*), the statue (standing image).

c. Biennium, *triennium* (*annus*), a period of two, three years. *Līnum*, the flax; *linea*, a line, both as cord and from it line in math.; *linteus*, linen, adj.; *linteum*, linen cloth, a linen cloth; *incendium* (*incendere*), conflagration; *incensio*, the lighting, igniting; *remigium* (*remex* from *remus*), the oar apparatus, the oars and their movement; also collectively for the oarsmen; *remigatio*, the paddling with oars, as action. *Pascuum* (*pascere*), pasture, place where cattle may obtain food; *pastio*, inas-

much as the place gives the food; *pastus*, where the cattle are fed.

4. *vus*, *va*, *vum*, is the termination *us* after an *r*: *Curvus*, bent; *torvus*, *protervus* (*pro-terere*), trampling down before one, that is, contemning everything, bold, impudent.

īvus, belonging to a distinct kind of enduring condition or state: *Æstivus*, (*æstas*), that which continues in summer, e. g. *mensis*, *avis*, *castra*, a summer-month, summer-bird, summer-camp. *Cadivus* (*cadere*), e. g. *poma cadiva separare; deciduus*, that which from time to time falls of itself: *elephanti dentes decidui.* Plin. *Nocivus* (*nocere*), that which has the quality of injuring, of the kind of those things which cause injury: *Millepeda pecori nociva.* Plin. *nocuus*, injurious, active, that which always causes injury, always tends to do it; more common *noxius*, passive, by which we may be injured: *Spinâ nocuus non Gobius* (*piscis*) *ullâ.* Ovid. *Magistratus noxium civem coërceto.* Cic. More frequent in the supinal form: *Captivus*, being in the condition of captivity, but *captus*, he who has been caught, taken prisoner; *sativus* (*serere*), in the condition of being sown, planted: *planta sativa*, a plant for planting, *tempora sativa*, sowing seasons; *stativus*, standing, of permanent standing: *castra stativa; statarius*, acting while standing: *miles statarius*, who fights firmly standing.

Substantiva: a. Acervus.—*b. Oliva* and *olea*, *sc. arbor*, the olive tree; *sc. bacca*, the olive (fruit).—*c. Olivum*, *oleum*, oil; *arvum* (*arare*), the field for husbandry; *lixivium* (*lix*), the lie (used for making soap).

V. *X*,—*CUS*, *CA*, *CUM*, belonging to that which is designated by the original word according to its *kind;* the German *ig*, *isch;* the English *ish*, *y;* the Greek *ικός*.

1. *x*, Gen. *ĭcis*, is only verbal form, sometimes with active, sometimes with passive meaning: *Fœnisex* (*fœnum*—*secare*), the hay-cutter, mower; *resex*, that which has been cut or is cutting; *simplex*, *duplex* (*semel*, *duo*—*plicare*), one-*fold*, two-*fold; præcox*, *cŏcis* (*coquere*), 670, (too early done, ripe); *trux*, *ŭcis*, 122.

cus, *ca*, *cum: Civicus*, civic (*burgherish*); *corona*, civic crown; *jura civica*, citizens' rights, rights which refer to single citizens; *civilia*, the rights, laws which are in force in a certain state. *Gallus*, is the native Gaul; *Gallia*, his native country; *Gallicus*, Gallic (*Gaulish*), originated from

Gaul, appertaining to it: *Legiones Gallicæ*, consisting of Gallic men; *Gallicanæ*, stationed in Gaul, or, if they consisted of Gauls, as contradistinguished to *legiones Romanæ. Lubricus* (*labi*), slippery; *petulcus* (*petulare* from *petere*), that which is apt to knock, or push; *hiulcus* (*hiulare* from *hiare*), that which gapes, stands asunder. As supinal form: *Volaticus* (*volare*), fleeting (as if it had wings); *villicus*, the manager of a villa; *villaticus*, of the kind of those things which belong to a villa, e. g. *canis*. Attached to other forms: *Famelicus* (*famēlis* from *fames*), of the kind of those who suffer hunger. *Græcus*, Greek; *Græcanicus*, Greek-like, e. g. *nomen*, a Latinized name derived originally from the Greek.

Substantiva : a. Fŏcus (*fovere*), the hearth; *remulcus* (*remulis* from *remus*), the pull of the vessel by oars; *bubulcus* (for *bubulicus*, from *bubulus* [*bos*], cattle-like, or rather *cattlish*), the herdsman, slave for the oxen; *subulcus* (*subulus*, *inus*. from *sus*), swineherd.

b. Fabrica, 420, *sc. ars*, the art of a *faber*, *sc. ratio*, the manner of working, treating a thing, e. g. *æris et ferri; fabricatio*, the artificial, art-like work; *manica* (*manus*), *sc. vestis*, a sleeve covering the hand; *rubrica* (*ruber*), *sc. terra*, *linea*, red earth, red stone (for drawing, marking), red cord (i. e. cord or line used to mark red).

c. Canticum, 170; *labrusca*, the wild vine, *labruscum*, its blossom and its grape.

2. —*x*, Gen. —*cis*, with long penultima, having an uncommon inclination to something, and manifesting it: *Rapax*, Gen. *ācis* (*rapere*), robber-like (*robberish*); *bibax*, who, with strong inclination to drink, drinks frequently; *bibosus*, who, having the capacity of drinking much, does drink much, a drunkard; *emax*, one who likes to buy, *emtor*, the buyer. *Felix*, Gen. *īcis* (*feo*), fecund, successful, hence lucky, happy; *ferox*, Gen. *ōcis* (*ferre*), 17.—To these belongs as substantive, *rādix* (*radere*, rooting out), the root.

—*cus*, *ca*, *cum*, increases the meaning of V, 1. *Merācus* (*merus*), entirely unmixed; *opācus* (*ob*), shadowy, 165; *aprīcus* (*aperire*), open to the rays of the sun, sunny; *postīcus* (*post*), behind, e. g. *ostium; antīcus* (*ante*), before; with changed palatal, *antīquus*, ancient, old, 832; and, with inserted nasal sound, *propinquus* (*prope*), 48; *cadūcus* (*cadere*), frail, decayable, 455.

Substantiva: a. Umbilīcus (*umbīlis*, from *umbo*, *ambi*,

the German *umb*, about, around), navel because *centre*, and centre because round which the rest turns, or is thought to do so. [Navel in German is *Nabel*, and the nave of a wheel *Nabe*, both the English and German referring to the same association.] *Lumbrīcus* (*lumbaris* from *lumbus*, thigh), the entrails, hence the grub, because formed like a piece of entrails.

b. *Cloāca* (*luere*), the sewer, and from — *x*, *audācia*, *ferocia; lectīca* (*lectus*), a sedan-chair; *lorīca* (*lorum*), *sc. vestis*, 649; *festuca*, a blade; *fistūca*, a ram, rammer (for ramming a pile). [Both these words are connected with the Teutonic *fast*, *fest* (firm), the one, to which something is fastened, the other which makes fast.]

3. *īceus*, *īcius* (not *itius*), of the kind, are attached to other forms, which designate a substance or kind: *Craticius* (*crates*), consisting of basket-work; *latericius* (*later*), of tiles, bricks; *pastorius*, peculiar to herdsmen: *pellis; pastoricius*, belonging, according to its kind, to such things: *Sodalitas pastoricia Lupercorum; pastoralis*, so constituted as is usual with herdsmen: *pastoralis habitus.* As supinal form: *Adventicius* (*advenire*), of the kind of things which come from foreign countries or by accident to one, e. g. *nomen*, a Greek one, opp. *vernaculum*, a native one; *copiæ conductæ*, troops taken into pay; *conducticiæ*, belonging to such paid troops, standing in pay; *deditus*, devoted; *dediticius*, of the kind of those who have voluntarily surrendered themselves; *insitivus*, in the condition of the engrafted: *pirum; insiticius*, of the kind of engrafted things, in contradistinction to those which grow naturally from the trunk.

āceus, *ācius*, *īcius*, *ūceus*, consisting of a specific substance, only with later writers, e. g. *terra argillacea*, *arenacea*, Plin. clay, sandy earth; *herbeus* and *herbaceus*, grass-green; *roseus*, rose-colored; *rosaceus*, consisting of roses, e. g. *corona ; gallinaceus* (not *gallineus*), of hens, barn-yard fowls; *furnaceus* (*furnus*), e. g. *panis*, baked in an oven; *novicius* (*novus*), a novice (freshman); *pannuceus* (*pannus*), ragged.

VI. *BS*, *PIS* — *BUS*, *BA*, *BUM*, designates capacity, capability: *Cælebs*, Gen. *lĭbis*, 559; *volŭpis* (*velle*), delightful. — *Acerbus* (*acer*), astringent, acerb; *superbus* (*super*), who feels above others, proud. — *Substantive: Morbus* (*mori*), sickness.

VII. *DIS—DUS, DA, DUM*, designates a being there in a high degree, or in quantity:

dis: Rudis, 524; *virĭdis* (*virēre*), green; *grandis* (*granum* from *gro*, growing, waxing), that in which appears a particular growth, large: *grandia hordea.*

dus, da, dum: Herbĭdus (*herba*), covered with grass; *herbosus*, rich in grass; *crūdus* (*cruor*), rude, crude, uncooked; *puter, putris* (*putēre*), decayed, brittle, e. g. *gleba; putridus*, full of putrefaction, decay, very brittle: *dentes putridi; floreus* (*flos*), consisting of flowers, *floridus*, flowery, rich in flowers.

*] *Substantiva: Capis, ĭdis* (*capere*), a small mug with a handle, to *grasp* it; *cuspis.* — *Forda,* (*ferre*), 150.

VIII. *R*, (Neut. *US*) Gen.—*ris*, *RIS*— *R* and ⏑̱ *RUS*, *RA*, *RUM*, provided with that which is expressed by the original word in a peculiar degree, provided:

1. *er, or, ur: Celer, ĕris* (*cellere*), 195; *ăcer, acris, acre* (*ăcus*), 17; *memor, ŏris* (*memini*), *cicur, ŭris* (belongs to *cĭcatrix* from *cicare*, causing to overgrow), properly ingrown, tame; also *vetus, ĕris*, old *veter*, 832.

er, ur and *ĕrus, a, um: Mĭser*, miserable; *satur* (*satis*), satisfied; *infĕrus, supĕrus;* also *hilăris*, older *hilărus*, 486. — *ter, tĕrus*, are used for determining persons, places: *Alius*, another; *alter*, the other, i. e. the one of two; so *uter, neuter*, which, none of the two; *interus, exterus*, the inner, the outer one.

Substantiva: a. *Jubar, ăris*, n. 654; *vomer, ĕris*, m. (*vomere*), ploughshare; *cadāver*, n. (*cadivus*, IV, 4), the fallen, dead body, corpse; *æquor, ŏris*, n. (*æquus*), the plain, even surface; *vultur, ŭris*, m. the vulture; *fulgur, ŭris*, n. (*fulgere*), 478; *robur, ŏris* (*robus, ruber*), the stone oak, the strength.

b. us, Gen. *ĕris* and *ŏris*, as neutral terminations: *Genus, ĕris* (*gignere*), the sex, the kind; *lăter, ĕris*, m. brick; *lătus, ĕris*, n. the side; *decus, ŏris* (*decēre*), different from *decor, ōris*, III, 1. 316.

c. of the first and second declension: *Numerus* (*numus* from *emere*), the number. — *Patera* (*patere*), 285; *litera* (*linere, litum*), 394; *opus, ĕris*, the work as product; *opera*, the labor, trouble, to produce a work. — *Jugerum* (*jugum*), *flagrum* (*ad —fligere*), a lash, whip. Also *tŭgŭrium* (*tegere*), a hut.

2. *or*, Neut. *us*, Gen. *ōris*, as termination of the comparative, signifies the higher degree of a quality in comparison with a lower one: *Posterus* (*post*), coming after; *posterior*, the following, the latter one of two.

—*rus*, *ra*, *rum*, ⏑–*rus* with increased strength of meaning: *Gnārus* (*noscere*), knowing, expert; *sincērus* (belongs to *semel*, *singuli*), 545; *sevērus* (*sev*, height), 137; *sonōrus* (*sonus*, *sonor*), full of or rich in sound; *matūrus*, 670. Hence the supinal forms: *lecturus*, *amaturus*, indicating expectation in the present time of a future completion of a condition or state.

*] *Substantiva: Statēra* (*sistere*, *stătum*), the balance. The supinal form *ūra*, indicates the realization, actually brought about, of that which is indicated by the original word: *Status* is standing, as condition, or state; *statura*, the height of a man when he stands, his growth, stature; *captus*, the grasping; *captura*, the procedure in doing so: *interesse capturæ piscium*, and the capture, that which has been taken. *Cultus*, the fostering, the veneration, as condition, 297; *cultio*, as action; *cultura*, the procedure in it: *cultura agri*, agriculture; *fultura* (*fulcire*, *fultum*), that which is placed under a thing as contrivance, fulcrum, the support as prop; *usus* (*uti*), the use, advantage derived from use; *usura*, the using, the enjoying a thing: *Natura dedit usuram vitæ*, *tamquam pecuniæ*. Cic.

3. *āris*,—*ārius*, *ōrius*, *a*, *um*, according to its qualities of the kind of that which the original word indicates.

a. *āris*. *Familiaris*, according to its qualities of the kind of things which belong to the *familia;* e. g. *fundus*, family lands; *res*, property belonging to the family jointly, the domestic economy; *molaris* (*mola*, *molere*), that which has the quality of grinding, crushing: *dens*, *lapis*.

Substantiva. Pugillaris (*pugnus*, *pugillus*), *sc. libelli*, the tablet for the *hand*, *fist*.

Altare (*altus*), 91; *torcŭlar* (*torquēre*), wine-press.

b. *ārius*, *ōrius*, *a*, *um*, according to external marks of distinction belonging to that which is named by the original word. *Asinus molarius*, the mill ass, which turns the *lapis molaris ; auxiliaris* (*auxilium* from *augēre*), of the kind of those who render assistance: *cohortes auxiliares ; auxiliarius*, one of the auxiliary troops, and only inasmuch as he belongs to them; *talaris* (*talus*), *tunica*, reaching to the an-

kles; *ludus talarius*, the game at dice; *gregarius* (*grex*), according to its kind belonging to the herd: *pastor; gregalis*, according to its properties, e. g. *habitus*, the dress of a common soldier (*gregarius*); *miles gregalis*, a comrade; *binarius*, *ternarius*, containing by two, three, &c. — *ōrius* is supinal form: *Adventitia cœna*, a meal for the arrival of some one; *adventoria*, tropical, a book which is to entertain the arriving person; *piscarius* (*piscis*), belonging according to its kind to fishes; *piscatorius* (*piscator*), to the fishermen: *Forum piscatorium; navis piscatoria.*

Substantiva: α. Lapidarius (*lapis*), the stone-cutter; *longurius* (*longus*), 1005.

β. Unguentaria (*unguentum*), the female vender of ointments, and *sc. ars*, the art of making ointments; *luxuria* (*luxus*), 656.

γ. Ærarium (*æs*), 43; *promontorium* (*mons*), a promontory; *portorium* (*portus*), 907; *territorium* (*terra*), all the lands belonging to a city, the territory of a city, e. g. *coloniæ*.

IX. *BER*, *BRIS*, — *BER*, *BRA*, *BRUM*, and *CER*, *CRIS*,— *CER*, *CRA*, *CRUM* (*TRUM*), proper, fit for the realization of a state of things, condition, capable of effecting something or of something being effected in or on it.

1. *ber*, *bris*: *Puber* and *pubes*, Gen. *bĕris* (*puer*, in Germ. *Bube*, Engl. *boy*), having arrived at puberty; *celeber*, Gen. *bris*, 194; *funebris*, 480; *saluber* (*salvere*, *salvus*), healthy, favorable to health: *locus*, *victus; salutaris* (*salus*), salutary: *Consilia salubria*, rational; *salutaria*, bringing salvation, delivery.

ber, *bra*: *Glaber*, smooth, glib; *creber* (*creo*, *crescere*), 194.

Substantiva: a. Mulciber, Gen. *bris* and *bri* (*mulcere*, *mollire*), Vulcan, the softener of iron; *faber* (*facere*), 111.

b. Terĕbra (*terere*), the gimlet; of supine: *dolābra* (*dolare*), 912.

c. Candelābrum (*candela*), a candlestick; *ludĭbrium*, (*ludus*), the sport; of the supine: *Crībrum* (*cernere*, *cretum*), sieve, as instrument for sifting; *ventilabrum* (*ventilare*), the sieve for grain; *pollubrum* (*pro*, *pol* — *luere*), the wash-basin.

2. *cer, cris: Volŭcer, cris* (*volare*), 133; *ălăcer* (*ăd—lĕvis*), 195; *mediŏcris* (*medius*), 672.

cer, cra: Ludĭcer or *ludicrus* (*ludus*), 584.

Substantiva of the *supinum: a. Lucrum* (*luere*), the payable, gain; *ferĕtrum* (*ferre*), the bier; *tonĭtrum, tonitruum* (*tonare*), thunder.

b. with long penultima: *Ambulācrum*, a place, made to walk about; *ambulatio*, where one walks for pleasure; *involūcrum* (*involvere*), the cover, to put something into; *arātrum* (*arare*), plough.

X. *ILIS, —ILUS, OLUS, ULUS, ELLUS, ILLUS, A, UM*, signify the existence of a similarity with that which is named by the original word:

1. *ĭlis*, similarly constituted: *Similis* (*simul* belongs to *simplex*); *humilis* (*humus*), similar to the ground, assimilating to it, low; in *verbalia*, the same in a passive meaning: *facilis*, feasible (*doable*), easy; *fragilis* (*frangere*), brittle, friable; *utilis*, useful, and *utensĭlis*, necessary for use. Abbreviated, *vigil* (*vigēre*), watchful; *pugil* (*pugnare*), a pugilist. — Of the supine, similar, according to property or condition, to a state of things already effected: *Coctĭlis* (*coquere*), *fossilis* (*fodere*), like baked things, things that are dug: *Laterculus coctilis*, a burned brick; *sal fossilis*, mineral salt, rock salt; *sectilis* (*secare*) *lamina*, a veneer; *lapis*, which may be cut; *porrum sectile*, leeky, according to its property, inasmuch as repeatedly fit to be cut; *sectivum*, according to its condition, inasmuch as it is continually cut. Formed after the first conjugation, *versatilis*, that which may be easily turned, and, analogous to this, *aquatilis*, that which is capable of living in the water.

lus, la, lum, attached to the radical syllable, *culus, a, um*, attached to the form, signifies likewise *similar;* words ending in *er* form *ellus: Nubĭlus* (*nubes*), cloudy; *frivŏlus* (*friare*), brittle, hence without value, trifling; *pendŭlus* (*pendere*), pendingly: *Palearia pendula, uva pensilis*, the grape suspended for keeping it; *bubulus* (*bos*), of cattle; *suillus* (*sus*), of hogs, e. g. *caro bubula, suilla;—vernăculus* (*verna*), inlandish; *annĭculus* (*annus*), of one year; *masculus* (*mas*), male, masculine.—If the original word is of the same kind with the derivatum, it receives by this form diminutive meaning: *Rutĭlus* (*rufus*), reddish (somewhat red); *aureŏlus*, (*aureus*), golden looking, like gold, and small gold; *longulus*

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(*longus*), a little long, lengthy; *vetŭlus* (*vetus*), oldish, rather old;—*pauperculus* (*pauper*), poor (poorish); *dulciculus* (*dulcis*), sweetish; *ferοculus* (*ferox*), a little courageous; *meliusculus*, a little better. By reduplication of this form, the diminutive signification is increased: *Tenellus* (*tener*, as *miser*, *misellus*), tender; *tenellulus*, extremely tender; *tantulus* (*tantus*), so very small; *tantillus*, so punily small: *Hæcine sunt meæ filiæ? quantæ e quantillis sunt factæ!* Plaut. *pauculus* (*paucus*), very little; *pauxillus*, *pauxillulus.*—Of the supine: *Contortulus* (*contorquere*), a little twisted together, confused; *barbatulus* (*barba*), with a little beard; *auritulus* (*auris*), with long little ears. After this are formed:

The *substantiva:* A. *Denominativa*, of which some take *leus*, others ending in *o unculus*, all diminutives with the character of smallness, trifling, fondling, insinuating:

a. *Tubulus* (*tubus*), a small tube; *ocellus* (*oculus*), *puerulus*, *puellus* (*puer*), *lapillus* (*lapis*);—*flosculus* (*flos*), *pisciculus* (*piscis*), *buculus* (*bos*), *versiculus* (*versus*);—*aculeus* (*acus*), *nucleus* (*nux*), *equulus*, *equuleus* (*equus*);—*dracunculus* (*draco*), *latrunculus* (*latro*), and after this, *furunculus* (*fur*), *ranunculus* (*rana*).

b. *Cistula*, *cistella*, *cistellula* (*cista*), a little box; *pupula*, *pupilla* (*pupus*), the pupil in the eye, properly the little image, the little *puppet* appearing in it; *fasciola*, *gloriola* (*fascia*, *gloria*); *patella*, *catella* (*patina*, *catena*); *apicula*, *plebĕcula*, *labĕcula* (*apis*, *plebes*, *labes*), *diecula*, *recula* (*dies*, *res*); *caruncula*, *ratiuncula* (*caro*, *ratio*).

c. *Oppidulum* (*oppidum*), *negotiŏlum* (*negotium*); *sigillum*, *villum* (*signum*, *vinum*); *scalpellum* (*scalper*), *lucellum* (*lucrum*), *corculum* (*cor*), *conventiculum* (*conventus*), *corniculum* (*cornu*).

B. *Verbalia*, designating something fit for what is designated by the original word:

a. *Capulus* (*capere*), fit or made to be grasped, the coffin, the handle, 175; *cingulus* and —*um* (*cingere*), a girt, girdle.

b. *Spĕcula* (*ad*–*spicere*), an observatory; *tabula*, a board, table (a Teutonic word, *tafen*, cut into boards); of the supine: *Rēgula* (*rĕgere*), the rule, level (instrument of mechanics, to ascertain the horizontal line, plumb-line); *tendicula* (*tendere*), a snare *extended* to catch, and of the supine: *Subucula* (*subuere*, *utum*, as *exuere*), an under-garment.

c. of *ĭlis: Concĭlium* (of *concĭlis*), 233; of the supine: *Auxilium* (*augere*, *auctum*), 139, and after this *domicilium* (*domicilis*, fit for a home), 372. — Of *lus: Speculum*, the mirror; *specillum*, probe; *jaculum* (*jacere*), javelin; of the supine: *Ferculum* (*ferre*, *fertum*), the bier; *vehiculum* (*vehere*, *vectum*), 1006; *cubiculum* (*cubare*, *cubitum*), 248; *pōculum* (*pōtum*), 285; *habitaculum*, the dwelling as place arranged for dwelling; *habitatio*, in as far as one actually lives in it, 372, and after this, *senaculum* (*senatus*), a room or hall for councils; *hibernaculum*, a room for the winter, winter-quarter, winter tent; *hiberna sc. loca*, *castra*, winter-quarters, camp.

2. *bĭlis*, — *bŭlus*, *a*, *um*, signifies passive capability; see VI., IX.

bilis, changing between subjective and objective meaning: *Patibilis* (*pati*), capable of receiving impressions from without: *Animal patibilem naturam habet.* Cic.; *flebilis* (*flere*), at which we must weep, capable of making us weep: *cepe*, *species*, and easily made to cry, or of a crying character: *flebiles voces; insatiabilis*, insatiable: *avaritia*, and at which we cannot look enough: *pulcritudo; credibilis* (*credere*), credible, that which may be easily believed; *credulus*, credulous, he who believes where doubts and examination are requisite; *horribilis*, capable of exciting horror, shocking: *spectaculum; horridus*, rugged, shocking: *barba*, *prœlium; horrendus*, that at which one must, ought to feel horror; *innumerabilis*, uncountable, countless; *innumerus*, numberless, for which there is no number. Of the supine: *Nōbilis* (*noscere*, *notum*), easy to be known, remarkable, famous; *flexĭlis*, that which easily bends: *Curvavit flexile cornu; coma flexilis*, braided; *flexibilis*, that which easily can be made a bent thing: *Excogitatum est vitri temperamentum, ut flexibile esset.* Plin. With several words, of which this form is not used, the *participium prœteriti* is used instead, e. g. *invictum Romanorum imperium.* Liv.; *infectus*, not feasible; *immensum mare*, immeasurable.

Substantiva, only in *bulus*, *a*, *um*, indicating that which is destined and used for that which is designated by the original word: *a. Discipulus* (*discere*), destined to learn, apprentice. — *b. Fābula* (*fari*), a tale for oral delivery, 421; *trībula* and *trībulum* (*terere*, *tritum*), a threshing wagon. — *c. Latĭbulum* (*latere*), the corner used for

hiding; *latĕbra*, the corner, where one may lie concealed; *exemplum* (for *exempulum*, from *eximere*), 405; *pābulum* (*pasci*, *pastum*), fodder which the cattle receive from the pasture (*pascuum*); *conciliabulum* (*conciliare*), a meeting-place, 468.

3. —*lis*, with long penultima, constituted conformably to that which is designated by the original word: *Qualis* — *talis* (*quam* — *tam*), how, thus constituted; *regalis ornatus*, regal ornament, according to property, magnificence; *animus*, a mind and disposition fit for a king; *regius*, which the king possesses; *quinquennis*, five-yearly, five years old; *quinquennalis*, arranged for five years, that which happens every five years; *causa judicialis*, a cause belonging before a court; *lex judiciaria*, relating to judges or courts; *sacrificium lustrale* (*lustrum*), a sacrifice for purification; *dies lustricus*, the day of consecration; *crudelis*, of rude character; *crudus*, VII, crude, rude; *hostīlis* (*hostis*), hostile, hostilely disposed: *ager*, where hostilities are to be expected; *hosticus*, belonging to the enemy; *curūlis* (*currus*), according to property for wagons: *equus*, *sella*; *edulis* (*edere*), edible, 199.

Substantiva: *a*. *Animal* (for *animale*, from *anima*), an animate being, according to natural property; *animans*, according to condition, inasmuch as it performs the functions of life; *mulctra*, *mulctrum* (*mulgēre*), the larger milking vessel; *mulctrale*, the milking-pail, into which the farmer milks; *mantēle* (*manus*), 664; *ovile* (*ovis*), 189; *sedīle* (*sedere*), 904.

b. Of the first and second declension: *α*. *ēla*: *Candēla* (*candere*), taper, inasmuch as it gives a white, i. e. light, resplendent ray; *loquela* (*loqui*), the mode of speaking, inasmuch as words, tone, and expression have a peculiar character: *Nutricis blanda et infracta loquela.* Lucret.; *locutio*, the speaking, when the words are pronounced; *medela* (*mederi*), the healing, the mode of healing, cure. Of the supine: *Corruptela* (*corrumpere*, —*ruptum*), the procedure of the seducer, seduction as mode; *corruptio*, seduction as action. — *β*. *ēlia*: *Contumēlia* (*tumere*), 557. — *γ*. —*lium*: *Pecūlium* (*pecus*), 506.

XI. *EN*, Gen. *ĭnis*, *NUS*, Gen. *nĕris*, *nŏris*, — *NUS*, *NEUS*, *A*, *UM*; *MIS*, — *MUS*, *A*, *UM*.

1. *en*, Gen. *ĭnis*, Neut. *nus*, terminates substantive denominations of genera or kinds only, which have that mark

which is designated by the original word: *Pecten* (*pectere*), the comb; *unguen* (*unguere*), the salve; *limen* (*limus*), the threshold; *gluten* (*glus*), glue; *fenus* (*feo*), 437; *pignus* (*pangere*), 107; *facinus* (*facere*), the deed, 1044.

nus, *neus*, *a*, *um*, according to its *inner* property *of the kind* of that which is designated by the original word; it terminates adjective generic nouns of woods, colors, precious stones, localities, certain periods, and some names of relations: *Colurnus* (*colŭrus*), hazle; *cerasĭnus* (*cerasus*), cherry-red; *crystallĭnus* (*crystallus*), of crystal (the mineral); *oleum laureum*, *cedrium*, *lucus fageus*, distinguish the substance; *oleum laurĭnum*, *trabs cedrĭna*, *scyphus fagĭnus*, the kind, genus from other genus of trees; but of some words, the one form only existed, as *acernus*, *ulmeus*, *aprugnus* (*aper*); of others the one was older, the other more modern and rarer, as *eburnus*, *eboreus*.—Further: *Inferus*, that which is below, 552; *infernus*, of the kind of that or those below, subterranean: *Juno inferna; mare superum*, the upper sea; *vulnera superna*, wounds in the upper parts of the body. *Vernus* (*ver*), of the kind of things which belong to spring; *hibernus* (*hiems*), to winter: *flores verni*, *menses hiberni*. *Adverbialia* are: *Æternus* (for *æviternus* of *ævum*), 47; *diurnus* (*diu*), *hesternus* (*heri*), of yesterday (in German, *gestern*), *hodiernus* (*hodie*), *crastĭnus* (*cras*), *pristĭnus* (*pris*), *serotĭnus* (*sero*), late, late maturing, happening; *annuus*, that which lasts one year, 83; *annotĭnus*, one year old; *hornus* (*hora*), that which matured in the last late summer; *hornotĭnus*, of this year, opp. of last year and of several years. *Paternus*, paternal, according to its kind, distinguishes a possession from others (*paterni*, *agri*, *equi*, *servi*), and contradistinguishes *pater*, to other individuals; *patrius*, paternal according to species, contradistinguishes *pater*, as appellative, to the general *alienus*: *Bona patria*, are family goods, opp. *aliena*, *alio modo acquisita; res paternæ*, belonging to the father, or property possessed by him, opp. *maternæ*, *fraternæ*.—To these belong also *benignus*, 146, *malignus*, 661, with inserted *g* before *n*, as nasal sound.

Substantiva: *a*. *Dominus* (*domus*), 371; *veternus* (*vetus*), old dirt and the sleeping mania, 611; *somnus*, 941.

b. *Femina* (*feo*, to produce), the progenitrix, 260; *fuscĭna* (*furca*), the trident; *cisterna* (*cista*), a reservoir; *machĭna* (the Teutonic root *make*, German *machen*), ma-

chine; *patina* (*patere*), 773; *lucerna* (*lucere*), 610; *transenna* (*trans*), 436.

c. Glutĭnum (*gluten*), glue, as particular kind; *succĭnum* (*succus*), amber; *tignum* (*tegere*), 978; *scamnum* (*scandere*), 904.

d. cĭnium, of the form *o*, *ōnis*, II, 1. indicating a business, occupation: *Patrocinium*, 774; *latrocinium*, 866.

2. *ānis*, *ēnis*, *īnis*, in a few words: *Inanis*, empty, 542; *lenis* (*leo*, *lino*), mild (in Germ. *lind*), 200. Subst. *Panis* (*pasci*), bread.

—*nus* (*neus*), *a*, *um*, with long penultima, according to *external* property *of the kind* of that which is designated by the original word, or belonging to the genus of such things, which distinguish themselves by external common marks and designations from others:

ānus, belonging to the same class, or to things which have in common the same external property of a certain rank and relation: *Veteranus* (*vetus*), belonging to the class of the old, of those who have served their time; *miles decumanus*, of the tenth legion; *urbanus* (*urbs*), one of the capital, in respect of rank and education; *germanus* (*germen*), belonging to those things which are of the same stock, growth; *via Æmilia*, designates Æmilius as founder; *Æmilianus*, is one adopted by him.—*Subitaneus* (*subitus*), of the kind of things which come on a sudden; *supervacuus*, superfluous in kind, existing in too great a quantity, and in the way; *supervacaneus*, belonging to the kind of useless and superfluous things; *exterus* (*ex*), existing on the outer side, outward, VIII, 1.; *exterior pars castrorum*, *munitiones exteriores*, *nationes exteræ*, with reference to their situation as to the capital: *externus*, external, belonging to outward things; *externus hostis*, *populus*; *extrarius* (*extra*), of the species, VIII, 3. *b*; *extraneus*, of the genus of external things, designates the relation to me and that which nearest surrounds me (*intra*): *Homo extrarius*, one with whom I have nothing to do; *canis extrarius*, who belongs to another; *Res sunt aut corporis aut extraneæ.* Cic. *Exercitatio forensis et extranea* (opp. *domestica*). Id.

ēnus, belonging to the genus of things of the same kind: *Terreus* (*terra*), earthen, according to the component parts: *vas*, *murus*; *terrenus*, to the genus of the *terrea* belonging: *Humores marini terrenique.* Cic. *Tumulus terrenus.* Cæs., gradually elevating, rather flat, not *terreus*; hence *septeni*,

noveni; serenus (*serere*), of the genus of such things, which favor the sowing, serene; *egenus* (*egere*), 777.

īnus, of the kind of such things, as make one genus: *Canīnus* (*canis*), peculiar to the genus of dogs, canine: *pellis, eloquentia canina*, biting; thus *leporīnus, lupinus, ferinus* (*fera*), *genuinus* (*gignere*), natural, genuine; *dentes genuini*, the last generated teeth, i. e. the wisdom teeth; *peregrinus* (*peregre*), 32; *supinus* (*super*), 840; *vicānus* (*vicus*), a villager; *vicinus*, 270; *femineus* (*femina*), consisting of women, womanish: *feminea caterva, manus, vox; femininus*, feminine according to sex: *nomen; terni*, by three, distributively, *trini*, threefold: *trina castra.*—Amplified forms are *cīnus* from *cus*, V, 1. *Morticīnus* (*mors*), of the kind of the dead, dead of animals; *medicīnus* (*medicus*), of the kind of that which heals, of medical things; and *stīnus* from *stis*, XIII, 1. *Mediastinus* (*medius, medias, mediastis*), of slaves who have no certain occupation, and are used to fill up vacancies; *clandestinus* (*clam*), of the kind of that which happens secretly.

ōnus, of the form *o, ōnis*, II, 1. *Colōnus* (*colere*), belonging to the class of colonists, 53.—Amplified *ōneus: Erroneus* (*erro*), belonging to the class of vagrants; *idoneus*, 14; *ultrōneus* (*ultro*), who, of himself, does more than his duty requires, or than he ought to do; who does not wait until called upon.

ūnus: Jējunus (*junis*, young, with redoubled radical syllable, see *Jentaculum*, 219), sober, taken from the young day, i. e. early day, as one is when he rises; *opportunus* (*portus*), 239.

Substantiva: a. Pulvinus, a pillow, couch; *patronus*, fem. *patrona* (*pater*), 774.

b. Membrāna (*membrum*), the skin of any inner part, 309; *laniena* (*lanius*), the butcher's stall; *habena* (*habere*), the halter; *piscina* (*piscis*), the fish-pond; *fodina* (*fodere*), the fosse; *doctrina* (*docere, doctum*), the doctrine, 354; *matrona* (*mater*), 260; *lacuna* (*lacus*), 606; *fortuna* (*fortu*, ancient Ablat. of *fors*), the luck.

c. Salinum (*sal*), a salt-cellar; but *salina sc. officina*, a salt-work; *pistrina* and *pistrinum* (*pinsere, pistum*), 697; *vĕnenum* (*vĕnire*), that which of itself penetrates into the body, poison, 1008.

3. *mis*, in *incolumis* (whole), without blemish, touch, 568.

—̆*mus*, of the class of that which is at the outermost end; hence, as superlative termination, it expresses the highest degree: *Citĭmus* (*cis*), *ultimus* (*uls*), at the outermost end this side, the other side; *almus* (*alere*), most nourishing; *marĭtĭmus* (*mare*), at the last end, i. e. upon, or close to, the sea: *bellum*, *ora*, *urbs; marinus*, of the kind of those things which belong to the sea: *concha; finitimus* (*finis*), the frontier neighbour, 270; *ædituus* (*ædes*), the temple guard, according to his permanent condition; *æditimus*, inasmuch as he lives at the outermost end of the temple.

—*mus*, with long penultima, is the termination of contracted forms: *Suprēmus*, *extremus*, *prīmus* (*pris*), the first among several, *prior*, of two; *volemus* (*vola*), that which fills the hollow of the hand; *pirum*, a species of pear; *patrīmus*, *matrīmus*, possessing father and mother in the most complete manner, used of children whose parents are still living, were married by *confarreatio*, and ennobled by rank and birth, which child, therefore, could be used for the performance of solemn, sacred rites and actions.

*] *Substantiva: Glŏmus* (belongs to *globus*), Gen. *ĕris*, the skein. — *Fumus* (belongs to *funus*, spark, in Germ. *Funke*), smoke; *forma* (*forus*, obs. i. e. *quod fertur extra*), the outer fashioning, form, 424; *spuma* (*spuere*), the foam; *fama* (*fari*), the tradition, the reputation; *palma* (*pāla*, the flat surface, hence a spade, the little case of a ring, setting of a jewel), 665.

XII. *AS*, *ES*, Gen. —̆*tis*, — *TUS*, *TA*, *TUM*, fundamental forms of the second chief class of adjectives, which designate existence as prominent property.

1. (*as*), *es*, — *tus*, *ta*, *tum*, with short penultima, bordering next to the form *s*, IV, 1:

es, Gen. *ĭtis*, designates an existence in or upon that which the original word indicates: *Cœles* (*cœlum*), existing in the sky, heavens; *Cœlites*, the inhabitants of the heavens; *ales* (*ala*), 133, *ales equus*, *deus; pedes* (*pes*), on foot, and a pedestrian; *eques*, one on horseback, a knight.

*] *Substantiva: Anas*, *ătis* (*nare*), the duck; *seges*, *ĕtis* (*serere*), the seed; *miles* (*mille*), one of a troop of thousands, many, a soldier; *stīpes* (*stīpare*), 759; *cespes* (*capere*, of the catching of the grass-roots, and the earth adhering to them,) turf.

tus, *sus*, *a*, *um*, originated from *es*, as *perpes*, more com-

monly *perpetuus*, 47, shows; accordingly *senectus* (*senex*), grown old, see I, 2.; *vegĕtus*, 997; *libertus* (*liber*), 633; hence the participle preter. of the "strong conjugation," as *scriptus*, *condĭtus*, *rasus* (*radere*).

Substantiva: a. Cubitus and *cubitum* (*cubare*, *cubitum*), 293; *orbĭta* (*orbis*), the track of the wheel; *vita* (*vivere*), the life; *exta* (*ex*), 1027.

b. tia, indicates a quality of itself, inasmuch as it may be assigned as a mark of distinction to a genus or class of subjects: *Pueritia* (*puer*), childhood, boyhood; *malitia* (*malus*), badness, wickedness, malice; *pudicitia* (*pudīcus*), bashfulness; *pudor*, shame (of the *blushing*); *nuptiæ* (*nubere*, *nuptum*), wedding; *notitia* (*noscere*, *notum*), knowledge, acquaintance. Some belong at the same time to the fifth declension, as *mollitia* (*mollis*), softness, as quality; *mollities*, effeminacy.

c. tium: *Calvĭtium* (*calvus*), bald spot on the head; *calvities*, baldness; *capillitium* (*capillus*), the growth of hair; *exercitium* (*exercere*, *cĭtum*), that which practises, practice as action, by which we exercise ourselves.

d. of the fourth declension: *Tumultus*, 145; *tactus* (*tangere*), the touching, as a state, condition, the feeling; *repulsa* (*pellere*), the refusal, the unsuccessful request, *repulsus*, the being repelled in beating on a hard substance; hence also the echo, reverberation; *sensum* (*sentire*), that which is felt, sensitively perceived: *Exprimere dicendo sensa.* Cic.; *sensus*, sensation, as condition, the sense of the faculty of feeling: *sensus audiendi.*

2. *ās*, *es*, Gen. *–tis* — *–tus*, *ta*, *tum*, with long penultima, differs from 1. only according to the original word: *Penas*, *ātis*, 487; *primas* (*pris*), one in the first place, occupying the first rank; *cujas* (*qui*), from what country, people? *cujus*, *a*, *um*? whose? belonging to whom? *Antias*, *Arpinas.* — *Locuples* (*locus* — *plēre*), 362; *mansues* (*manus* — *suescere*), generally *mansuetus*, 200.

–tus, *ta*, *tum*, the participial form of 'weak conjugations:' *Condītus* (*condire*), spiced; *laudātus*, praised; *flētus* (*flere*), wept. Hence the compounds with *in*, as *immutatus*, unchanged; *immutabilis*, unchangeable; *incogitatus*, unimagined; and the *denominativa: Alatus* (*ala*), winged; *sordidus* (*sordes*), soiled; *sordidatus*, dirtily dressed, as an accused person; *odōrus* (*odor*), scenting, that which emits a smell,

and that which perceives by scent; *odoratus*, 742. *Avītus* (*avus*), descending or coming down from grandparents; *maritus* (*mas*), married; *ægrōtus* (*æger*), 40; *versūtus* (*vertere, versum*), 166; *cinctus* (*cingere*), girdled; *cinctūtus*, provided with an apron; *nasutus* (*nasus*), provided with a long, or with a fine nose, pert, malapert (which in German likewise is "nose-wise").

Substantiva: a. *ēta: Monēta* (*monere*), the mother of the Muses, and money; *rubeta*, the toad, as inhabitant of the blackberry bush (*rubus*).

b. *ētum*, that in which what is designated by the original word is frequently found: *Rubetum*, a place where blackberry shrubs, *arundinetum* (*arundo*), where reed, is found in plenty; *fruticetum*, *frutectum* (*frutex*), where shrubs, *salictum* (*salix*), where willows, are frequent; *fimetum* (*fimus*), a dung-hole; *aspretum* (*asper*), a place where there are many inequalities; *acetum* (*acer*, *acidus*), vinegar.

c. *tus*, Gen. *us*, of permanent conditions: *Auditus* (*audire*), the hearing, and the sense of hearing, as faculty to hear.

d. *tum: Verūtum*, 970.

e. *tia: Minutia* (*minutus*), the trifle; *argutia* (*argutus*), the subtileness, sharp-mindedness; *astutia* (*astus*), 166.

3. *uītus*, *a*, *um*, with long penultima, with poets also dissyllabic, designates a mode: *Fortuītus* (*fortu*, ancient Ablat. of *fors*), casual, accidental, originated by accident: *Concursio rerum fortuitarum.* Cic.; *gratuitus* (*gratus*), gratis, from mere kindness.

*] *Substantivum: Pituīta*, 703.

XIII. *STIS; STER, STRIS,—STUS; STER, STRA, STRUM.*

1. *stis*, Neut. *e*, in, upon, under that which is mentioned in the original, considered as quality: *Cœlestis*, that which has the quality of a *cœles*, XII, 1., is under, among the *cœlites;* hence, also, worthy of heaven, excellent: *arcus*, *ignis*, *imber*, *augurium*, *sapientia; agrestis* (*ager*), 893, *mus*, *laurus*, growing wild. Hence the termination —*stīnus*, XI, 2.

stus, *a*, *um*, gifted, endowed with that which is designated by the original word, having this as quality: *Honestus* (*honos*), he who possesses honor, honorable, respectable: *familia*, *dignitas*, *mors; honoratus*, honored by others, one to

whom honor has been shown; *scelestus* (*scelus*), vicious of character, criminal, black, of the predominating inclination and practice in vice, and that which has proceeded from it: *Homo malus atque scelestus; scelestum facinus; sceleratus*, who has committed several shameless crimes, loaded with crimes; *scelerosus*, full of vices and malice, a malefactor; *onustus* (*onus*), laden, of him who carries the load; *oneratus*, heavily laden, over-laden, burdened. So *modestus*, *molestus*, *venustus*, *vetustus*.

*] *Substantiva: Lanista* (*laniare*), 120, Greek in *dynasta* and *dynastes*, Gen. *æ* (δυνάστης), a prince; *danista* (δανειστής), the money-broker.

2. *ster*, *stris* — *ster*, *stra*, *strum*, signifying the same with 1., and designate only more the genus: *Campester* (*campus*); *terrestris* (*terra*), on the earth, the continent, growing, happening, or being there: *iter*, *loca campestria; terrestris exercitus; equester* (*eques*), *pedester* (*pedes*), what consists of cavalry, infantry, belongs to them, is done by them: *statua*, *copiæ; silvester* (*silva*), *paluster* (*palus*), wooded, marshy (boggy), and being in forests, morasses. — *Sequester*, *tris*, and *stra*, *strum* (*sequi*), the mediator, 574; *minister*, *stra* (*munis*), the servant, official assistant, 924. — Of this form are: *Menstruus* (*mensis*), monthly, destined for one month, lasting a month, and *menstrualis*, returning every month, calculated for a month: *Menstrua cibaria; menstruum lunæ spatium; menstruales epulæ.*

If this form is added to an adjective, it receives a diminutive signification: *Surdaster* (*surdus*), a little deaf. The same if attached to substantives:

Substantiva: a. Parasitaster (*parasītus*), a little parasite; *oleaster* (*olea*), *pinaster* (*pinus*), the wild olive tree, the wild pine.

b. Fenestra (connected with the Teutonic root in *Funke*, spark, light), an opening in the wall to *light* a room.

c. Capistrum (*capere*), halter; *lústrum* (made acute from *luere*, *lavare*), the place where hogs are washed; *lûstrum* (long from *lucēre*), the sacrifice of atonement; *monstrum* (*monere*), 745; *claustrum* (*claudere*, *clausum*), 214; *rostrum* (*rodere*, *rosum*), 889; *transtrum* (*trans*), 463.

XIV. *ENS — ENTUS; ENDUS, UNDUS, A, UM*, participial forms, which indicate a state or condition in its origin or growing.

1. *ens*, Gen. *entis*, effecting a state, the form of the participle present of the active voice: *Scribens*, writing, a writing one; *quadrŭpes, (quatuor — pes)*, quadruped; *quadrupedans,* stepping down, stamping with four feet; *lactans (lac)*, making, containing milk: *Ubera mammarum lactantia.* Lucret.; (*lactans* [*lacio*], alluring one, coaxingly, to deceive him); *lactens,* milky, and making milk: *ficus, puer.*

entus, in *cruentus* (*cruor*), bloody.

Substantiva: a. entia, designating the execution, practice of the action expressed by the original word, as quality, see XII, 1. *b. Audientia* (*audiens*), attention to a speaking person, audience, hearing: *Illi præco faciebat audientiam; auditio*, the hearing, as act and rumor, which is heard: *Fabellarum auditione duci.* Cic. *His rumoribus atque auditionibus permoti.* Cæs. *Observantia*, the attention to every opportunity for certain actions, especially to be kind and respectful, respect: *Tarquinius obsequio et observantia in regem cum omnibus certavit.* Liv.; *observatio*, observation, especially connected with accuracy, conscientiousness: *Observatio diuturna notandis rebus fecit artem.* Cic.

b. entium, of a permanent activity in general: *Silentium* (*silens*), silence.

c. enta, entum: Placenta (*placere*), 635. — *Fluentum* (*fluere*), 455; *unguentum,* 1033; *armentum* (*armus*), 1005; *argentum* (Gallic *Argid*, belongs to *argilla*), silver.

2. *endus, undus,* only verbal form of the *gerundium*, appears in three separate forms and significations:

a. endus, ancient *undus, a, um,* formed of the present tense, designates a state or condition as destined in the present time for completion, or as one that ought to be; hence the *participium futuri passivi: Faciundus, faciendus,* he who is yet to be made; *mirus,* wonderful, uncommon: *novitas, pulchritudo; mirabilis,* worthy of wonder, capable of exciting admiration, wonderment: *Opus mirabile mundi; mirandus,* to be wondered at, to be admired: *altitudo; mirandum in modum,* wonderful, surprising; *mirabilem,* in an admirable, extraordinary manner; *mirum in modum,* in a wonderful, inconceivable manner, as if by a miracle; *ortus* (*oriri*), originated, directly descended, from the next progenitors; *oriundus* (properly he who ought to originate), originally descending, respecting the founders of the family:

Servâ Tullius ortus. Ovid. *Octavius Mamilius Tusculanus, si famæ credimus, ab Ulixe deaque Circe oriundus.* Liv.

b. *bundus*, of the form of the future in *bo*, almost completing a state, and on that account the more observable: *Moribundus* (*mori*), is the visibly dying off, hence like the really dying one (*moriens*): *Duabus hærentes hastis moribundi ex equis lapsi sunt.* Liv. *Alexander moriens annulum suum dederat Perdiccæ.* Nep.; who is in the state of dying, designates the state existing in the present time and perfect; *moriturus*, who is on the point of dying, when the completion of the state depends upon resolution, will: *Quo, moriture, ruis?* Virg.; *pudens*, being ashamed; *pudibundus*, manifesting the feeling of shame, like an ashamed one: *Pavo cauda amissa, pudibundus ac mœrens quærit latebras.* Plin. *Noctuabundus ad me venit cum epistola tua tabellarius.* Cic.; like a night-bird (*noctua*).

c. *cundus*, a supinal form, designates the continuation of a state already completed: *Sequens* (*sequi*, *secutum*), the following one; *sequendus*, one who is to be followed; *secundus*, who has followed or still follows, 911. So *facundus*, *fecundus*, *jucundus*, *verecundus; rubicundus* (*rubere*), showing a strong, glowing red: *luna*, *cornum; rubĭdus est rufus atrior et nigrore multo inustus.* Gell., deep red, dark red; *panis rubidus*, baked, and oven-red.

3. *lens*, Gen. *lentis*, — *lentus*, *a*, *um*, corresponding to the verbal form *ulo*, signifies the existence of that which is mentioned by the original word, multiplied; hence in a considerable, or also in a high degree: *Pestĭlens* (*pestis*), carrying with it contagious and dangerous ingredients, unhealthy: *locus*, *ventus; opulens* and *opulentus* (*opes*), considerably, very wealthy, rich. More common is the latter form in *gracilens*, *gracilentus* (*gracēre*, *gracilis*), very slender: *equus; viŏlens*, *violentus* (*vis*, *violare*), violent, forcible, impetuous: *Violens Aufĭdus*, *homo violentus;* it is only used in *esculentus* (*esse*, *esca*), always full of food: *Crocodili os esculentum;* and edible, hence *esculenta*, edibles, as *potulentus*, not *poculentus*, from *potus*, who has pretty well drunk, and drinkable; *macilentus* (*macer*), pretty lean; *pulvereus* (*pulvis*), consisting of dust; *pulverulentus*, full of dust, dusty; *pulverea nubes*, a cloud of dust; *palla*, a cloak quite covered with dust; *pulverulenta*, a bedusted cloak. For *somnolentus*, very sleepy, *somniculosus* is more common.

4. *ensis — osus, a, um: ensis*, local, being at or from a place: *Pratensis* (*pratum*), being on meadows: *flos; Corinthii, Hispani, Sicŭli*, are natives of the respective places; *Corinthienses, Hispanienses, Sicilienses*, strangers who reside at them; *sinus Corinthiacus*, the bay bordering on the territory of Corinth; *litus Corinthiense*, the coast situated within that territory. This form is the only one in use of some names of places, e. g. *ager Ostiensis*, belonging to the town Ostia; *porta Ostiensis*, in Rome, situate toward Ostia: of other geographical nouns, this form does not exist, e. g. *Antias, Anxuras, Sinuessanus, Pæstanus; dii montani*, not *montenses.*

ōsus, existing in a subject in great quantity, or in a high degree: *Montosus*, where there are many mountains: *Regio aspera et montuosa.* Cic.; *meticulosus* (*meticulare*, from *metus*), full of fear; *vinolentus*, drunk, as a passing state; *medicamentum*, in which there is much wine; *vinosus*, as essential and permanent quality, vinous, and of constant desire for wine, intemperate: *sapor, odor, Homerus*, 1022; *pisculentus* (*piscis*), full of fish: *fluvius; piscosus*, according to its nature fit for abundance of fish: *piscosi scopuli.* Virg.; *tenebrosus* (*tenebræ*), full of darkness: *Tenebrosa sede tyrannus exierat.* Ovid.; *tenebricus*, belonging to the dark, according to its kind: *Tartari tenebrica plaga.* Cic.; *tenebricosus*, one who seeks a peculiar kind of darkness and maintains it; *libidines tenebricosæ*, light-shunning; *popina tenebricosa.* Cic.; *suspectus* (*suspicere*), suspicious, one against whom there is suspicion, and one who harbours it; *suspicax*, inclined to suspicion; *suspiciosus*, full of suspicion; *subjective*, having suspicion, distrustful; *civitas*, and *objective*, causing suspicion, very suspicious: *negotium; sumtuosus* (*sumtus*), of much expense; *subjective*, who makes many expenses: *mulier*, and *objective*, that which causes many: *ludi sumtuosi; sumtuarius*, concerning expenses: *lex; prodigiosus* (*prodigium*), in a high degree unnatural and rare: *solis defectus; prodigialis*, adventurous, prodigious: *res, Jupiter*, who averts the consequences of evil signs. The derivatives of the fourth declension end in *uosus*, as *fructuosus, saltuosus*; but we also find, as ancient, *montuosus, monstruosus.*

*] Of *ōsus*, substantives can be formed only after I, 2., as *vitiosus, vitiositas;* of *lens, lentus*, according to XIV, 1, *a.*, as *violentus, violentia.*

XV. *MEN*, Gen. *mĭnis* — *MNUS*, *A*, *UM*.

1. *men*, Neut. a form of itself, an adjective verbal form, XI, 1., but terminating substantives only, in representing an action as perceptible by the senses, in something belonging to the sensible world (*in concreto*), changing between active and passive meaning: *Tegĭmen*, *tegŭmen*, *tegmen* (*tegere*), the cover, i. e. every thing which covers another, or with which we may cover a thing: *capitis*, *corporis; Saliis Numa dedit super tunicam æneum pectori tegumen.* Liv.; *tĕges*, *ĕtis*, XII, 1. as a mat which actually covers; *tēgula sc. testa*, the tile; *tēgulum*, the small cover, and a little roof; *regĭmen* (*regere*), government, as effect in something, e. g. at the ship's helm, in a state, as direction of public affairs; *specĭmen* (*specere*), 930, that in which we may see, discover the property of a thing, sample, e. g. of cloth: *Temperantiæ prudentiæque specimen Q. Scævola.* Cic.; the model.

—*men*, with long penultima, in derivatives of derived conjugations: *Stămen* (*stare*), *subtemen* (*subtexere*), 947; *abdōmen* (*abdere*), 1010; *legŭmen* (*legere*), legume, pulse; *acumen* (*acuere*), 19; *alumen* (*sal*), alum; *curvamen* (*curvare*), the bend of itself, as existing appearance; *curvatura*, as prepared, intentionally made, or as in relation to other parts; *ligamen* (*ligare*), bandage, band of itself, inasmuch as something is thereby kept together; *ligatura*, the way and manner in which something is thereby kept together: *Sanguis profluens inhibetur papyri ligamine.* Colum. *Ligatura in vitibus locum debet mutare.* Pallad. *Solamen* (*sōlari*, making ground [*solum*] for some one, that is, placing him firmly, giving him ground to stand upon), comfort, solace, by which the comforting is effected, poetical; *solatium*, solace, by which we feel comforted: *Solamen mali.* Virg. *Vacare culpa magnum est solatium.* Cic.

mnus, *a*, *um*, denominates a subject according to its condition or state, which is represented as realized in him: *Alumnus* (*almus*, XI, 3.), who is nourished, and who nourishes, the foster-son, and his father, fem. *alumna; autumnus* (*augere*, *auctum*), autumn; *columen* (*colere*), *columna*, 229.

2. *mentis*, Gen. *is* — *mentum*, formed from *men*, 1: *Sementis* (*semen*), 916.

mentum, something that serves for the realization of a state, a means for something: *Tegumentum*, every thing that serves to cover, a cover as means of covering, 969; *augmen*

(*augere*), the visible growth, in which the augmentation shows itself as effect: *corporis; augmentum*, means of augmentation, addition: *honoris*, *commendationis; munīmen* (*munire*), that which preserves: *Effusos munimen ad imbres.* Virg.; *munimentum*, that which serves to keep, to protect, 112; *temperatura*, proper proportion of mixed parts of a whole to one another; *minii*, the mode and procedure, if it ought to have the proper mixture; *temperamentum*, the means by which this equal proportion is effected: *Restincta seditio est; inventum est temperamentum, quo tenuiores cum principibus æquari se putarent.* Cic., a middle way; *ferramentum* (*ferrum*), iron tools, or tools fitted out with iron; *ferramenta aratorum*, the iron implements of agriculturists; *pulmentum*, every thing which serves for the edibleness of the *puls*, meat dishes, &c.; *salsamentum* (*salire*, *salsum*), salt provision, e. g. pickled fish.

3. *mōnia*, *mōnium* from *mnus*, 1. after the form of *ōnus*, XI, 2.

mōnia, designates a state or condition realizing itself after the manner in which it appears in the subject, in the abstract; *monium*, this realization itself, thought as a thing: *Alimonia* (*alumnus*), the nourishment, sustenance, with which the foster-father provides his foster-son; *alimonium*, the actual nourishment, the food, which the latter receives; *alimentum*, the means of nourishment: *Caius collationes in alimonium ac dotem filiæ recepit.* Suet. *In alimoniis armenticium pecus sic contuendum, lactentes cum matribus ne cubent.* Varr.; *acrimonia* (*acer*), the sharp, biting taste: *sinăpis; castimonia* (*castus*), abstinence, mortification, if, with a religious view, we abstain from every enjoyment which does not agree with the former; *castitas*, chastity; *sanctimonia*, the realization of the idea *sanctus* in a subject, hence virtuous disposition, innocence; also sanctity, inasmuch as it manifests itself in certain venerable things: *Priscæ sanctimoniæ virgo.* Tac. *Sanctimonia nuptiarum; sanctitas*, holiness, as quality or virtue: *Tueri se sanctitate sua.* Cic.; *testimonium* (*testis*), the showing, explication of a thing, as witness or by witnesses, testimony and assertion or evidence pronounced by witnesses; *testimonium dicere*, giving oral evidence in court; *dare*, bearing witness, assure by one's declaration that something has happened, with the idea of praise and approval; *pro testimonio dicere*, asserting as witness.

C. *Forms of Verbs.*

§ 6. The verb expresses the state in which a thing is, in two fundamental forms. These are:

1. *o*, the subjective and active form, which refers a state or condition to the ground of its origin, or makes that state proceed from the subject, which may also be taken in quite a general manner, as in *luciscit*, *grandinat*, it becomes light, it hails, and in the impersonal verbs *pœnitet*, *oportet*.

2. *or*, the objective or passive form, which refers a state or condition to the aim or object of its existence, or makes it directed toward a subject.

a. in the passive, if the subject is passive, that is, object of some activity directed from without; hence it is, that the *verba transitiva*, whose active voice requires for the indication of the object of their activity the Accusative case, adopt regularly this form. The subject is here taken as general in the impersonal forms *itur*, *curritur*, *ventum est*, *licitum est*, the French *on vat*, *est venu*, &c., the German *man*.

b. in the *deponens*, if the subject is presented only as subject of the condition, that is, as that in which the action proceeds, without reference whether it be ground or object of action; mostly those verbs in which the impression of the action on the senses of the observer was considered. To these belong such *passiva* as have adopted an active or reciprocal signification, as *lætor*, I am rejoiced (by) that; or which are taken as *passiva* in a certain respect only, as *cachinnor*, *rideor*, I laugh, inasmuch as I am shaken by the violent effect; the *verba mutuæ actionis*, as *amplector*, I embrace one, who at the same time embraces me; *osculor*, I kiss; *altercor*, I quarrel; those with regard to which the impression on the observer predominates, as *imitor*, I am formed, i. e. I form myself after another; *fistula ejaculatur aquas*, for the Roman sees how the tube *is* discharged, while, for us, the tube itself discharges; and thus the *inchoativa*, *nascor*, I am born, i. e. now in the state of being born; *proficiscor*, I am carried on, get along; lastly, the verbs whose actions have reference to the person of the subject, his wishes, advantage, use, as *nidulor*, a nest is making for me, I am making a nest to my-

self; *sortior*, the lot is assigned to me, while I draw it for myself.

XVI. *O — ĔRE*, indicating simply the condition, is the fundamental form of the *third conjugation*, to which belong the verbs which contain the fundamental notion of a state, as *esse*, being; *existere*, originating; *fieri*, growing, becoming; and those which indicate a mere acting or suffering, as *facere*, doing; *nasci*, becoming born. To this likewise are referred the derived forms:

1. *do — dĕre*, designating a continued doing: *Pendere* (*dis—pennere*, *penna*), 706; *tendere* (*tĕnuis*, *tenēre*), extending; *trūdere* (*trua*, *trulla*), 990; *fŏdere* (*fovea*), digging, and hence *fundere*, 479.

2. *go — gere*, a making: *Spargere*, 922; *vergere*, 974; *ambĭgere* (*ambi*), 68.

3. *no — nere*, a doing with its consequence: *Spernere*, 338; *lĭnere* (*leo* in *delere*, 330), 1033; *sĭnere* (*siere*, *inus.* hence *situs*), letting lie, 292; *danere* (*dare*), yielding over, granting, obsolete; see *facinus*, XI, 1.

4. *so*, *xo — sere*, *xere*, effecting, bringing something into reality: *Vĭsere* (*videre*), really seeing, seeing after, 1017; *texere* (*tegere*), 976.

5. *to — tere*, a making connected with exertion, with its consequence, an intensive form: *Nectere* (*nere*), 637; *vertere* (*verrere*), 1012.

6. *uo — uere*, effecting with lasting consequence: *Minuere*, *minūtum* (*minor*), diminishing, making smaller, 690; *acuere* (*acus*, *acies*), pointing, sharpening a thing; hence the obsolete subjunctives of the present tense, *duam*, *creduam*, *duim*, *creduim*, expected conditions as imagined, completed in the future. Of the supine: *Stătuere* (*stare*, *stătum*), making standing, placing.

7. *esso*, *isso — ssere*, a passionate action, *Verba intensiva: Capessere* (*capere*), violently grasping at a thing: *Animalia cibum oris hiatu et dentibus ipsis capessunt.* Cic.; *fugam capere*, taking to flight; *capessere*, hastily doing so; *magistratum capere*, taking an office, as capable for it; *capessere*, with zeal and seriousness taking care, as *capessere rem publicam; lacessere*, 604; *petessere petissere* (*petere*), with several starts marching toward a thing, striving passionately for something.

8. *esco*, rarer *isco*, *asco*, *osco — scere*, designates

the beginning of a state which advances toward its completion, a beginning growing, becoming such, *verba inchoativa: Madescere* (*madēre*, being wet), becoming wet, of the mere beginning of this state, without reference to the cause; *madefieri*, getting wet from without: *Postera lux Hyadas evocat, et multâ terra madescit aquâ.* Ovid. *Polyxenia madefient cæde sepulcra.* Catull.; *adhærescere* (*adhærere*, adhering: *Stellæ adhærent cœlo.* Plin.), attaching itself to a thing, beginning of adhering: *Herba barbis caprarum adhærescens.* Id. *Minima bestiola in sordibus aurium tamquam in visco inhærescit.* Cic., remains hanging, attaches itself; *contremiscere* (*contremere*, trembling: *Cœlum tonitru contremit.* Cic.), beginning to tremble, being caused to tremble: *Exalbesco atque omnibus artubus contremisco.* Cic.; *gelare*, causing to freeze, and making ice; *gelascere*, beginning to freeze; *noscere* (*noo*, *noere*, not used), 905.

XVII. *IO — ĪRE*, fourth conjugation, designates a state of lasting activity and manifestation of power, while with the third, the state was imagined as passing; hence did later writers use *linire* for *linere*, XVI, 3: *Vas coöperies ac linibis.* Pallad. Derivations are:

1. *ŭrio — ŭrire*, of the supine, designating lasting endeavour or intention to effect a state; *Verba desiderativa*, more correctly *meditativa*: *Esurio* (*edere*, *esum*, eating), I feel hungry; *emturio* (*emere*, *emtum*), intending to buy a thing: *Te emturientem ad mercatum crebro adducunt pedes.* Varr.; *parturire* (*parere*, *partum*), being about to give birth, being in labor: *Mons parturibat, gemitus immanes ciens;— at ille murem peperit.* Phædr.

2. *ūrio — ūrire*, with long penultima, designates the greater and enduring effect corresponding to lasting endeavour: *Ligūrire* (*lingere*), 609; *scatere*, containing something in quantity, being full of it: *Scatet beluis pontus.* Hor.; *scatūrire*, producing in number and violently, gushing forth: *Aqua scaturiens;* also *solum fontibus scaturit.* Colum., is full of wells, that is, it opens many and continually new ones.

3. *ūtio — ūtire*, doing something after the fashion of another: *Balbutire* (*balbus*, who stammers, also who pronounces the *r* like *l*, prattling); *cæcutire* (*cæcus*), 157.

XVIII. *EO — ĒRE*, form of the second conjugation, signifies a continued being: *Sidĕre*, sitting down; *sedē-*

re, sitting; *adsidēre*, sitting down upon a place; *adsidēre*, sitting by a thing: *Assidamus, inquam, si videtur.* Cic. *Furius, quum lacrimans in carcere mater assideret, defensionem causæ suæ scripsit.* Id.; *succendēre*, lighting from below; *succensēre*, 950. Most verbs of this conjugation are *intransitiva;* with the transitive ones the participle is added in imagination, e. g. *miscere*, mixing, i. e. being a mixing one; *docere*, being a teaching one (properly, being a *thinking* one, the Latin and Teutonic root in thinking, *denken*, being related).

XIX. *O—ĀRE*, form of the first conjugation, designates a making that something be perceived by the senses, a manifesting or presenting: *Fugēre*, fleeing; *fugare*, causing to flee, 780; *consternere*, strewing on the ground; *consternare*, consternate, making shy: *equos; magni facere*, esteeming highly; *magnificare*, magnifying, celebrating; *sidēre*, XVIII; *sedare*, causing to sit, quieting; *parĕre*, giving birth; *parēre*, appearing, being visible, 735; *parare*, making ready, preparing, procuring, 764. This form attaches itself easily to nominal forms, e. g. *judicare* (*judex*), making the judge; *humare* (*humus*), 519; *limare* (*lima*, the file), 810; *autumare*, asserting, telling one's opinion: *Autumo significat et dico, et opinor, et censeo.* Gell. Several of these verbs have at the same time transitive and intransitive meaning. The derived forms correspond most to adjective forms:

1. *a.* *ĭgo — ĭgare*, see XVI, 2., making lasting, effecting by enduring endeavour, *verba effectiva: Purgare* (*purus*), making clean, cleansing; *navigare* (*navis*), navigating; *fumare* (*fumus*), smoking, making smoke; *fumificare*, smoking a thing; *fumigare*, producing smoke, fumigating, and showing smoke: *Aræ fumant sacrificiis.* Liv. *Inde ignem in aram, ut Dianæ Arabico fumificem odore.* Plaut. *Mellarius fumigat leviter apes.* Varr. *Fumigantes globi.* Gell.

b. With long penultima: *Indāgare* (*indu* for *in*), 546; *fastīgare*, making a point upward, above, elevate; *castīgare* (*castus*), 181; *vestīgare* (with *Vesta*, *vestibulum*, *vestis*, from the Sanscrit *vas*, dwelling), seeking one's dwelling, resting-place, 546.

2. *ĭco — ĭcare*, see V; making something of that which is designated by the original word, something similar, *verba*

assimilativa: Fistucare (*fistuca*), making fast; *fodere*, XVI, 1; *humum, puteum, equum stimulis*, digging deep; *fodicare*, doing something like digging, as if one would dig; *latus*, pushing some one in the side; *dolores fodicant*, acute shooting pains; *albēre* (*albus*), being white; *albescere*, becoming white, pale; *albicare*, making or being whitish; *nigrare* (*niger*), making black, and being so; *nigricare*, being blackish. With inserted *n* before *c: Verruncare* (for *verricare*, from *verrere*), making a sort of turn: *Hæc tibi bene verruncent!* may this turn out well for you. See 130.

3. *ĕro—ĕrare*, see VIII, showing something as quality in a high degree, in a subject: *Tollere* (ancient high German *thulan*), lifting, 628; *tolerare*, bearing, tolerating, 441; *frigerare* (*frigus*), cooling, refreshing; *pignerare* (*pignus*), making something a pledge, pawning it; *pignerari*, taking something as pledge.

4. *bro, tro—are*, see IX, showing a capacity, the application, use of that which is named by the original word: *Celebrare* (*celeber*), 194; *lucŭbrare* (*lux*), 602; *calcitrare* (*calx*), kicking with the heel, being obstinate and restive.

5. *a. ĭlo, ŏlo, ŭlo—are*, see X, 1., presenting a state similarly, generally diminutively: *Verba diminutiva* (the German syllable *eln*): *Ventĭlare* (*ventus, ventulus*), fanning; *violare* (*vis*), 743; *pullulare* (*pullus*), sprouting forth; *strangulare* (*stringere*). Of the supine: *Postulare* (*poscere, poscitum, postum*), 794; *ustulare* (*urere, ustum*), burning a little, singeing; *opĭtulari* (*ops; opes*), 139.

b. cŭlo—are, X, 1., of the supine, diminutive, rather in a comical sense: *Missĭculare* (*mittere, missum*), sending repeatedly: *Emta ancilla est, quod tute ad me literas missiculabas.* Plaut.; *gesticulari* (*gestus*), making pantomimic gesticulations: *Gesticulandi saltandique studio teneri.* Suet.

6. *illo—are*, X, 1., another diminutive form in a playful meaning: *Cantillare* (*cantare*), singing shakes; *focillare* (*fovere*), restoring by frequent and repeated warming; *vacillare* (*vagari*); *cavillari* (*cavere*), cavilling, Liv. 9, 34. see 627.

7. *no, ĭno—nare*, see XI, 1., making something of the kind of that which is named by the original word: *Ferruminare* (*ferrumen*, putty, solder), soldering, closing or uniting with putty; *inquinare* (*co-inquere* and *coinquire*, lopping, e. g. holy trees in sacred woods, committing acts of temerity), 267; *coinquinare*, making unclean; *destinare* (*stanare* from

stare), making a firmly standing thing, settling: *Rates ancoris destinabat.* Cæs. *Papirium parem destinant animis Magno Alexandro ducem.* Liv.; *suffarcinare* (*farcire*), packing full.

With long penultima, see XI, 2. *Opīnari*, opining, expecting (ὀπεύειν), 94; *conciōnari* (*concio*), being heard by an assembly, addressing it.

8. *cīnor — ari*, XI, 1, *d.*, carrying on something as (daily) occupation: *Vaticinari* (*vates*), being a prophet, prophesying; *latrocinari* (*latro*), being a professional highway robber; *ratiocinari* (*ratio*), calculating; *sermocinari* (*sermo*), discussing; *alucinari* (not *allucinari* or *hallucinari*, from ἀλύκη), being thoughtless, inattentive, talking nonsense: *Ista Epicurus oscitans alucinatus est.* Cic.

9. *mo*, *tĭmo*, *tŭmo — are*, see XI, 3., determining the highest degree of something: *Con-summare* (*summus*), bringing into a sum, consummating, making perfect; *æstimare* (*æs*), 45.

10. *a. to*, *ĭto — are*, see XII, 1., repeating an action often and with zeal, also being wont to do, *verba frequentativa seu iterativa: Mussitare* (*mussare*), 707; *ructare* (*rugire*); *crocitare* (*crocire*); *fluitare* (*fluere*); *agitare* (*agere*, ancient high German *agan*), driving to and fro; *sectari* (*sequi*), running after: *Eum pueri sectantur, omnes irrident.* Cic. *Is prætorem circum omnia fora sectabatur.* Id.

b. to, *so*, *xo — are*, of the supine, *verba intensiva: Captare* (*capere*, *captum*), striving to catch; *occasionem*, *risum*, striving to cause laughter; *optare* (see *opinari*, XIX, 7.), 301; *prendere*, *prehendere* (*premere*, XVI, 1.), touching: *aliquem manu*, *alicujus dextram; prensare*, *prehensare*, laying hold of something with a higher degree of zeal or desire; *luxare* (*luere*, *inus. luxum;* λύειν), dislocating.

c. tĭto — tĭtare, of the supine, an increased frequentative form: *Cantitare* (*canere*, *cantare*), singing often, repeatedly; *jactare* (*jacere*), throwing here and there, about: *probra*, *minas*, hence also boasting; *jactitare*, frequently repeating, praising up; *venire* (*via*, old *vea*, way, XVII), coming; *ad-ventare* being a coming, *ventitare*, frequently coming somewhere; *actitare* (*agere*, *actum*), frequently carrying on: *Pontidius multas privatas causas actitavit.* Cic.; he had many private suits.

11. *stro — strare*, see XIII, 2., showing something as existing in a thing: *Monstrare* (*monere*), presenting a thing

as something remarkable, showing as something instructive; *lûstrare* (*lucere*), shedding light upon: *Sol cuncta sua luce lustrat et complet.* Cic.; hence, viewing, wandering through.

12. *isso*, from the times of Augustus also *izo* — *are*, the Greek form of the *verba imitativa*, which indicate an imitation connected with frequent repetition: *Græcissare*, *patrissare*, playing the Greek, imitating the father: *Filius patrissat.* Plaut., he is like his father. It was preferred to say *græcari*, *patrem imitari; trullissare* (*trulla*), throwing lime against the wall, plastering it.

D. *Adverbial Forms.*

§ 7. The adverbs, parts of speech which cannot be inflected, and by which conditions are expressed, take partly forms of their own, partly forms of the cases, partly they retain the mere original sounds, as in *procul*, *simul*, *cur*.

XX. *a.* Adverbial forms are:

1. *ē*, with adjectives of the second declension (short in *benĕ*, *malĕ*), designates a property according to its kind; *ter*, with adjectives of the second and third, designates the mode: *Callide arguteque dicere; alte cadere.* Cic. *Quidquid acciderit, fortiter et sapienter feramus.* Id. *Dure dicere* is the hardness of expression when against good taste; *duriter dicere*, the tasteless manner in which the speaker proceeds in his way of expressing himself; *vitam duriter agere.* Ter., severe. *Firme*, fast, firm, refers to the kind of condition; *firmiter*, to the manner in which it originates or is brought to perfection: *Rem firme comprehendere.* Cic. *Milites neque ordines servare neque firmiter insistere poterant.* Cæs. *Hilare*, gay, as character of the action; *hilariter*, as character of the acting person: *Hilare vivere; Hilariter in omnes partes commutabimus ut verba, ita pronuntiationem.* Ad Herenn. *Large bibere*, largely, much at once with respect to the mass of the liquid; *largiter*, respecting the drinker, if it is much for him. *Prope*, *propter*, 598. *Præ*, before, in advance, before something along; *præter*, past before, past by a thing.

2. *ies*, a multiplying form: *Quoties* (*quot*), how often, *toties* (*tot*), so often; and the numeral adverbs from *quinquies*, five times: *sexies*, *decies*, *centies*, *millies*.

b. Forms of cases:

3. *us*, *cus*, *sus*, *tus*, old Genitive forms, which assign its place to a state, or its origin locally, similar to the English *side*, *ward*, in *uspiam* (for *cujus–piam*), *usquam*, somewhere; *nusquam*, nowhere; *secus*, 57; *mordĭcus* (*mordere*), bitingly: *Auriculam mordicus abstulit.* Cic.; *versus* (*vertere*, *versum*), 36; *intus* (*in*), 570; *subtus*, below, underneath: *Cancer fistulosus subtus suppurat sub carne.* Cato. *Antique*, in the old way: *dicere.* Hor.; *antiquitus*, in olden times, of old, from olden times: *Æduorum antiquitus erat in fide civitas.* Cæs. *Divine*, divinely constituted: *Multa divine præsensa et prædicta reperiuntur.* Cic., prophetically; *divinitus*, of divine origin, by divine inspiration, direction: *Divinitus ea potius, quam casu facta esse dicamus.* Cic. *Humane*, humanely, is the action if it has the character of a man of fine sentiment and education: *Græci morbos toleranter atque humane ferunt.* Cic., with submission; *humaniter*, if the mode of action of men in general, or, also, of well educated, is observed: *Docebo te, quid sit humaniter vivere.* Cic., i. e. making one's self comfortable; *sin aliter acciderit, humaniter feremus.* Id., i. e. we shall not trouble ourselves too much; *humanitus*, with regard to the origin: *Si quid mihi humanitus accidisset.* Id., something human; *ursi humanitus strati.* Plin., as we see it with men. *Funditus* (*fundus*), *evertere*, down on the bottom, from the bottom; *radicitus* (*radix*), *evellere*, tearing out with the root.

4. *ĭs*, Genitive termination: *Sat*, *satis*, enough, sufficient: *Tantum, quantum sat est.* Cic. *Satis superque vixisse.* Id. *Nĭmis*, too much: *Nimis multa*, *nimis sæpe*, *nimis insidiarum*; *nimium*, too much considered of itself, the superabundance: *Magis offendit nimium, quam parvm.* Cic. *Tempus nimium longum videtur.* Id. *Măgis*, 659, of which the adject. neut. exists still. But *forīs*, 464, the Ablat. of the plural.

5. *ī*, another obsolete Genitive form for designating locality and time: *Domi*, at home, in one's country: *domi meæ*, *suæ*, *Cæsaris*; *domi bellique;* but *pudīca in domo.* Cic., of the building; so *vesperi*, at eve; *heri*, yesterday; *meridie*, at noon; *postridie*, on the following day, for *meri*, *posteri diei.* But it is Ablative termination in *quî*, how; *luci* (*lux*), in the day time; *tempori*, *temperi*, by time.

6. *ās*, the old Genitive form of the first declension: *Cras*, to-morrow; *alias*, 57.

7. *im*, an old Accusative form: *Olim*, 59; *hinc* (for *himce*), from here; *clam*, obsolete *calim* (*celare*), 207; *interim*, meanwhile; and in *utrimque*, *extrinsecus*, *intrinsecus*, *altrinsecus*, for *exterim*, &c.; *partim* (*pars*), partly.

—*tim*, *sim*, with long penultima, as supinal form, signifies a mode, distributively, that with reference to a number each taken singly: *Particulatim*, by parts; *viritim*, by men, i. e. by heads, man for man; *summum*, at the highest; *summatim*, in a sum, generally: *Bis terve summum literas accepi.* Cic. *Cognosces a me pauca et ea summatim.* Id. *Gravate*, with displeasure, in an unkindly manner: *Comiter monstrat viam, non gravate.* Cic.; *gravatim*, with difficulty, going reluctantly at something: *Mezentius haud gravatim socia arma Rutulis junxit.* Liv.

8. *ĕ*, the neutral adjective termination of the third declension, in *propĕ*, *ferĕ*, 942; *sublime*, high, upward and above; *facile*, easy; *difficile*, more commonly *difficiliter*, *difficulter*, difficult; of other adjectives indicating quality, it is rarer, as *immane quantum*, *suave*, &c. Of substantives this is Ablative form, as *forte* (*fors*), 467.

9. *um*, the neutral adjective form of the second declension, almost only used for determination of measure: *Quantum*, how much; *mirum quantum*, exceedingly much; *minime*, the least, not at all: *Minime gratum spectaculum.* Liv.; *minimum*, at the least, very little: *Partes minimum octoginta.* Varr. — For *time*, if order and sequence is expressed: *Primum*, *tertium*, the first, the third time; *iterum* (*ita*), again; *postremum*, the last time; *ultimum*, the last time counted from the beginning: *Vestigium illud, in quo Crassus postremum institit.* Cic. *Domos suas, ultimum illud visuri, pervagabantur.* Liv.; further in *umquam*, *unquam* (*quum—quam*), ever; *nunquam*, never.

10. *am*, Accusative form of the first declension: *Coram* (Etrurian *cora*, presence, of *ōs*, *ōra*), 85; *pălam* (*pala annuli*, the box of the ring, in which is the stone; hence *pālari* and *palma*), publicly, 756; *bifāriam*, *trifariam*, *omnifariam*, *sc. partem* (*făcere*), in two, three parts; on two, three, all sides; *perperam* (*perpĕrus*, *πέρπερος*), 427.

11. *ū*, an old Dative form in *huc*, *istuc*, *illuc* (for *huce*), hither, thither; and Ablative form in *diu* (*dies*, time), long, *noctu*.

12. *bi,* likewise an old Dative and Ablative form; as Dative still in *sibi;* as Ablative, in *ibi* (*is*), even, there; *ubi* (*qui*), where.

13. *ō*, the Dative and Ablative form of the second declension; as Dative form, in *eo* (*is*), thereto, thither; *quo* (*qui*), whither; *intro*, *ultro*, *citro*, *retro;* as an Ablative form, in *primo*, *secundo*, *tertio*, *postremo*, *ultimo*, at the first, second, last place, see XX, 9.; *ultimo templis dona detraxit.* Suet., finally, at the end. *Aut ambigue scriptum*, *aut contrarie.* Cic., in an opposite manner; *Hamilcar numquam hosti cessit*, *sæpeque e contrario lacessivit.* Nep., on the contrary. *Multum*, much, many times: *Res multum et sæpe quæsita.* Cic.; *multo*, by a great deal: *Iter multo facilius atque expeditius.* Cæs. — As participial termination, it refers the action to the actor: *Cogitate verba facere*, *scribere*, thinkingly, considerately, considering the action; *consulto et cogitato fit injuria.* Cic., with intention, and forecast. *Caute atque consulte rem gerere.* Liv., cautiously and considerately; *Consulto et de industria factum est maleficium.* Cic., with forethought, 549. *Composite et apte dicere.* Cic., well composed and in good order; *Composite ac sine pavore ambulare.* Colum., in proper keeping, calmly; *Aliquid composito facere.* Nep. *Tum ex composito orta vis.* Liv., conformably to agreement. *Dupliciter*, doubly, twofold: *Maledicta in eum dupliciter recidunt.* Cic. *Bifariam quatuor perturbationes æqualiter distributæ sunt.* Cic., in two parts; *Romani signa bipartito intulerunt.* Cæs., twofold divided, in two divisions; *Id fit bipartito. Nam tum causa*, *tum res ipsa removetur.* Cic., in a twofold manner.

14. *ā*, the Ablative form of the first declension, is always used with a substantive understood, supposed: *Eâ*, *sc. via*, *parte*, *re*, *ratione*, since, on that account, therefore; *quâ*, as, inasmuch; *frustra* (*frustera re*), in vain, 475; *unâ*, 298; *intra*, *citra* (*intera*, *citera parte*), 570, 205.

ă, short, is the form of the Accusative plur. neut. in *ită* (*is*), therefore.

E. *Reduplication.*

§ 8. A reduplication of the radical syllable, or, also, of the whole word, signifies generally also reduplication of the meaning.

XXI. 1. The radical syllable prefixed to the word, gives, in some verbs, the meaning to the preterite: *Tendo*, *tĕtendi; tundo*, *tŭtudi; parco*, *pĕperci; posco*, *pŏposci;* in other verbs, it indicates a continuance of the state, with changing degree of intensity: *Tinnire* (*tonus*), sounding; *titinnire*, *tintinnire*, *tintinnare*, sounding continually with changing oscillations; *tĭtubare* (Teutonic root in *tappen*), reeling, staggering; *tītillare*, tickling.

2. The radical syllable as chief part, joined with the form of the word: *Pūpus* (*puer*), the little one, the little boy; *palpare* (*pala*, see *palma*, XI, 3, *]), 967.

3. Reduplication of the whole body of the word, redoubles likewise the whole force and meaning of the word, as many languages redouble whole words, e. g. in Italian, *grande grande*, very large; in Spanish, *mucho mucho*, very indeed; or as we say, quite quite little, for very little indeed: *Si me amas*, *suscipe meme totum.* Cic. *Justitia propter sese colenda est.* Id. Hence *pronomina indefinita* receive by reduplication an entirely general meaning, as *quisquis*, whoever it may be, whosoever, when the *who* does not refer to *one* in the multitude, but to one whoever that may be; *quanti quanti*, however dear, however high in price, value: *Sed quanti quanti*, *bene emitur*, *quod necesse est.* Cic.; *ubiubi*, where-ever; *quoquo*, whithersoever; *quaqua*, wherever, on whatever side; *undeunde*, whencesoever, if we discard the idea of nearer determination of magnitude, number, place.

F. *Pronominal Forms.*

§ 9. The pronoun of the third person, which distinguishes it from the person of the utterer and the addressed individual, is, in its fundamental form, *Is*, he, only indicating a subject; as *demonstrativum*, *that;* as *relativum*, when it refers the subject which it designates to an assertion made in the next preceding or next following part of the sentence, or entire sentence, it is *Qui*, who; and these two in reference to one another are called *correlativa;* the interrogative form *Quis?* who? asks for one as a mere subject among several; the indefinite form *Quis*, one, some one, in the middle of a sentence, only mentions such a subject as one among many; the general form *Quisquis*, whosoever, takes the "some one" in the most general sense, see § 8. The generic form, however, which indicates *one* as belonging to a certain kind,

genus, class, with distinct qualities, gives the *interrogativum Qui?* which? what sort of a one? the *indefinitum Qui*, one, and the *generale Quicunque*, whosoever one may be. *Quis deus?* asks for a god among the rest of the gods: Is it Jupiter, Mercury, or Apollo? *Qui deus?* asks for his character: Is this the mighty, merciful, heavenly god? the god of the sun or the sea? Hence originate, for the *pronominalia*, which indicate magnitude, degree, number, property, time, and place, the following series of forms:

Correlativa.

XXII.

	Absoluta.	Relativa.	Demonst.	Interrogat.	Indefinita.	Universalia.	Generalia.
1.	*is*, he.	*qui*	*is*	*quis?* *qui?*	*quis* *qui*	*quisquis*	*quicunque*
2.		*quantus*	*tantus*	*quantus?*	*aliquantus*	*quantusquantus*	*quantuscunque*
3.		*quot*	*tot*	*quot?*	*aliquot*	*quotquot*	*quotcunque*
4.		*qualis*	*talis*	*qualis?*			*qualiscunque*
5.	*jam*	*quam*	*tam*	*quam?*	*quam*	*quamquam*	
6.	*ita*	*ut, uti*	*ita*	*ut?*		*utut*	*utcunque*
7.		*quoties*	*totiēs*	*quoties?*	*aliquoties*		*quotiescunque*
8.		*quum*	*tum*	*num?* *quando?*	*quando*		*quandocunque*
9.	*ibi*	*ubi*	*ibi*	*ubi?*	*alicubi*	*ubiubi*	*ubicunque*
10.	*eo*	*quo*	*eo*	*quo?*	*aliquo*	*quoquo*	*quocunque*
11.	*ea*	*qua*	*ea*	*qua?*	*aliqua*	*quaqua*	*quacunque*
12.	*inde*	*unde*	*inde*	*unde?*	*alicunde*	*undeunde*	*undecunque*

§ 10. References to the person of the utterer are indicated by additions at the beginning of pronominal words; references from him to something without, by terminations.

XXIII. *Additions at the beginning, and prefixed syllables.*

1. *H, N, D, T, C.* By *H*, the utterer points at that which locally is nearer to him, in *hic*, this one, *hîc*, here, *huc*, hither, *hinc*, hence, in contradistinction to that which locally is farther removed, *ille*, that one, &c. By *N*, in *nunc*, *nam*, *nempe*, he points at that before him, in as far as it touches upon the preceding subject; by *D*, in *dum*, he points at the subject before him as continuous series; by *T*, in *tum*, at the sequel, inasmuch as it has the subject before him behind it; by *C*, in *cum*, *quum*, at things belonging to one another.

2. *E*, short, lays more stress upon the word with reference to the utterer in *ĕgo*, as in *enim; equidem; ĕcastor*, *equirine*, *edepol* (*ĕ-epul*), with inserted *d*, by Castor, by Quirinus, by Apollo, affirming.

3. *EC* sharpens the question, demanding attention to the interrogative word, and giving greater force to it, in *ecquis, ecqui?* who? (when we pronounce it with a prolonged sound of *oo*, as if written *whoo-oo?); ecquando*, when? *ecquo*, whither? (all with a prolonged pronunciation in English), also in *ecce*, behold! *Ecquis homo ad Hannibalem transfugit?* that is, Has but *óne* deserted to Hannibal? (one single one?); *Ecquis his in ædibus est?* in the affirmative sense: *sóme-one* must be there; but if we ask with *num quis*, we have negation in our mind: *Num quis vestrûm ad cædem accommodatus est? Nemo.* Cic.

4. *AL*, any, some. *Aliquis*, is not the one, *Quis*, in a multitude, imagined with certain marks of distinction, but one of them who has more or less of the imagined marks of distinction of the multitude. *Aliquantum*, a magnitude, indefinite, whether it have the imagined measure or not; hence, a considerable, and a little. *Orator, si quando opus erit, ab inferis testes excitabit.* Cic., if perhaps, if some time, of a point of time, indefinite whether in the present time, the past, or the future; *Ampla domus dedecori domino sæpe fit, si est in ea solitudo; et maxime, si aliquando alio domino solita est frequentari.* Id., if some time or other, indicates that the "some time" may also happen at a period nearer or more remote than the imagined one. *Alibi, aliunde*, somewhere else, from somewhere else; *alicubi, alicunde*, somewhere else, anywhere, from some place or other, from any place.

XXIV. *Affixes, Syllables attached to the End of Pronominal Words.*

1. *MET*, self, lays additional stress on the personality expressed by the word, and is used only with the words *ego, tu, nos, vos, sui*, and *suus: Proximus sum egomet mihi.* Ter. *Memet mei pœnitet.* Cic. *Tutemet mirabere.* Ter., not *tumet. Curius suamet ipse scelera non occultabat.* Sall., his own (his very own crimes).

2. *PSE* (ψέ), self, referring back a subject of one of the three persons to its own *ego*, and is inflected in *ipse* (*is–pse*)*: Sibimet ipsi viam ad honores aperiunt.* Liv., they themselves (and no others), as active subject; *Majorem tibi fidem habui, quam pene ipsi mihi.* Cic., even to me, myself (and to no other person), as suffering object.

PTE limits, in the Ablatives of *meus, tuus, suus, noster, vester*, the possession to the indicated person; in *utpote*, as,

namely, explanatory, it limits the cause to an effect under consideration: *Nostrâpte culpâ*, by our own guilt; *Atomi feruntur in locum inferiorem suopte pondere.* Cic. *Incommoda valetudine jam emerseram, utpote quum sine febri laborassem.* Id.

3. *TE* points at the second person only, partly in strengthening the *tu*, partly with *is* designating the object which the addressed person is desired to remember; hence it is inflected in this case: *Ut tute mihi præcepisti.* Cic. You there. *Nisi quid tibi in tete auxilii est, absumtus es.* Plaut. *Venio nunc ad istius quemadmodum ipse appellat, studium; ut amici ejus, morbum et insaniam.* Cic., i. e. of Verres, of whom I am talking to you. *Armorum ista et victoriæ sunt facta, non Cæsaris.* Id., that there, which you mean.

4. *CE* (belongs to *cis*), with demonstratives, points at an object, the situation of which the utterer refers to where he stands: *Pater te amat plus, quam hosce oculos.* Ter. Thus in *ecce!* and abbreviated in *hîc*, here, near to the speaker; *istic*, there, near the addressed person; *illic*, there, at a distance from the speaker; in *nunc*, *donec*, for *hice*, *numce*, *tumce*, *dumce;* interrogating in *hiccine?* this one there?

5. *QUE* lends distributive meaning to *indefinita: Quisque*, 856. *Usque* (for *cujus-que*), 1039. *Utique*, in every way and manner, at all events: *Faba Pythagorei utique abstinuere.* Cic. *Si utique novum aliquem consulem creari vellent.* Liv., at all events, if they needs want to elect. *Commota plebs est, utique postquam sordidatum reum viderunt.* Id. *Ubique*, anywhere, 1004.

6. *CUMQUE* or *CUNQUE*, generalizes *relativa: Quotquot*, how many soever, so many as, XXI, 3., takes a number of things in its whole extent, without farther determining it; *Quotcunque*, as many as there may be, however many: *Si leges duæ, aut, quotquot erunt, conservari non possint.* Cic. *Magistratus, quotcunque senatus creverit populusve jusserit, tot sunto.* Id.

7. *PE* (Oscan for *que*), even, well, gives affirmative or confirmative power to a word: *Quippe*, *Nempe*, 860, 1016.

8. *EM* directs attention to something really existing: *Hem ih!* ay, as interjection: *Hem, quid istuc est? ut tu incedis!* Plaut. *En*, 384. — *NEM* points at something inasmuch as it is connected with something antecedent, hence at a cause or reason, as in *nempe*, 1016; in *enim*, 710. *Cæsar Dumnorigem retrahi imperat: si vim faciat neque pareat, interfici*

jubet. Ille enim revocatus resistere ac se manu defendere cœpit. Cæs., i. e. Cæsar had good reason for it, *for* he, &c. — *DEM* designates an object as the same, in *idem* (*is–dem*), even he, the very same, 397; *idemtidem* (with inserted *t*), 954; *eodem*, even thereto; *eâdem*, even there, in precisely the same manner; *indidem* (*inde*), from the same place; *tantundem*, just as much, according to quantity; *totidem*, according to number; *quĭdem* (*quid–dem*), indeed, at least, signifies identity in a certain respect. — *TEM* points at equality of the sequel with reference to something preceding, in *ĭtem* (*id–tem*), 589; *autem* (αὖ, or), 913.

9. *AM* designates degree, in *quam*, how much, i. e. in what degree, 28; *tam*, so much, in such a degree, 23. *Quam* therefore, gives a higher degree of uncertainty to *indefinita;* hence they stand, on account of their negative sense, always in connexion with negations, or with questions of a negative character: *Unquam*, ever; *nunquam*, never; *nequaquam*, by no means, in no respect; *neutiquam* (*ne–uti–quam*), in no manner, not in the least: *Cæsaris copiæ nequaquam erant tantæ, ut eis confideret.* Cæs. *Indissolubiles vos quidem esse non potestis, neutiquam tamen dissolvemini.* Cic. — *PIAM* (*pe*, 7), on the other hand, expresses a positive sense: *Quisquam* is *one*, if he exist anywhere, conditional, and in a negative meaning; *Quispiam*, *one*, who is somewhere, unconditional, 856. *Fieri nullo modo potest, ut quisquam alterum plus diligat, quam se.* Cic. *Hereditas est pecunia, quæ morte alicujus ad quempiam pervenit jure.* Id. So *usquam*, *uspiam*, somewhere: *Iste, cui nullus esset usquam consistendi locus, Romam se retulit.* Cic. *Sive est illa lex scripta uspiam, sive nusquam.* Id.; *nuspiam* does not appear in the Latin writers. — *An?* as interrogative, 76. *Jam*, 522, now, already, compares the moment of time, or degree of completion of a state arrived at, with the preceding; *Etiam*, 397, a still higher degree. — *NAM*, 710, for, namely, adds to a preceding assertion a reason, an explanation, by which it becomes clearer, easier to be understood. An explanation of this kind is requisite also for the interrogatives *quisnam? quinam?* who then? *ecquisnam? ubinam? Crotoniatas opinio non fefellit. Nam Zeuxis quæsivit ab eis, quasnam virgines formosas haberent?* Cic. *DAM*, in *quidam*, a certain, points at one of the number of the *qui*, leaving uncertain which; *quoddam*, is a certain thing; *quiddam*, taken in general, something certain: *Mercator qui-*

dam fuit Syracusis senex. Plaut. *Fuit quoddam tempus, quum in agris homines passim vagabantur.* Cic. *In ista potestate* (*tribunicia*) *inest quiddam mali.* Id. *Quid feceras?* — *Paulum quiddam.* Ter. With adjectives, *quidam* indicates a degree arbitrarily to be supposed: *Te natura excelsum quendam, et altum, et humana despicientem genuit.* Cic., somewhat, that is, considerably, very.

10. *UM* designates a period of uncertain duration, in *umquam* or *unquam*, ever, in the past or future: *Isocrates præstat omnibus; qui unquam orationes attigerunt.* Cic. *Cave posthac unquam istuc verbum ex te audiam.* Ter. — *NUM*, now, the period from the point of the present, with reference to the past next preceding: *Urtīca quoque num medetur vulneribus.* Plin., (rare); generally as interrogative, 76; and of time, *nunc* is more in use, 522. — *DUM*, during, 378, points at a present duration of time, in *nondum*, not yet; *nullusdum*, no one yet, and in imperatives: *Manedum.* Plaut., only wait. *Iteradum eadem ista mihi.* Cic., only repeat. — *TUM*, then, 522, refers to a period in the past or future; *etiamtum*, also then, also there: *Initio reges diversi pars ingenium, alii corpus exercebant: etiamtum vita hominum sine cupiditate agitabatur, sua cuique satis placebant.* Sall. Corresponding to this is the *correlativum.* — *CUM* or *Quum*, when, as, by which a state or condition is referred as cotemporary with that which is indicated by *tum*, *tunc*, or also as cause to an effect. As preposition, the *cum* signifies with, together, jointly, 298, a connexion, e. g. *mecum*, *nobiscum*, and thus in compounds: *Conferre*, carrying together; *conscius*, knowing with another or others about a thing; *comprimere*, compressing, pressing together.

11. *O*, signifies an aim, see XX, 13. — *DO*, in *quando* (*quom* for *quum–do*), when, of an indefinite point of time in the past, present, or future, *interrogative*, *relative*, and *indefinite*, 853.

12. *DE*, from, in *inde*, from thence; *unde*, from whence; and *PER*, through, in *tantisper*, as long as, of uninterrupted duration; they are prepositions.

LATIN SYNONYMES.

A.

1. A, Ab, E, Ex, De, of, from. *A*, *Ab*, a motion from some point, coming from, designates a horizontal direction; *De*, away from a certain point, away downward, designates an oblique or perpendicular direction; *E*, *Ex*, from out the interior, toward without. Moreover, if used before consonants, *Ab* designates part close by; *Ex*, from out the very inmost; *A* and *E* are used with reference to the *wherefrom*, observed from a distance: *Diu abfuisti a nobis; Rosa recens a longinquo olet; Ex longinquo boves arcessere; Aconitum procul et e longinquo mures necat.*

a. *A*, being derived from something, coming from; *De*, away from a surface downward, used also of taking away from; hence it is used for treating of something, on account of, with respect to: *Discessit a puero*, from his side; *de foro*, from the market; *A media nocte*, from the beginning; *de nocte*, in the course of the night, after its beginning or before its end; *Rex a me cohortes de exercitu meo postulabat; Hoc audio de inimico ab accusatore; Liber non de puero scriptus, sed a puero; Abstergĕre vulnus*, wipe off, wipe to the side; *detergere*, wipe down, away, e. g. *falcis pollutæ aciem.*

b. *A* signifies the starting point of a movement; *De*, the aim or final point: *Ad Verrem deduxit Tertiam, vi abductam.*

c. *E*, in compounds, means out of it; in some, throughout, increasing the strength of the meaning: *Egelidus*, from which the cold has fled, tepid; and also, throughout cold, ice-cold; *exarare*, to bring out by ploughing, and to obtain by ploughing. *Abnormis*, deviating from the rule; *enormis*, in which all *norma*, rule, is wanting, irregular, over-large.

2. Abdere, Condere, Abscondere, Abstrudere, Retrudere, Occulere, Occultare. To hide, *a.* by change of place is *Abdere*, to do away, to hide, e. g. *se in sylvas; Condere*, to put together, to keep and preserve: *Testudo abdidit cornea corpus domo, nec lædi potest condita. Abscondere*, to keep, preserve in a hidden place, *Recondere*, in a remote, distant place: *Res abscondita;* something kept hidden, of which we do not allow others to know; *literæ reconditæ*, those which we keep for ourselves and allow rarely to be seen. *Abstrudere*, to push, drive away and into a depth; *Retrudere*, into a remote deep corner: *Me in silvam abstrusi densam.* — *b.* by covering: *Occŭlere*, to envelope, veil; *Occultare*, XIX, 10, *b*, to hide carefully: *Alcibiades penitus in Thraciam se abdidit, sperans ibi suam fortunam occuli posse.* Nep. *Natura partes corporis turpes contexit atque abdidit; quæ autem occultavit, eadem omnes removent ab oculis.* Cic.

3. Abesse, Distare; Deesse, Deficere. *a. Abesse*, to be away, at a distance, used of the length of the distance; *Distare*, to stand asunder, to be remote, used of the interval: *Astutia abest a prudentia, distatque longissime*, Cic. — *b. Abesse*, to be absent, not there; *Deesse*, to be wanting, of the sensible want of something necessary: *Argentum deerat. Deficere*, to begin to be wanting, gradually to diminish and become exhausted: *Vires et tela militibus deficiunt.* Cæs. *Dies me deficit.* Cic., is not sufficient.

4. Abire, Abscedere, Decedere, Discedere, Digredi, Facessere. *Abire*, to go off, away from a place: *Iidem, abeunt, qui venerant. Abscedere*, to recede from something, to depart: *Nec armis aut loco suo miles abscedebat.* Liv. *Decedere*, to go away; *de via*, making room; *provincia, de provincia*, parting; *ex provincia*, leaving it: *Discedere*, to go from one another, to separate: *Uxor a Dolabella discessit.* Cic. *e provincia*, to remove from it; *decedere, de vita decedere*, to die, to leave our sphere of action; *discedere a, ex vita*, to depart from the living. *Digredi*, to go away, and to some other place. *Facessere*, XVI, 7., to leave quickly by order: *Facesse, hinc Corinthum!* Liv., begone!

5. Abominari, Detestari, Exsecrari, Aversari, Abhorrere. *Abominari*, to abhor something as portending something bad (omen) e. g. *mentionem fœdi facinoris.*

Detestari, to wish some evil away from us or upon some one, to imprecate, curse: *Dii, avertite et detestamini hoc omen. In caput alicujus detestari minas pericula que. Te tamquam auspicium malum detestantur. Exsecrari*, to wish for divine revenge upon the head (*in caput alicujus*) of some one, to curse: *Milites tibi pestem exoptant, te exsecrantur. Aversari*, XIX, 10, *b.*, to abominate something disgusting with violent excitement: *Milites sua facinora aversari deos lamentantur.* Tac. *Abhorrere, Illum omnes abhorrebant, ut aliquam immanem ac perni-* to shudder back, to have violent abhorrence of something: *ciosam bestiam pestemque fugiebant.* Cic.

6. Absolvere, Perficere, Conficere, Efficere, Exsequi, Peragere, Patrare, Perpetrare. To complete something, is *Absolvere*, if its parts are complete; *Perficere*, if they are perfect: *Phidias potest a primo instituere signum idque perficere: potest ab alio inchoatum accipere et absolvere.* Cic.—To bring to an end: *Conficere*, to put a stop to, e. g. *bellum*, if various acts belong to the whole; *Efficere*, to bring about, to effect, if the final object has been obtained: *Libri ad Varronem sunt effecti.* Cic. *Exsequi*, to execute according to prescription, order, e. g. *officium, alicujus mandata. Peragere*, to carry through, if the business required constant activity to the end, e. g. *fabulam, consulatum. Pătrare* (*pater*, XIX), to present something as actually effected, completed, when the author and effect are clearly seen; e. g. *cædem, bellum, incœpta. Teucris promissa patravit.* Cic. *Perpetrare*, to bring about completely, with reference to publicity: *Non creditur, nisi perpetratum, facinus.* Liv.

7. Absonus, Absurdus. *Absŏnus*, sounding badly; *Absurdus* (*abs–auris*, VII), sounding painfully; hence clumsy, stupid: *Vox admodum absona et absurda.* Cic., as cause and effect.

8. Absque, Sine, Citra. Without, in *absque*, exclusion; in *Sine*, want, opp. *cum;* in *Citra*, XX, 13., a complete measure not yet obtained: *Absque te esset, hodie non viverem.* Plaut., i. e. if thou hadst not been. *Narrationum modus et finis esse citra divisionem nullus potest.* Quinct. Only to be found with later writers.

9. Abstinens, Continens, Temperans, Modestus. *Abstinens*, abstemious, to keep aloof of external charms; *Continens*, to keep one's appetites subdued, bridled, to

govern one's self: *Abstinentes manus, oculi. Conferte hujus libidines cum illius continentia.* Cic. *Temperans* (*tempus*, XIX, 3.), moderating one's self, mitigating the violent passions according to reason. *Modestus* (*modus*, XIII, 1.), modest, decorous, he who observes the proper limits of that which is decorous, decent, and respectable: *Hominem petulantem modestum reddo.* Cic. *Homo in omnibus vitæ partibus moderatus ac temperans.* Id. *Temperatus* and *modestus* is the person who is versed in these virtues.

10. Abundare, Redundare, Affluere; Abunde, Affatim. *Abundare* (*unda*, XIX), to have in abundance, plenty; *Redundare*, to have more than requisite, not able to contain the abundance, overflowing; *Affluere*, to have abundance pouring in from without: *Æstiva Nilus abundat aqua; Lacus Albanus redundavit, isque in mare fluxit.* Cic., to overflow. Hence *Abundare* is used of useful or not unnecessary things, e. g. *divitiis; Redundare*, of unnecessary ones: *Digito uno redundat. Vita affluit voluptatibus.* Cic.—*Abunde*, more than necessary, of that which is: *Abundanter*, of the application of plenty; *Affătim* (*ad*, as in *admodum*,—*fatis*, XX. 7.), in superabundance, i. e. in a degree in which the superabundance is useless or creates distaste: *Armorum affatim erat captorum Carthagine.* Liv.

11. Accedere, Adire, Appropinquare. *Accedere*, to step to it, to come in addition to it, from near and as accretion: *Ad te supplex accedo; Adire*, to walk to it, from a distance and from interest; *Appropinquare*, to approach, used only of local approach. *Ad rem publicam accedere*, to enter upon a public employment; *adire*, C. Manil. 24, to interest one's self for the public weal. *Ædui finibus Bellovacorum appropinquabant.* Cæs.

12. Accendere, Incendere, Inflammare, Cremare, Urere, Comburere, Amburere. *Accendere*, to light from without, e. g. *lucernam; Incendere*, to light something by fire brought in, e. g. *urbem. Inflammare*, to make blaze: *Classem inflammari incendique jussit.* Cic. *Cupiditatem incendere*, to excite; *inflammare*, to make violent, and bring to an eruption. *Cremare*, to burn to ashes: *Sulla primus igni voluit cremari.* Cic. *Urere*, to singe or burn the surface of a body by glowing heat, or burning: *Terræ quædam uruntur calore. In corpore aliquid uri secarique patimur.* Cic.; also *urit frigus, calceus. Com-*

burere, to burn together; *Amburere*, to burn all around, only half: *Comburamus annales. Calanus Indus vivus combustus est.* Cic. *Ambustus flatu vaporis.* Liv.

13. ACCIDIT, CONTINGIT, OBTINGIT, EVENIT, OBVENIT, USU VENIT. *Accidit* (*cadere*, from the falling of dice: *Omnia cadunt secunda*), it happens by accident, having influence upon something else; *Contingit*, it comes to pass, succeeds, happening to coincide with something else; *Evĕnit*, it follows, used of the result of an event: *Timebam, ne evenirent ea, quæ acciderunt.* Cic. *Non cuivis homini contingit adire Corinthum.* Hor. *Obtingere*, to fall to the lot of some one by accident; *Obvenire*, as consequence of good luck, of the lot, election; *Usu venire*, to follow according to experience, and regularly: *Provincia alicui obtigit* and *obvenit.* Cic. *Mihi fundus hereditate obvenit.* Varr. *Cicero ea, quæ nunc usu veniunt, cecinit ut vates.*

14. ACCOMMODARE, APTARE; APTUS, IDONEUS, COMMODUS, HĂBILIS. *Accommodare*, to fit something to something, so that it has the proper measure (*modus*); *Aptare* (*apere*, XIX, 10, *b.*), to attach something, to put something to a thing so that it attaches itself, e. g. *annulum digito. Coronam sibi ad caput accommodare.* Cic. *Aptatis armis milites in ordines eunt.* Liv.—*Aptus*, attached, fitted to it, fitting, befitting, proper: *Apta compositio membrorum corporis; Calcei apti ad pedem.* Cic. *Idoneus* (*vĭdere*, XI, 2.), select, fit for a certain purpose: *Præsidia locis idoneis disposuit.* Liv. *Duces idonei ad bellum.* Id. In *Aptus* fitness exists; in *Idoneus*, it rests upon our opinion of it. *Commodus*, according to measure (*modus*), i. e. just fit, convenient, comfortable, fit for use without inconvenience: *Ad cursum commoda vestis.* Ovid. *Habilis* (*habere*, X, 1.), that which is easy to be held, comfortable because it fits well, suits: *Gladius ad propiorem pugnam habilis.* Liv.

15. ACCUMBERE, DISCUMBERE, ACCUBARE. *Accumbere*, to lie down on a settee at table for a meal; *Discumbere*, of several guests, to distribute themselves around the table; *Accubare*, to lie at the table, to be at dinner: *Discubuere toris Theseus comitesque laborum.* Ovid.

16. ACCUSARE, REUM AGERE, FACERE, INCUSARE, ARGUERE, INSIMULARE; ACCUSATOR, ACTOR, PETITOR. *Accusare*, to accuse, especially legally; *Reum agere, facere*, to represent some one as guilty in a legal action; *Incusare*,

to inculpate, charge some one, accuse not in a legal way, or in court: *Gabinium de ambitu reum fecit Sulla.* Cic. *Arguere*, to prove that one be guilty. *Insimulare*, to charge with fictitious guilt: *Insontem insimulas.* Ter. — *Accusator*, the accuser; in *causæ publicæ*, the person who had been chosen to carry on the action against the accused person (*reus*), *Actor;* but in *causæ privatæ*, *Petitor*, the plaintiff, who by way of law makes demands against the defendant (*is unde petitur*): *Accusatorem pro omni actore et petitore appello.* Cic.

17. Acer, Asper, Acerbus, Austerus, Amarus; Vehemens, Ferox. *Acer*, biting, sharp, e. g. *acetum; Asper*, rough, thorny, prickly, e. g. *sentes;* and unfriendly, rough in manners: *Homines natura asperi atque omnibus iniqui.* Cic. *Acerbus*, tart, acerb, e. g. *pirum*, i. e. unripe; hence harsh, hurting our feelings, our heart, e. g. *mors. Homo immani acerbaque natura.* Cic. *Austērus*, that which makes the tongue dry, rough, e. g. *vinum*, i. e. old wine which has grown tart. *Amārus*, bitter, opp. *dulcis;* angry, he who makes others feel his disappointment: *Amariorem me senectus facit, stomachor omnia.* Cic. — *Acer*, sharp, of vivid, exciting power, keen, e. g. *hiems*, *sensus videndi*, *bellum*, *canis*, *leo*, biting, grim; *equus*, quick, fleet; *memoria: Acer ac diligens animadversor vitiorum*, severe, he who is accurate in his demands. *Vehemens*, old *Vēmens*, properly he who, from passion, does not properly use his reason (*vē–mens*), violent, passionate, impetuous: *Tecum vehementer me agere fateor, iracunde nego.* Cic. *Homo vehemens et violentus inimicitias mihi denuntiavit.* Id. *Ferox*, he who relies and prides himself on his strength like a savage, unrestrained, wanton, insolent, proudly bold, e. g. *equus, elephantus: Cacus ferox viribus.* Liv. *Jugurtha sceleribus suis ferox.* Sall. *Victoria ferociores impotentioresque reddit.* Cic.

18. Acervus, Cumulus. *Acervus*, a heap which tapers above into a point (*acies*, IV, 4, *a.*), e. g. *granorum*; *Cŭmŭlus* (*cum*, X, 1, A, *a.*), a heap, which, as superabundance, is over and above the regular measure: *Accedere in cumulum.* Cic.

19. Acies, Acumen, Cuspis, Mucro; Exercitus, Agmen. *Acies*, edge, that which is sharp, sharpness, e. g. *securium; ingenii: Acies, qua cernimus, pupilla vocatur.* Cic. *Acūmen*, the point, the pointed part, e. g. *coni: Propter*

acumen occultissima perspicis. Cic., sharpness in applying a thing. *Cuspis* (*cudere*, *cusum*, VI, *]), the forged point: *Hasta acutæ cuspidis.* Ovid. *Mūcro* (*măcer*, II, 1.), the point which runs out very thin, e. g. of a dagger: *Cuspis, latior vomeris, et acutior in mucronem fastigata, acie laterum radices herbarum secans.* Plin.

20. Actor, Histrio, Mimus, Pantomimus, Ludio or Ludius, Comœdus, Tragœdus. The drama of the ancients was sung by the *Comœdus*, in the comedy (scenes of common life), and by the *Tragœdus* in the tragedy (representations of the serious course of fate in the events of the gods and heroes), and this song was expressed by gestures and mimic performance by the *Actor*. *Histrio* (compare *Instar*), is a theatrical dancer, with mask and proper dress, for a certain part to be performed, accompanied by a *Tibīcen* with the flute; at a later period he also declaimed in the dialogue (recitative). Comp. Liv. 7, 2. *Mimus*, a dancer also at festival dinners, who imitated, in a ludicrous manner, various characters, e. g. misers, drunkards, by gesture and voice. The *Pantomimi* expressed the song of the chorusses by gesticulation; from the times of Augustus they were ballet-dancers. *Ludio* or *Ludius*, an actor who is likewise a dancer, as *Histrio*: *Si ludius constitit, aut tibīcen repente conticuit, ludi sunt non rite facti.* Cic.

21. Acutus, Subtilis, Sollers, Ingeniosus, Perspicax, Sagax, Argutus. The sagacious and discriminating person, who discovers and discriminates that which is not easily remarked by common people, is *Acūtus*, if his penetrating intellect enters into the essentials of things, their relations, and discovers marks until then unknown, and is able to perceive clearly differences and effects, e. g. *philosophus; Callidus et ad fraudem acutus.* Nep., opp. *hebes*, *obtusus*. *Subtilis*, fine, subtile, discriminating in taste, one who in works of art remarks, with praise or blame, delicate touches: *Subtilis veterum judex et callidus; Sincerum ac subtile judicium.* *Sollers*, versed in the art: *Adolescens in literis, in palæstra, in musicis sollers.* Ter. *Ingeniosus*, gifted with talent (talented), ingenious, of inventive mind. *Perspicax*, sharpsighted, of penetrating sharpsightedness: *Palamedis perspicax prudentia.* This, with an indistinct idea, is *Sagax*, he who easily scents, has no precise yet correct impression, e. g. *canis;* cunning in discovering future and threatening danger, e. g. *ad suspicandum*, *ad pericula*

perspicienda. Cic. *Argūtus*, full of expression, e. g. *oculus;* full of spirit, French *spirituel*, he who perceives easily fine similarities, and applies them with wit; also hitting, in as far as the other feels hit: *Quis illo (Catone), in sententiis argutior? in docendo subtilior?* Cic. *Sententiæ acutæ*, those that are conceived with acuteness, and well-defined; *argutæ*, those which are full of meaning.

22. Ad, Apud, Penes. In. *Ad*, to, signifies approachment to an object; *Apud*, by, signifies the sphere; *Penes*, with, in the innermost, in possession and power of some one; *In rem*, into, toward, direction toward the interior; *In re*, in, under, upon, repose of that which in a thing surrounds the subject. *Ad me est*, in my neighbourhood, near me, at hand; *apud me*, in my house, *penes me*, at my disposition. *Dicere ad populum*, when the speech is directed to the people; *apud populum*, in a popular meeting. *Plato apud Xenophontem dicit*, means Plato in the works of Xenophon, as author; *in Timæo*, means the title of the book; *in Socrate*, in mentioning Socrates. *Ad rem utilis*, *ad facinus audax*, signifies final object; *pecunia in remiges*, destination. In some compounds *ad* increases the signification, as in *admodum*, *affatim*, *adprime*, *adprobe;* different are: *Aggravescere*, to become heavier; *Ingravescere*, more oppressive, to increase, extend an evil, e. g. *morbus. Admittere facinus*, *flagitium*, to admit; *Committere*, to allow a thing to be done, to commit: *Si quid a me prætermissum fuerit, commissum facinus et admissum dedecus confitebor.* Cic. *Adnuere*, to nod with applause to some one; *Innuere*, to give to understand with a nod. *Adscendere*, to ascend, approaching to the summit; *Escendere*, from below up, to ascend with greater difficulty; *Conscendere*, to walk about above, when the highest point is reached; *Inscendere*, to enter, or to seat one's self firmly on the ascended object.

23. Adeo, Tam. *Adeo*, so much, even, used of the degree which something has reached; *Tam* places this degree with that of something else, or with a consequence into equal relations: *Nemo adeo ferus est, ut non mitescere possit.* Hor. *Tam sum amicus rei publicæ, quam qui maxime.* Cic.

24. Adeps, Sebum, Arvina, Pingue, Laridum. *Adeps* (*ăd–daps*), the softer fat of animals which do not ruminate: *Sēbum*, *Sēvum*, the firmer fat of ruminating animals, tallow: *Adeps Cassii*, *suilla*, *anserina; Sebum vitulinum.*

Arvīna, tallow, in as far as used to grease something: *Clipeos tergent arvina.* Virg. *Pingue*, the oily fat: *Pingue inter carnem cutemque.* Plin. *Laridum*, *Lardum*, lard, salt and smoked fat pork.

25. Adesse, Interesse, Præsto esse, Præsentem esse. *Adesse*, to be there, to be a bystander, to be present, as necessary: *ad judicium, amicis.* *Interesse*, to be present taking part, e. g. *negotiis.* *Præsto esse* (*præ–stus*, XIII, 1., XX, 12.), to be at the disposal, at hand. *Præsentem esse*, to be present, to lie before us: *Bellua ad id solum, quod adest, quodque præsens est, se accommodat.* Cic. *Hostiæ ad sacrificium præsto non fuerunt.* Id.

26. Adhibere, Uti. *Adhibere*, to take for some purpose, to apply for use: *vestem ad ornatum corporis.* *Uti*, to use, to make use of a thing for profit or enjoyment: *Pausanias apparatu regio utebatur, veste Medica.* Nep. *Testes adhibere*, to bring forward witnesses; *testibus uti*, to make use of their testimony in order to prove our assertion.

27. Adhuc, Hucusque, Hactenus; Etiam. A series of circumstances to the present time, is expressed by *Adhuc*, so far, of time, still, since, down to our time; *Hucusque*, so far, of locality, if without interruption it has obtained this point; *Hactenus*, so far, to here, if according to its extension it be taken to that point: *Adhuc Ligarius omni culpa vacat.* Cic. *Hucusque Sesostris exercitum duxit.* Plin. *Hactenus reprehendat, si quis volet; nihil amplius.* Cic. —In later times, *Adhuc* is used with the comparative, for still, to increase the strength; in earlier times, *Etiam* was used: *Adhuc difficilior observatio est.* Quinctil. *Tantum et plus etiam mihi debet.* Cic. *Unum etiam de Cælio.* Id.

28. Admodum, Valde, Impense, Magnopere, Vehementer, Quam, Perquam, Oppido. *Admodum*, is very, very much, near to the full measure: *Turres admodum CXX. excitantur.* Cæs. *Pauci atque admodum pauci corrumpere mores civitatis possunt.* Cic. *Valde*, very strongly, signifies a high degree of power: *Valide tonuit.* Plaut. *Brutus quidquid vult, valde vult.* Cic. *Impense* with pains and exertion, zeal: *Impensius legatos mittere, pacem orare.* Sall. *Aliquem commendare.* Cic. *Magnopere*, *Magno opere*, very much, of interest in a subject, e. g. *formas puerorum mirari; Romam properare.* Cic. *Vehementer*, see

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17, violent, of passion, *pugnare, cum aliquo agere.* *Quam*, very much, and *perquam*, exceedingly; the highest possible degree of a quality: *Obitum filiæ tuæ sane quam graviter tuli.* Cic., as certain as any thing can be. *Hoc perquam puerile videtur.* Id. *Oppido*, over-sufficient, completely, a high degree of perfection respecting requisite qualities: *Oppido ridiculus; Servirent, præterquam oppido pauci.* Cic., extremely few.

29. Adolescens, Pubes, Ephebus, Juvenis, Puer, Infans. *Adolescens*, properly a person that is growing up, a person from fifteen to thirty years of age, generally of the male sex: *Adulta virgo.* Cic. *Pubes*, matured to puberty, with growing beard, from the fourteenth year: *Puer, priusquam pubes esset.* Nep. *Ephēbus*, a youth of sixteen years. *Juvenis* (ancient *junis*, young), a young man up to forty-five and fifty years; opp. *senior* and *senex*, from the sixtieth year. *Puer*, a boy, to the fifteenth year. *Infirmitas puerorum est, ferocitas juvenum, gravitas jam constantis ætatis, senectutis maturitas.* Cic. *Pueri regii.* Liv., princes. *Infans*, a child which cannot yet speak well, up to the seventh year: *Infantium puerorum incunabula.* Cic.

30. Adorare, Venerari, Colere, Observare, Revereri. *Adorare*, to adore: *precibus Superos.* *Vĕnerari* (*bonus*, ancient *bĕnus*, XIX, 3.), to revere something as a higher being, also by genuflexion and other demonstrations of reverence, e. g. *deos: Habet venerationem justam, quidquid excellit.* Cic. *Colere* (connected with an old German word, *kollern*, to turn about, as the Romans did in solemn prayers), is to hold in honor, to manifest reverence by services and religious rites: *Hunc patris loco colere debebas.* Cic. *Observare*, to observe with attention, to manifest to some one an endeavour, on all occasions, of honoring; it is never used of divine honor: *Militiæ Africanum ut deum colebat Lælius; domi vicissim Lælium, quod ætate antecedebat, observabat in parentis loco Scipio.* Cic. *Revereri*, to fear, to manifest reverence by the endeavour of avoiding every thing which might be unpleasant to another: *Magna fuit quondam capitis reverentia cani.* Ovid.

31. Adoriri, Aggredi, Invadere, Opprimere. *Adŏriri*, to attack, assault some one, suddenly and unperceivedly rising from a neighbouring spot, hence the idea of cunning is connected with it: *hostes a tergo.* *Aggrĕdi*, to

attack openly. *Invădere*, to fall upon, breaking in upon some one with violence. *Opprĭmere*, assault suddenly and overwhelm, overpower.

32. Advena, Hospes, Peregrinus, Alienigena. *Advĕna* is foreigner, as the new-comer from a foreign land; *Hospes*, the foreigner, who, as guest, has met with reception; *Peregrinus*, if a person is considered as a foreigner coming from a journey, or as an alien (opp. *civis*); *Alienigĕna*, a foreigner, inasmuch as he is born in a foreign country (the German *Ausländer*, literally *outlander;* opp. *indigena*, native): *Nos Capuæ, hinc Roma qui veneramus, jam non hospites, sed peregrini atque advenæ nominabamur.* Cic.

33. Adversari, Ob — Reniti, — Reluctari, — Resistere, Repugnare, Refragari. *Adversari*, to be against one in opinion, disposition: *petenti, alicujus commodis, consiliis. Ob*, stepping in the way and hindering; *Re*, recoiling effect; in *Ob — Reniti*, to work against with zeal and perseverance: *Consilio, manu hostibus obniti. Ob — Reluctari*, to struggle against something, to resist: *Animus obluctans difficultatibus. Reluctari precibus.* Curt. *Obsistere*, to place one's self before another, in the way: *Catilinæ consiliis occurri atque obstiti.* Cic. *Resistere*, to resist as having been attacked, with fortitude, valor: *Hostes acerrime resistebant, nec dabant suspicionem fugæ.* Cæs. *Fortiter dolori atque fortunæ —.* Cic. *Repugnare*, resisting while fighting, to oppose in struggling: *Nihil decet invita Minerva, id est, adversante et repugnante natura.* Cic. *Refragari*, to strive with the pastern or ham (*suffrago*) against something, to resist, denying something which is demanded: *Lex petitioni tuæ refragata est.* Cic.

34. Adversaria, Tabulæ, Commentaria — rii. *Adversaria*, properly speaking, that which turns the front towards us; hence that which is always open, a book, a ledger, to note down expenses and receipts, from which they are carefully transferred into the *Tabulæ* or *Codex accepti et expensi*, because these were also used as legal evidence: *Negligenter scribimus adversaria; diligenter conficimus tabulas. Commentaria* and *Commentarii sc. libri*, another note-book, in which memoranda, thoughts, and the chief outlines of connected pieces were written. C. Brut. 44, 164.

35. Adversarius, Inimicus, Hostis, Perduellis. *Adversarius*, the opponent in disputations, auctions, lawsuits, in war; *Inimicus*, hostile, enemy, according to his disposition, he who hates the other and endeavours to hurt him; *Hostis*, properly a foreigner, the enemy who commits hostilities, especially with arms; *Perduellis*, properly he who, with arms, attacks his country, one who endangers public liberty, a traitor: *Pompeius sæpius cum hoste conflixit, quam quisquam cum inimico concertavit.* Cic. *Qui proprio nomine perduellis esset, is hostis vocabatur. Hostis enim apud majores is dicebatur, quem nunc peregrinum dicimus. Id nomen in eo, qui arma contra ferret, remansit.* Id.

36. Adversus — um, Versus, E regione, Contra, Erga, In, A. *Versus* (the English *ward*, in homeward, toward, &c.), toward a direction: *Brundisium versus ire; Catilina modo ad urbem, modo in Galliam versus castra movere.* Sall. *Adversus*, *Adversum*, turned toward a thing; *Sedens adversus te spectat.* Catull. *Porta adversus castra Romana erat.* Liv. *Pietas est justitia adversum deos.* Cic. *E regione*, right opposite, without being turned toward one another: *Luna quum est e regione solis, deficit.* Cic. *Contra* (*cum – tera*, VIII, 1. XX, 13.), opposite, over against, if two objects are turned toward one another, against: *Insula contra Brundisinum portum est.* Cæs. *Contra officium est.* Cic. *Ergă* (*vergere*, XVI, 2., XX, 13.), inclining toward something, with regard to a thing: *Tua voluntas erga me, meaque erga te mutua.* Cic. Rarely, however, with Cicero, in a hostile sense, as *Odium erga regem susceperant.* Nep. *In*, toward, toward the centre, interior, see 22. *Perindulgens in patrem acerbe severus in filium.* Cic. *A*, *Ab*, respecting to (see 1.), toward something from which an attack or danger comes: *Defendere urbem ab hostibus, Italiam a vastatione.* Cic., but in the sense of opposing, placing against: *Capsenses muniti adversum hostes mœnibus.* Sall. *Meam salutem contra illius impetum in me defendi.* Cic.

37. Adulari, Assentari, Blandiri, Lenocinari. *Adūlari* (*ad – Huld*, German for favor, XIX), to flatter, meanly and cringingly; *Assentari*, to assent in every thing; *Blandiri*, to caress, endeavour to gain by caresses; *Lenocinari*, to flatter seducingly, with allurements and deception.

38. ÆDES, ÆDIFICIUM, DOMUS; TEMPLUM, FANUM, DELUBRUM. *Ædes*, a building which, by walls, includes a certain space, a room, a barn; in the plural, a house with its rooms and outhouses; *Ædificium*, a building as a work of architecture, fabric, e. g. a roof to protect soldiers at sieges (*musculus*, Cæs. c. 2, 10). *Domus*, a house as property, hence likewise as home: *Absolutum offendi in ædibus tuis tectum.* Cic. *Britannorum ædificia fere Gallicis consimilia.* Cæs., speaking of them according to their architecture. *Domino domus honestanda est. Scaurus domum demolitus accessionem adjunxit ædibus.* Id. *Ædes*, also *Ædis*, in the singular, the temple, in as far as it surrounds a deity, without reference to outhouses, yet only if *sacra*, *Jovis*, &c. be added, if the meaning does not plainly appear from the connexion: *Complures ædes sacræ.* Cic. *Ædes labentes deorum.* Hor. *Templum* (*tempus*, X, 1, A, *c.*), properly the district appropriated by the augurs for the auspices, partly the sky open to it before the augur, partly the square district designated by him with his *lituus*, and marked by a line drawn through the zenith and in a right angle with the meridian; hence a temple laid out according to these lines, with a front toward the south, generally an ornamented or magnificent building: *Ut area esset Jovis templique ejus*, *quod inædificaretur.* *Fanum* (*fari*, XI, 2, *c.*), a place consecrated by an augur for a temple, further a temple consecrated by the pontifex as a holy place: *Jovis Statoris ædes vota*, *sed fanum tantum*, *id est*, *locus templo effatus*, *sacratus fuerat.* Liv. *Fanum Apollinis.* Cic. *Dēlūbrum* (*de–luere*, IX, 1, *c.*), a temple as a place of purification and atonement: *Illa*, *propter quæ datur homini adscensus in cœlum*, *delubra sunt.* XII. Tabb. ap. Cic.

39. ÆDIFICARE, STRUERE, CON—EXSTRUERE, CONDERE, FUNDARE. *Ædificare*, to make a building, to build, *domum*, *urbem*, *porticum*, *navem.* *Struere* (belongs to *sternere*, to strew, XVI, 6.), to lay by layers, regularly upon and by one another, of parts of a building, parts of a regularly constructed whole, e. g. *aggerem*, *aciem*, *verba*: *Domus e latere structæ.* Vitruv. *Construere*, to build up, to unite the various parts of a building in proper order: *Mundi est corpus ea constructum proportione*, *quam videtis.* Cic. *Exstruere*, to build up, raise from below: *Pharus est turris mirificis operibus exstructa.* Cæs. *Condere*, 2. to build, to found, to cause the being built: *Romulus lituo regiones direxit tum*,

quum urbem condidit. Cic. *Fundare*, lay the foundation: *Facile est navem facere, ubi fundata et constituta est.* Plaut.

40. ÆGER, ÆGROTUS; ÆGRITUDO, ÆGRIMONIA, ÆGROTATIO, MORBUS, VITIUM. *Æger*, sick, respecting the state of health, according to condition, one that *feels* suffering, used of every sort of physical or mental suffering, *æger animi*, *pedibus; Ægrotus*, befallen (stricken) by a certain disease; he who *is* sick, a sick man: *Corpus*, *etiamsi mediocriter ægrum est*, *sanum non est. Ægroto dum anima est*, *spes esse dicitur.* Cic. — *Ægritudo*, suffering of the soul, the suffering state of the inner man in general; with later writers, also of the body; *Ægrimonia*, a specific sort of grief, showing its effect, anger; *Ægrotatio*, the state of physically being unwell: *Ut ægrotatio in corpore*, *sic ægritudo in animo.* Cic. *Ferrem graviter*, *si novæ ægrimoniæ locus esset.* Id. *Morbus*, the temporary disease, as cause of the *ægritudo* and *ægrotatio*. *Vitium*, the remaining disorder, defect, infirmity, e. g. blindness: *Morbum appellant totius corporis corruptionem; ægrotationem*, *morbum cum imbecillitate; vitium quum partes corporis inter se dissident*, *ex quo pravitas membrorum*, *distortio*, *deformitas.* Cic.

41. ÆQUUS, PLANUS, ÆQUALIS, ÆQUABILIS, PAR, SIMILIS; JUSTUS; ÆQUARE, ADÆQUARE, ÆQUIPARARE. *Æquus*, even, level, horizontal; *Planus*, plain, flat, without elevation or protuberances: *Dejectus in inferiorem locum de superiore*, *non de æquo et plano loco.* Cic. *Æqualis*, equal with another subject, according to internal quality, e. g. *pars altera parti; Æquales*, cotemporaries; *Æquabilis*, that which may be made equal, or has been made so, uniform, that which remains equal, as 'uniform' is likewise used, e. g. of conduct of the same person: *Æquabilis prædæ partitio; Motus certus et æquabilis.* Cic. *Par*, equal, according to the external property, that which amounts to the same: *Intervalla æqualia*, essentially equal among one another: *paria*, those that are proportionally equal: *Numerosum metiri possumus intervallis æqualibus.* Cic. *Par est jus*, *quod in omnes æquabile est.* Id., that which proportionally is the same, which is uniformly administered to all. *Similis*, similar: *Aqua aquæ similis.* Plaut. *Æquus*, equally weighed out, and he who weighs out equally: *Æqua conditio*, *æquum certamen proponitur.* Cic. *Quintio non jus*

par, non magistratus æquus repiriri potuit. Id., impartial. *Ex æquo et bono jus constat, quod ad veritatem et ad utilitatem communem videtur pertinere.* Ad Herenn., fair, mitigating the strict law by the duties of humanity. *Justus*, just, according to strict right or law: *Justo jure aliquid repetere.* Liv. *Justum bellum.* Liv., formal, no irregular expedition; *justus exercitus.* Id., complete. — *Æquare*, making even; *Adæquare*, making almost even, e. g. *tecta solo.* Liv. *Æquiparare*, come up to: *Nemo eum labore, corporisque viribus potuit æquiparare.* Nep.

42. Aer, Æther, Cœlum. *Aer*, the air near the earth; *Æther*, the higher, purer, and fiery air, as supposed by the ancients: *Aer, quem spiritu ducimus.* Cic. *Aerem amplectitur immensus æther, qui constat ex altissimis ignibus.* Id. *Cœlum* (κοῖλον, the hollow), the heavenly arch, the extreme hollow globe of the universe: *Cœlum rotundum, terraque media est.* Cic.

43. Ærarium, Fiscus. *Ærarium*, every treasury, especially of the state, the place where the public treasure is kept; *Fiscus*, properly a basket; the treasury of a magistrate, and, since Augustus, the imperial private purse: *Meam domum senatus ex ærario ædificandam putavit.* Cic. *Cæsar omnia habet; fiscus ejus privata tantum ac sua.* Senec.

44. Ærugo, Ferrugo, Rubigo. *Ærugo*, verdigris; *Ferrugo*, rust of iron; *Rubigo* (*robus, rufus*), every sort of rust, and a certain disease of the grain: *Ferrum rubigo corripit.* Plin. *Nec seges sterilem sentiet rubiginem.* Hor.

45. Æstimare, Existimare. *Æstimare* (*æs*, XIX, 9.), to estimate, determine the price or value of something, e. g. *litem*, the amount of expense for a lawsuit. *Existimare*, properly to estimate accurately by weighing; to judge according to external or intrinsic value of a thing, after a proper valuation: *Ex orationibus existimari de ingeniis oratorum potest.* Cic. Hence *Æstimatio*, valuation; *Existimatio*, opinion respecting something, and the opinion which others have of us, esteem; *bona, turpis*, see 93, reputation.

46. Ætas, Ævum, Tempus, Spatium, Dies. *Ætas* (for *ævitas*), time as a quality of things in general, and as limited time, the times as period, the age we live in, the age of youth: *Volat ætas; Numa, consultissimus vir in illa ætate.* *Ævum*, that which is above time, eternal, also a

very long and unlimited period: *Est in cœlo locus, ubi beati ævo sempiterno fruantur.* Cic. *Tempus*, the time of the day, night, or year, as marked by the sun or stars. See Polyb. 9, 15. In general, the limited time for which *Spatium* is used, if the distance of both the limits of a period or its duration is meant. *Tempus est pars quædam æternitatis cum alicujus annui, menstrui, diurni nocturnive spatii certa significatione.* Cic. Hence the measured, the right time: *Veni in tempore.* Ter. *Dies*, daytime, with the prevailing idea of light, opp. *nox;* further, time, inasmuch as in it the series of events advances, and the end to which a given period or time extends, term: *Nos, quod est dies allatura, id consilio antĕferre debemus.* Cic. *Ex ea die ad hanc diem quæ fecisti, in judicium voco.* Id.

47. Æternus, Sempiternus, Perpetuus, Perennis, Jugis. *Æternus* (*ævum*, VIII, 1., XI, 1, *β.*), eternal, of endless duration, e. g. *deus; urbs in æternum condita.* Liv. *Sempiternus* (to *similis*, *semper*), everlasting, of a state of things which continually remains the same: *Si mihi æternam esse ærumnam propositam arbitrarer, morte me ipse potius, quam sempiterno dolore multassem.* Cic. *Perpetuus*, properly, touching to one another throughout (*petere*), continual, uninterrupted, perpetual: *Ignis Vestæ perpetuus ac sempiternus.* Cic. *Perennis*, through the whole year, the whole year round, e. g. *aqua: Stellarum inerrantium perennes cursus atque perpetui.* Cic. *Jūgis*, properly joined together (*jugere*, IV, 1.), always flowing, never drying up, never ceasing: *Capsenses una modo jugi aqua, cetera, pluvia utebantur.* Sall.

48. Affinis, Propinquus, Consanguineus, Necessarius. *Affinis*, contiguous, bordering on a thing, related by marriage: *Et gener et adfines placent.* Ter. *Propinquus*, near, local, and in every sort of connexion and relationship: *Cives potiores quam peregrini, et propinqui quam alieni.* Cic. *Consanguĭneus*, related by blood, generally of sisters and brothers: *Consideratur in cognatione, quibus majoribus, quibus consanguineis.* Cic. *Necessarius*, who stands with some one else in some binding, obliging relation, a relation which entails duties, which may be the case with the *familiaris*, *affinis*, and *consanguineus: Jugurthæ filia Bocchi nupserat. Verum ea necessitudo apud Numidas levis ducitur.* Sall.

49. Affirmare, Confirmare, Asseverare. *Affirma-*

re, to add solidity, to assure, affirm: *Societatem jurejurando. Confirmare*, to make firm together, to confirm with evidence or assurances: *Hoc nervos confirmari putant.* Cæs., to strengthen. *Jubent nostra confirmare argumentis et rationibus.* Cic. *Asseverare*, to insist with earnestness, to assure, maintain, assert, asseverate: *Asseverant, ex corpusculis concurrentibus temere mundum esse perfectum.* Cic.

50. Ager, Arvum, Campus, Rus. *Ager*, the field as a piece of ground for tillage, pasture, &c.; also, the fields together: *Ager Campanus. Ager novalis*, is one just cleared and tilled, and a fallow; *restibilis*, a field annually sown. *Arvum* (*arare*, IV, 4.), a field kept under the plough: *Non arvus hic, sed pascuus est ager.* Plaut. *Campus*, the field as an open, even, and horizontal plain: *Segetes modice siccis campis melius, quam præcipitibus locis proveniunt.* Colum. *Rus* (*ruere*, to stir; in German *rühren*, originally *to dig*), the field, country, inasmuch as rural labors are performed there, as agriculture, the chase, in contradistinction to town; also a farm: *Rus ex urbe evolare.* Cic. *Habet rus amœnum et suburbanum.* Id.

51. Agger, Moles, Vallum. *Agger* (*ad-gerere*, IV, 1.), the dam, in as far as it is an elevation of material carried together, e. g. an artificial public road; *Mōles*, as a large mass, and a fabric which has taken much labor: *Qua fauces erant angustissimæ portus, moles atque aggerem ab utraque parte litoris jaciebat.* Cæs. Dams on the bottom of the sea; *agger*, that part of them which is above the level of the sea. *Agger* is also the dam used in sieges, made of wood and filled with stone and earth, by which a fortress was enclosed, and from whence the assault was made: *Exstruitur agger in altitudinem pedum IX.* Cæs. *Vallum*, also *Vallus*, the palisades, consisting of posts and branches, driven into the dam, *agger;* also used for the palisades and the dam together: *Erat fossa pedum XV. et vallus contra hostem in altitudinem pedum X, tantundemque ejus valli agger in latitudinem patebat.* Cæs.

52. Agnatus, Cognatus, Gentilis. *Agnatus*, a kinsman by the father's side; *Cognatus*, from the mother's side; both are *Gentiles*, relations of the same *gens*, if they have the same *nomen.*

53. Agricola, Arator, Colonus. *Agricola*, an agriculturist, a farmer: *Dejotarus rex diligentissimus agricola*

et pecuarius habebatur. Cic. *Arator* ploughman; in Sicily, one who farmed Roman public farms (*arationes*), and who paid the tithe for it: *Nympho arator arationes magnas conductas habebat.* Cic. *Colōnus*, the farmer who maintains well a whole farm, whether his own or not: *Coloni ratio est, ut ea, quæ in agricultura nascantur e terra, fructum faciant.* Varr.; further, a freeborn man, who on his account cultivated a piece of public land for a fixed tax in kind or money; by his birth he was attached to this farm, and possessed the *civitas*, but he only paid poll tax: *Antiquissimi socii fidelissimique, Siculi, coloni populi Romani atque aratores, in agros atque in ædes suas revertantur.* Cic.

54. Ala, Cornu. *Ala*, wing; the Roman cavalry, which covered both wings of the line of battle of the legions: *Te Pompeius alæ alteri præfecerat.* Cic. At a later period, contingents of Roman allies placed likewise there, infantry and cavalry: *Sinistra sociorum ala.* Liv. *Cohortes, equites alarii*, in contradistinction to *legionarii. Cornua*, are both ends of a Roman order of battle, the cavalry included, contradistinguished from the *centrum* (*media acies*): *Thraces in dextrum cornu, Italicos equites, incurrerunt.* Liv.

55. Albus, Candidus, Canus; Candere, Canere. *Albus*, white, as a natural color, *equus, corvus;* hence *album*, the dye, or the body of the color: *Columnas albo polire.* Liv. *Album ovi. Candidus* (*ac–cendere*, 12, VII.), shining, brilliant white, e. g. *lilium;* in *Albus*, the degree of light, in *Candidus*, of purity, spotlessness, is considered: *Alba nautis stella.* Hor., portending good luck, success; *Animæ candidæ.* Id., spotless as to faith and probity. *Cānus*, of the shining silver-white which passes over into gray, e. g. *pruina, arista: Non cani, non rugæ repente auctoritatem arripere possunt.* Cic., gray hair. Hence *Candēre*, to glow, to be white hot, to be brilliantly white; *Canēre*, to be grayish white: *Candens carbo, cycnus. Dum gramina canent.* Virg., *sc. rore.*

56. Alere, Nutrire, Pascere. *Alere*, to nourish, bring up, support, and maintain, e. g. *exercitum; Quum agellus eum non satis aleret, ludimagister fuit.* Cic. *Nutrire* (*uti*, 26, XVII.), to give nourishment: *Balænæ mammis fetus nutriunt.* Plin. *Pascere*, to feed, to lead to pasture, to feed upon for pleasure or want; *bestias: Olusculis nos soles pascere.* Cic.; *oculos animumque re*, and *in re.* Id.

57. Alias, Alioqui — in, Ceteroqui — in, Aliter,

Secus. *Alias*, XX, 6., another time; *Alioqui*, XX, 5., and *Alioquin*, in another respect; *Ceteroqui*, *Ceteroquin*, for the rest, other circumstances and relations being considered; *Aliter*, otherwise; it compares the other kind and mode of a state of a subject, as differing from the subject before us: *Id quum sæpe alias, tum Pyrrhi bello a senatu nostro judicatum est.* Cic. *Alias ita loquor, ut concessum est, alias ut necesse est.* Id., the one — the other time. *Minima olim istius rei fuit cupiditas: alioquin multa exstarent exempla majorum.* Id. *Falernum idoneum est deversorio: si modo tecti satis est ad comitatum nostrum recipiendum, ceteroqui mihi locus non displicet.* Id. *Aliter scribo ac sentio. Jus semper est quæsitum æquabile; neque enim aliter esset jus.* Id., if we should proceed in any other way; *alioqui non esset jus* would be under other circumstances. *Alias aliter hæc in utramque partem causæ solent convenire.* Id. The one time so, the other time otherwise. *Secus* (*sequi*, XX, 3.), in a manner inferior to the one before us, different, worse: *Hora fere undecima, aut non multo secus.* Cic., later. *Secus existimare de aliquo. Nobis aliter videtur; recte secusne, postea.* Id.

58. Aliquamdiu, Aliquantisper. *Aliquam diu* (i. e. *minus quam diu*), pretty long, it limits the length; *Aliquantisper*, for some time, a while, the shortness of a duration: *Aristum audivit aliquamdiu.* Cic. *Hinc concedas ab ore eorum aliquantisper.* Ter.

59. Aliquando, Quondam, Unquam, Olim. *Aliquando*, sometime or other, designates a case happening by chance among others; *Quondam* (*quom-dam*), at a certain time, once, a single period, the more accurate determination of which is unimportant; *Unquam*, ever, a certain point of time, without giving its distinct place in time; *Olim* (*ŏlere*, to grow, XX, 7.), always, continual recurrence of the same circumstances; whether these words belong to the past, the present, or the future, is indicated by the surrounding words: *Pelasgi fines aliquando habuere Latinos.* Virg. *Tandem aliquando Romæ esse cœpimus. Illucescet aliquando ille dies. Utilitas aliquando cum honestate pugnat.* Cic., now and then. *Fuit ista quondam in hac re publica virtus.* Id. *Quondam tua dicere facta tempus erit.* Virg. *Quondam etiam victis redit in præcordia virtus.* Id., sometimes, at certain times. *Patroni raro unquam possunt ante judicium scire, quid testis dicturus sit.* Quinctil. *Sic*

olim loquebantur. Cic., formerly always. *Pueris olim dant crustula, blandi doctores.* Hor., always. *Non, si male nunc, et olim sic erit.* Id.

60. Aliqui, Aliquot, Quidam, Nonnulli. *Aliqui*, any, indifferent which, of a certain species; *Aliquot*, some, of a number; *Quidam*, some, certain ones, without further determining them, which? *Nonnulli*, some few, the negation of none: *Omne nomen ex aliquibus, non ex omnibus literis scribitur.* Cic., from some letters, whichever they may be. *Accepi a te aliquot epistolas uno tempore.* Id., undetermined number. *Certis quibusdam verbis fit divortium.* Id. Certain formulas, which I need not mention here. *Partem navium deprimunt; nonnullas cum hominibus capiunt, reliquas in portum compellunt.* Cæs.

61. Alius, Alter, Secundus; Alii, Ceteri, Reliqui. *Alius*, another one, that is different from one or more of the same kind; *Alter*, the other, the one of the two who stand in mutual relation, also counting; *Secundus* (*sequi*, XIV, 1, *b*, *γ*.), the second according to order or rank: *Epistolas multas accepi uno tempore, aliam alia jucundiorem.* Cic., one more pleasant than the other. *Te has phaleras a Philarcho abstulisse dicebas, alias item nobiles ab Aristo, tertias a Cratippo.* Id. *Duo consules ejus anni, alter morbo, alter ferro periit.* Liv., the one — the other. *Nulla altera Roma, neque alia sedes imperii erit.* Id. *Joves tres numerant; ex quibus primum et secundum natos in Arcadia, alterum patre Æthere, alterum patre Cœlo ferunt, tertium Cretensem, Saturni filium.* Id. *Alii*, others, different from the mentioned ones; *Cēteri* (*ques*, Plur. VIII, 1.), the others of the same species; *Reliqui*, the rest, remaining ones: *Homines student præstare ceteris animalibus.* Sall. *Extra ducem paucosque præterea reliqui in bello rapaces.* Cic.

62. Altercatio, Contentio, Concertatio, Certamen, Controversia, Disceptatio, Disputatio, Dissertatio, Jurgium, Litigium, Lis, Rixa. *Altercatio* (*alter*, XIX, 2.; II, 3.), the more quiet or more violent exchange of words; *Contentio*, exertion, a contest carried on with exertion; *Concertatio*, the mutual dispute of two or more, who by words or arguments strive to conquer one another; *Certamen*, struggle with or without arms, emulating or contending to overcome the other; *Controversia*, contest of two parties, each of which believes itself to be right and defends its

ground, controversy; *Disceptatio*, the contest of two parties, in which all legal grounds are brought forward for one and the other, which are examined so that it may be decided; *Disputatio*, colloquy on a disputed subject, with reasons and counterreasons and arguments, generally between several persons of different opinion, is of a polemic character, and proceeds methodically; *Dissertatio*, a calmer, systematic, and extensive colloquy or essay; it speaks in a didactic tone, without being bound by certain laws: *Magna ibi non disceptatio modo, sed etiam altercatio fuit.* Liv. *Est inter eos non de terminis, sed de tota possessione contentio. Contentiones concertationesque in disputando pertinaces, indignæ philosophia videntur.* Cic. *Cum Zenone Arcesilas certamen instituit, non studio vincendi, sed rei obscuritate.* Id. *Judicia distrahendarum controversiarum causa inventa sunt.* Id. *Lator legis, quum esset controversia nulla facti, juris tamen disceptationem esse voluit; et electi judices isque præpositus quæstioni, qui hæc juste sapienterque disceptet.* Id. *Ea, quæ disputavi, disserere malui, quam judicare.* Id. *In omni disputatione, quid esset simillimum veri, quærebamus.* Id. *Jurgium* (*jus, jurgare*, to judge, XIX, 1.; IV, 3., *c.*), the quarrel from desire to have the last word, also connected with reproaches and evil words: *Benevolorum concertatio, non lis inimicorum, jurgium dicitur. Maledicta jurgii petulantis.* Cic. *Litigium* (*lis, litigare*), dispute, quarrel which originates from real disagreement: *Litigium est tibi cum uxore.* Plaut. *Lis* (*lædere*, by defending), the dispute, as action in court about a private matter: *Adhuc sub judice lis est.* Hor. *Rixa*, a passionate quarrel which goes to fisticuffs: *Crebræ, ut inter vinolentos, rixæ raro conviciis, sæpius cæde et vulneribus transiguntur.* Tac.

63. Alternus, Mutuus, Reciprocus. *Alternus*, alternately one and the other; *Mutuus* (*mutare*, IV, 3.), mutual, when the same is returned with the same; *Reciprŏcus* (*re–cis–procus*), on the same path returning: *Vites alternis putantur annis.* Plin. *Mutuum in amicitia est, quum par voluntas accipitur et redditur.* Cic. *Æstus maris affluunt et remeant reciproci.* Plin.

64. Altus, Editus, Arduus, Celsus, Procerus, Sublimis; Profundus. *Altus* (*alere*, 56), perpendicularly high, from the surface of the globe to the highest point, hence used to determine measures: *Statuere columellam tribus*

cubitis ne altiorem. Cic. *Editus*, elevated, of hills, &c.: *Collis paululum ex planitie editus.* Cæs. *Arduus* (*ardere*, IV, 3.), steep, e. g. *via; Oppidum difficili adscensu atque arduo. Opus arduum conamur.* Cic. *Celsus*, high with regard to growth, and in relation to that which is low, reaching above: *Status erectus et celsus.* Cic. *Celsum caput super agmina tollit.* Sil. *Diana posita excelsa in basi.* Cic., distinguished, most high. *Prōcērus* (*pro*, forward, VIII, with *C* as digamma), forward, stretched long, horizontally and upward, e. g. *rostrum. Galatea, longa procerior alno.* Ovid. *Sublīmis*, from below directed upward, pending high in the air, e. g. *cœlum: Apparet sublimis in aere Nisus.* Virg. — *Altus*, deep, from the surface of the globe downward: *Quum ex alto puteo sursum ad summum escenderis, periculum est, a summo ne rursum cadas.* Plaut. *Profundus*, entering deep, with distant bottom, e. g. *mare: Profundæ altitudinis convalles.* Liv. *Somnus altissimus; Profunda avaritia.*

65. Amandare, Ab — Relegare, Aqua et igni interdicere. *Amandare*, to order one away, send away: *Familiarem dimittere ab se et amandare in ultimas terras.* Cic. *Ablegare*, to send one away for the purpose of getting rid of him: *Pueros venatum ablegavit.* Liv. *Relegare*, to order one from the place where we are back, to bid him away, to exile: *Manlius filium ab hominibus relegavit et ruri habitare jussit.* Liv. *Aqua et igni interdicere*, to prohibit fire and water, the punishment of perpetual exile, the only sort of exile in ancient Rome when free: *Leges Cæsaris jubent, ei, qui de vi, itemque qui majestatis damnatus sit, aqua et igni interdici.* Cic.

66. Amare, Diligere; Amicus, Familiaris, Necessarius; Amor, Caritas, Pietas. *Amare*, to love, from inclination, and because the subject pleases our heart; *Diligere*, from esteem, as a subject dear to us: *Scias, Egnatium a me non diligi solum, verum etiam amari.* Cic. *Amicus*, friend in general, and the sincere, true friend; *Familiaris*, a friend of the house, with whom we have become familiar by daily intercourse; *Necessarius*, a friend allied to us by duty, as by relations of public office, the duties and relations of hospitality, mutual acts of kindness: *Cum Dejotaro mihi amicitiam res publica conciliavit, familiaritatem consuetudo attulit, summam vero necessitudinem magna ejus officia in me et in exercitum meum effecerunt.* Cic. — *Amor*,

love, as affection and sensual, also with animals; *Cāritas*, the intense love to a highly valued object, result of reflection, and only of a pure kind; *Pietas*, dutiful love, from natural as well as religious impulse, toward those to whom we owe our life and the happiness of it: *Aut caritate moventur homines, ut deorum, patriæ, parentum; aut amore, ut fratrum, liberorum, familiarium.* Cic. *Pietas erga patriam aut parentes aut alios sanguine conjunctos officium conservare monet.* Id.

67. Amb, Circum, Circa, Circumcirca, Circiter. *Amb*, about, according to the roundness of something, used only in compounds, as *ambire*, *amplecti*, *amburere*, *ambages; Circum*, about, around, according to the circumference of something, if there is a movement in a circular line; *Circā*, if there is rest in the same, also of time and number; *Circiter* (literally, *circlish*), about, not quite definite, of time, number, if an approaching to the definite part, and no more, is meant: *Terra circum axem se convertit. Templa, quæ circum forum sunt. Pueros circum amicos dimittit.* Cic. *Ligna contulerunt circa casam eam.* Nep. *Custodes circa omnes portas missi, ne quis urbe egrederetur.* Liv. *Plena sunt templa circa forum.* Cic. *Circa tertiam horam.* Cels. *Hora diei circiter quarta Britanniam attigit.* Cæs. *Cœpi regiones circumcirca prospicere* Cic., all around, round about.

68. Ambiguus, Anceps, Dubius, Incertus: Ambigere, Animi pendere, Dubitare. *Ambiguus*, that which may be taken in two different ways, ambiguous, e. g. *oracula. Anceps* (*amb–caput*), that which exists double, the same form, quality, tendency, or threatening the same danger from two opposite sides, e. g. *Janus*, *securis*, *valetudo*, *fortuna; Jus anceps.* Hor., that which may be interpreted to the advantage of either of the opposed parties. *Ambigua reperientur facile, si animadverterimus verborum ancipites aut multiplices potestates.* Ad Herenn. *Dubius* (instead of *dujus*, from *duo*), wavering between two things, dubious, doubtful, as to him who has doubt, and the matter that is doubted: *Equites visi ab dubiis, quinam essent.* Liv. *Perspicuis dubia aperiuntur.* Cic. *Dubius*, the person who, in selecting between two things, is irresolute, doubtful, if he has equally strong reasons for either; *Incertus*, uncertain, if he is wanting in reasons or motives to decide upon: *Milites incerti ignarique, quid potissimum facerent.* Sall. — *Am-*

bigere, to be undetermined, not to make up one's mind, hesitate: *Philippus, cui rei primum occurreret, ambigebat.* Justin. *Animi* and *Animis pendēre*, to hesitate from want of resolution, fear, &c.: *Ego animi pendere soleo, quum semel quid orsus traducor alio.* Cic. *Dubitare*, XI, 10., *a.*, to doubt, to hesitate from the fact that there are equally good reasons for one or the other choice: *Cœna dubia apponitur, ubi tu dubites, quid sumas potissimum.* Ter.

69. Ambitio, Ambitus. *Ambitio*, the lawful and proper canvass for a place, the favor of him who has to bestow it, and in general the endeavour to obtain the favor and good-will of some one; *Ambitus*, the same unlawful, e. g. by bribe: *Hic magistratus a populo summa ambitione contenditur. Ambitus alterum accusare.* Cic.

70. Ambo, Uterque, Duo, Bini, Par. *Ambo*, both the two, both together, a state of perfect equality as to certain circumstances of two; *Uterque*, either of the two, one as well as the other, two taken as two different units, with separate share or participation of both in a state which nevertheless is common to both: *Duo*, two, as number; *Bini*, two-fold, by two, distributive, things of the same species yet belonging to one another, two by two; *Par*, 41, a pair, if two things are designated which belong to each other on account of the equality of their qualities: *Cæsar atque Pompeius diversa sibi ambo consilia capiunt; eodemque die uterque eorum ex castris exercitum educunt.* Cæs. *Binos tabellarios in duas naves imposui.* Cic. *Censores bini sunto.* Id., each time two. *Binos habebam scyphos: jubeo promi utrosque.* Id., two pairs,—*utrosque*, as belonging together. *Scyphorum paria complura. Gladiatorum par nobilissimum.* Id.

71. Ambulare, Spatiari. *Ambulare* (*amb*, XIX, 5., *a.*), originally of the changing position of the feet in walking, to walk about; *Spatiari*, to walk slowly and with measured steps: *Ambulant cornices; currunt perdices.* Plin. *Ennius in hortis cum vicino suo ambulavit.* Cic. *Nec mea tum longa spatietur imagine pompa.* Propert.

72. Amens, Demens, Ex — Vecors, In — Vesanus, Mente captus, Delirus. *Amens*, he who does not know what he is doing, senseless, of total want of consciousness; *Demens*, he who has little understanding, inconsiderate, who does not show sense and mind where he ought to show it: *Cæcus atque amens tribunus plebis.* Cic. *Amens*

Tullia per patris corpus carpentum egit. Liv. *In tranquillo tempestatem adversam optare, dementis est.* Cic. *Inconsulte ac veluti per dementiam cuncta simul agere.* Sall., like people who have lost their heads. *Excors*, without common sense, stupid: *Hoc qui non videt, excors est.* Cic. *Insanus*, he who from violent passion does not act like a rational being, senseless, also of highly inspired persons, e. g. *vates, cupiditas: Moles insanæ substructionum.* Cic. *Vēcors*, insane, he who carries his desire for satisfaction to all absence of reason; *Vēsanus*, mad, he who is carried by wild passion to madness: *Mulieris amore vecors. Arminium rapta uxor vecordem agebat.* Tac. *Vesanus nova in vite Lycurgus.* Propert. *Ulyssis simulata vesania.* Plin. *Impetus vecors turbavit hostes*, is the assault of the furious, who throw themselves blindly into danger; *Omnia ira militaris vesano impetu egit.* Liv., the passion of the person maddened with revenge, which knows no boundary any more. *Mente captus*, idiotic; *Delirus*, weak in mind, light-headed, frantic: *Decipi tam dedecet, quam delirare et mente esse captum.* Cic. *Deliri senes.* Id.

73. Amittere, Perdere, Deperdere. *Amittere*, to lose something which one misses; *Perdere*, if it perishes, is entirely gone; *Deperdere*, to lose something of that which one possesses, sustaining loss. *Decius amisit vitam, at non perdidit.* Cic., lost, but not entirely, vainly lost. *Nostri paucos ex suis deperdiderunt.* Cæs.

74. Ampliare, Amplificare, Augere, Comperendinare, Prorogare, Propagare, Producere. *Ampliare*, to magnify, poetically; *Amplificare*, to make of wider extent, to amplify, e. g. *urbem; Augere*, to increase, by addition and toward the upper part, e. g. *numerum, copiam; beneficium cumulo augere.* Cic. — *Ampliare*, to adjourn sentence to a convenient day, which frequently could be done; *Comperendinare*, adjourn to the third day (*in perendinum*) as second term: *Bis ampliatus, tertio absolutus est reus. Acilius Glaucia primus tulit, ut comperendinaretur reus: antea vel judicari primo poterat, vel amplius pronuntiari.* Cic. *Prorogare*, to extend, from a disposition of kindness, the duration of an office, the term of payment, &c., in the sense of extending, e. g. *vitæ spatium damnatis. Propagare*, to lengthen, to make to continue, in the sense of procreation: *Propagatio miserrimi temporis vitæ.* Cic. *Producere*, to prolong, to procrastinate, to amuse one with vain hopes, e. g. *convivium, aliquem falsa spe.*

75. AMPUTARE, CIRCUMCIDERE, TONDERE, PRÆCIDERE, RESECARE, MUTILARE, TRUNCARE. *Amputare*, to lop off unnecessary or dangerous parts of a body; *Circumcidere*, to cut all round, in circumference or of the volume, so that the whole remains still a whole, though diminished in size, e. g. *ungues digitorum. Inutilesque falce ramos amputans feliciores inserit.* Hor. *Radices vitium luxuriantium circumcidere.* Plin. *Tondēre*, to shear, to shave, to cut off clear down, of hair, wool, grass, &c., e. g. *barbam, prata, stipulas: Boni pastoris est tondere pecus, non deglubere.* Suet. *Præcidere*, to cut, lop off at the forepart, *manum;* hence also depriving, *spem, reditum. Resecare*, to cut what is too long, *capillos, palpebras*, to reduce what is too long: *Nimia resecari oportet, naturalia relinqui.* Cic. *Mutilare*, XIX, 5., *a.*, to mutilate, to disfigure by the removal of parts: *nasum auresque.* Liv. *Truncare*, to mutilate entirely, to truncate by violent removal of all essential external parts: *Truncat olus foliis.* Ovid.

76. AN, NUM, NE, UTRUM, ANNE, NUMNE, NONNE, NECNE, AN NON. *An*, or whether? perhaps? designates a doubting question, opposed to a previous one, expecting decision, or opposed to one imagined as contradictory, consent, with a degree of confidence: *Respondeat Verres, qui sit iste Verrutius? mercator, an arator, an pecuarius?* Cic. *Qui scis, an, quæ jubeam, sine vi faciat?* Ter. *Est igitur aliquid, quod perturbata mens melius possit facere, quam constans: an quisquam potest sine perturbatione mentis irasci?* Cic. *Num* inquires whether something is or not: *Num quis hic est? nemo est.* Ter. *Ne* is added to the interrogating word, expressing a supposition of probability, not without fear, however, of disappointed expectation: *Nunquamne tibi judicii venit in mentem?* Cic. *Ubi est tua mens? potesne dicere?* Id. *Utrum*, which of the two? whether? with following *an* or *ne*, leaves the answer free between two questions opposed to each other: *Utrum defenditis, an impugnatis plebem?* Liv. *Iphicrates quum interrogaretur, utrum pluris patrem matremne faceret? matrem, inquit.* Nep. *Ne* in *Anne* strengthens the meaning of *an;* so in *Numne: Quando dicor spopondisse, et pro patre, anne pro filio?* Cic. *In dominos quæri de servis iniquum est. Anne quæritur?* Id. Is there really anybody who asks? *Quid? Deum ipsum numne vidisti?* Id. The same in *Nonne*, in the convincing question, intended to bring the in-

terrogated person to a confession of truth: *Quid? canis nonne similis lupo?* Cic. *Necne*, and whether not? or not? unites with the positive question the doubting, negative one, respecting which the interrogator desires an answer: *Dii utrum sint, necne sint, quæritur.* Cic. *Sunt hæc tua verba, necne?* Id. Or are they not? *An non*, or whether not? stand opposed either to a question affirmatively expressed, or to an imagined preceding one, if the interrogator, sure of his opinion, expects confirmation of the other: *Quæritur, Corinthiis bellum indicamus, an non?* Cic. *Me hodie conjecisti in nuptias.—An non dixi esse hoc futurum?—Dixti.* Ter. Did I not tell it perhaps? instead of *dixi, an non dixi?*

77. Anguis, Serpens, Coluber, Draco, Vipera, Aspis. *Anguis*, the winding and strangling (*angere,* making narrow, strangle, throttle), especially poisonous, snake: *Latet anguis in herba.* Virg. *Serpens*, the creeping snake, reptile; *Cŏluber* (*cŏlere*, IX, 1., *a.*), a smaller cylindrical snake: *Ciconia, longis invisa colubris.* Virg. *Draco*, a large innocuous snake: *Quidque prius fuerint, placidi meminere dracones.* Ovid. *Vīpera* (from *văpor*, the snuffing, wheezing), the adder, which alone brings forth living young ones: *Parva necat morsu spatiosum vipera taurum.* Ovid. *Aspis*, asp, small, slowly moving, the bite of which kills quickly: *Cleopatra perisse morsu aspidis putabatur.* Suet.

78. Angustus, Artus; Angustiæ, Fauces, Os. *Angustus*, narrow, strait, that which straitens; *Artus*, tight, closely fitting: *In parvum et angustum locum concludere.* Cic. *Tigna artius illigata.* Cæs.—*Angustiæ*, the narrows in hollow roads, mountain passes, streets or lanes, where it is difficult to pass: *Castra angustiis viarum contrahit.* Cæs. *Fauces* (*faux*, belly), the narrow entrance into a wider space, the pass through which we get into a more open country: *Fauces portus angustissimæ.* Cæs. *Os*, mouth, and every similar opening, estuary: *In ipso aditu oreque portus.* Cic.

79. Anima, Spiritus, Animus, Mens. *Anima*, the breath, inasmuch as it is air; the soul, as the vivifying substance, according to the ancients, of every living being: *Clodium animam efflantem reliquit.* Cic. *Spiritus*, the breathing, breath, which inhales and exhales the air in draughts: *Aspera arteria excipit animam eam, quæ ducta*

est spiritu. Cic. *Extremum spiritum ore excipere.* Id. *Animus*, the human soul as the *principium* of feeling, desire, and thinking: *Immortalitas animi. Constamus ex animo et corpore.* Cic. *Mens*, understanding, as faculty of reflection; disposition: *Menti regnum totius animi a natura tributum est.* Cic.

80. Animadvertere, Animum advertere, Attendere, Observare. *Animadvertere*, to remark, to find something that has been perceived worth observing: *Experrecta nutrix animadvertit, puerum dormientem circumplicatum serpentis amplexu.* Cic. *Animum advertere*, to direct one's thoughts to something, especially something surprising: *Adverterent animos, ne quid novi tumultus oriretur.* Liv. *Attendere*, to pay attention with exertion: *Quum plura sint ambigui genera, attendere et aucupari verba oportebit.* Cic., also: *Animam compressi: aurem admovi: ita animum cœpi attendere, hoc modo sermonem captans.* Ter. *Observare*, to observe, to direct one's attention to a subject in order to observe its changes: *Observata hæc sunt et in significationem eventus animadversa et notata.* Cic. The *Observatio*, as sensual perception, precedes the *Animadversio*, i. e. the operation of the mind which draws conclusions from that which has been observed.

81. Animosus, Fortis, Strenuus. *Animosus*, courageous, he who, confiding in his strength and good luck, faces danger fearlessly and cheerfully; *Fortis* (*ferre*), brave, who suffers evil without losing courage, and stands dangers with circumspection and fortitude, that is, enduring moral strength: *Fortis et constantis est non perturbari in rebus asperis, sed præsenti animo uti et consilio, nec a ratione discedere.* Cic. *Strenuus*, properly, tightly drawn, active, industrious, thrifty; hence also, resolute, he who goes quickly to work, and does not flag: *Mercator strenuus studiosusque rei gerendæ.* Cato. *Strenuis militibus vel ignavis spem metumque addere.* Tac.

82. Annona, Commeatus, Penus. *Annona*, the produce of this year of the fruits of the field, and the market price depending upon it: *Annona pretium, nisi in calamitate fructuum, non habet.* Cic. *Commeatus*, properly that which comes and goes, the provision which comes from other places: *Commeatum ab Roma consul subvehit.* Liv. *Penus*, store of provision kept in the interior of a house, stores

for the family: *Cellam appellarunt penariam, ubi penus.* Varr.

83. ANNUUS, ANNIVERSARIUS, SOLLEMNIS. *Annuus*, annual, of duration and regular annual recurrence, e. g. *magistratus; frigorum et calorum varietates.* *Anniversarius*, that which returns with the annual change of the year: *Mercurius sacris anniversariis colitur.* Cic. *Sollemnis*, that which happens annually and with certain solemnities: *Idus tum Maiæ sollemnes ineundis magistratibus erant.* Liv.

84. ANQUIRERE, INQUIRERE. *Anquirere*, to search about, e. g. *necessaria ad vivendum;* and to accuse one, of a crime whose punishment is determined beforehand, which was done by the tribunes: *Quum tribunus bis pecunia anquisisset, tertio capitis se anquirere dixit.* Liv. *Inquirere*, to try, *in rem*, and to make inquiries, &c., for an accusation: *Scis illum accusationem cogitare, inquirere in competitores, testes quærere.* Cic.

85. ANTE, OB, PRÆ, PRO, (POR), CORAM. *Ante*, before, in front, of place, rank, and time, i. e. being in front of a thing, opp. *post*, in the back of a thing: *Post me erat Ægina, ante Megara.* Cic. *Ob*, before, from above, and in respect of the surface of a thing: *Ob oculos mihi caligo obstitit.* Plaut.; *obvius*, that which lies in the way before one; *obtegere*, to cover from above, to cover over; hence *ob*, on account of, because the subject to which it refers lies before us, is in our mind brought before us: *Ob cives servatos corona data.* *Coram*, in presence of, before, and personally, in his own person: *Coram Cuspio tecum locutus sum.* Cic. *Mihi promiserunt consules coram, et absenti mihi scripserunt.* Id. *Præ*, in advance of something, of the foremost place in the sense of rank, in comparison with that which is behind; hence it is used of the start which a thing has of another, preference and excelling: *I præ, sequar.* Ter. *Præ se ferre*, to carry before one's self, to exhibit. *Loqui præ mœrore non potuit.* *Lictores prætoribus anteeunt cum fascibus.* Cic., to precede. *Ad honesti cognitionem natura ipsa præeunte deducimur.* Id., preceding as a leader. *Pro*, in some compounds *Por*, forward, signifies the direction from the front of a thing, which remains behind or stationary, e. g. *prospicere*, to look forward into a distance; *prægredi*, to precede; *progredi*, to go forward, farther and farther on, and to go forth, with reference to that

which remains behind, e. g. *longius ab castris*, *ex domo progredi.* The orator speaks *pro rostris* when he has the *rostra* of the tribune at his back, but also *pro concione*, inasmuch as he is in front of the meeting; hence *pro*, for, instead of, in the sense of protection (*protegere*) and representing, and in proportion: *Sicilia Romanis non pro penaria cella, sed pro ærario fuit. Pro dignitate cuique tribuatur.* Cic. Thus in *porrigere*, *portendere*, *polluere.* — *Antecellere*, to precede, be above, according to rank; *Præcellere*, according to the degree of quality; *Excellere*, according to the elevation above the multitude.

86. Antequam, Priusquam. *Antequam*, previous to, before, according to position and time; *Priusquam*, sooner, before, earlier, comparatively: *Ante videmus fulgurationem, quam sonum audiamus.* Senec. *Membris utimur prius, quam didicimus, cujus ea utilitatis causa habeamus.* Cic.

87. Anus, Podex, Nates, Clunes. *Anus*, the posterior as the issue of the rectum; *Pōdex* (*pēdere*), as the opening of it: *Anum appellas alieno nomine: cur non suo potius?* Cic., *scil. podicem. Nates*, the seat; *Clunes*, the hams, used of men and animals.

88. Anus, Vetula. *Anus*, a woman advanced in years; *Vetula*, an old woman, in the sense of disrespect.

89. Apex, Cacumen, (Columen), Fastigium, Vertex. *Apex*, the prominent, conical, or other point, e. g. *flammæ: Mons, apicem collectus in unum.* Ovid. *Cacumen*, the pointed summit, e. g. *abietis*, *montis.* (*Columen* (*colere*, XV, 1.), the gable of a building, *villæ*, contracted;) *Culmen*, the highest part of a thing which ends round: *Culminà Alpium*, also *villarum. Fastīgium*, the pointed edge of surfaces inclining to one another, the high, elevated gable end: *Summi fastigia tecti adscensu supero.* Virg., especially the triangular frontispiece of a temple: *Tempestas fastigia templorum, a culminibus abrupta, dissipavit.* Liv. *Vertex*, the top, vertex, the highest point of a mountain, tree; from which the outlines descend: *Vertice celso aeriæ quercus.* Virg. *Ignes ex Ætnæ vertice erumpunt.* Cic.

90. Apparere, Comparere. *Apparēre*, to appear, become visible: *Navicula prædonum apparuit. Comparēre*, to be there, present: *Rex iis, quorum agros urbesque populatas esset, redderet res, quæ comparerent.* Liv., that which still might be extant, be found.

91. Ara, Altare. *Ara*, an altar of turf, earth, stones put together; *Altare*, the metal part, which was placed upon the *ara* for burning offerings; high altar: *Aram tenens jurat.* Cic. *En quatuor aras: ecce duas tibi, Daphni, duas, altaria, Phœbo.* Virg.

92. Arare, Colere agrum. *Arare*, to plough: *Quum terra araretur et sulcus altius esset impressus.* Cic. *Colere agrum* (see 30), to cultivate, till a field, also *hortos, vitem*: *Majores nostri suos agros studiose colebant, non alienos appetebant.* Cic.

93. Arbiter, Judex, Recuperator, Quæsitor; Arbitrium, Judicium, Existimatio. *Arbiter* (*ar – bĭtere*, the approaching listener: *Remotis arbitris.* Cic.), an arbitrator, who decides a dispute according to fairness, equity (*ex æquo et bono*): *Vicini nostri ambigunt de finibus: me cepere arbitrum.* Ter. *Judex*, judge, who decides according to law and strict right. *Recuperator*, one who is charged to assist another to obtain his right and due, generally by the judge after sentence; a judge respecting disputed property, whether in land or money: *Postquam prætor recuperatores dedit, damnatus demum, vi coactus reddidit MCC. Philippûm.* Plaut. In cases called *judicia privata*, the *arbitri and judices* were chosen by the prætor from among private citizens; the *recuperatores*, from the *collegium centumvirale.* They then acted according to a formula prescribed by him; but he himself decided what was law. *Quæsitores*, inquisitors, i. e. judges who investigate, inquire, were those four prætors, who in *judicia publica*, existed besides the *prætor urbanus* and *peregrinus*, and who, in penal cases (*quæstiones perpetuæ*, since 604 A. U.), presided. — *Arbitrium*, the result of arbitration, according to principles of fairness, equity, generally also free choice; *Judicium*, the court, the sentence according to strict justice and law, and generally every unbiassed judgment, praise or blame; *Existimatio*, 45, a judgment which is founded upon the moral character, the estimation, a result of observation and opinion; *Judicium*, the distinct opinion expressed upon something: *Clementia liberum arbitrium habet: non sub formula, sed ex æquo et bono judicat.* Senec. *Legio Cæsari gratias egit, quod de se optimum judicium fecisset.* Cæs. *Meæ vitæ ratio dimanavit ad existimationem hominum commendatione ac judicio meorum.* Cic., passive: *Hoc dignitati et existimationi tuæ conducit.* Id., calling.

94. Arbitrari, Existimare, Videri, Opinari, Reri, Credere, Putare, Censere, Sentire. *Arbitrari*, to believe, to opine, in consequence of sensual perception, or of conviction, which is not perfectly sure; *Existimare*, 45, in consequence of mature reflection and weighing the reasons: *Arbitror: certum non scimus.* Ter. *Atticus maximum existimavit quæstum, memorem gratumque videri.* Nep. *Videri*, having the appearance, to appear, if the opinion is founded upon external appearance, and inquiry into the essential state is waived: *Panætius induxit eam, quæ videretur esse, non quæ esset, repugnantiam.* Cic. *Opinari*, to opine, suppose, if we suppose something as possible, without farther reference to the correctness of the reasons: *Aiunt, sapientem sæpe aliquid opinari, quod nesciat.* Cic. *Reri*, to believe, have the opinion founded upon reasonable grounds, calculations, conclusions [in a similar way, though for another degree of belief, are vulgarly used the words *calculate* and *reckon*, in America and some parts of England]: *Non equidem insector delendaque carmina Livi esse reor.* Hor. *Crēdere*, to believe, to hold something to be true: *Fere libenter homines id, quod volunt, credunt.* Cæs. *Putare* (see *Amputare*, 75), to believe, to express one's opinion as result of reasoning (*rationem putare*), weighing reasons and counter-reasons. *Aliquis forsan me putet non putare hoc verum.* Ter. *Censere* (properly, to estimate the faculty, capacity by hundreds, *centum*), to give one's opinion on a subject, and, generally, to be of opinion in a formal way, legally: *Senatus Cœlium ab re publica removendum censuit.* Cæs. *Sentire*, to be disposed, to think, to judge, thus or otherwise from moral reasons: *De ceteris rebus quid senserim, quidque censuerim, audisse te arbitror.* Cic.

95. Arca, Cista, Capsa, Scrinium, Armarium. *Arca*, a box, chest, which can be locked, is low and placed on the ground; the *Cista* is a smaller box, to keep something, and the still smaller is *Capsa*, to keep something with care against injury, e. g. books, fruits; they are portable; *Scrinium*, (a shrine,) box with divisions, pigeon-holes, in which letters, medicines, or things of value are kept; *Armarium*, a box for instruments, which are constantly used, and which one wishes to have handy, also for books, clothes; it is higher than the *Arca*, has divisions, and sometimes was fastened against the wall. *Argentum in arca positum.* Cic. *Arca*

vestiaria. Varr. *Sestertios in cistam transferam ex fisco.* Cic. *Multis custodibus opus erit, si te semel ad meas capsas admisero.* Id. *Tune aurum ex armario tuo promere ausa es?* Cic.

96. Arcere, Prohibere, Propulsare. *Arcere*, to limit, to repel from further proceeding: *Platanus solem æstate arcet, hieme admittit.* Plin. *Prohibere*, to keep off, at a distance, somebody from something, or something from somebody: *Prædones ab insula Sicilia prohibuit.* Cic. *Ab hoc periculo prohibete rem publicam.* Id. *Propulsare*, to repel violently something hostile, to drive away: *Hostem a castris propulsare.* Cæs.

97. Ardere, Flagrare, Deflagrare. *Ardere*, to burn, to be in flames, used of the burning body and the rising flames: *Ardentia, procul vidit castra.* Liv. *Imagine cerea largior arserit ignis.* Hor. *Flagrare*, to be in bright flames, in German *flackern*, used of the bright, high fire moved by the air: *Flagrantes onerarias, quas incenderant milites, videbatis.* Cic. *Deflagrare*, to burn down, off, to be in the state of being consumed by flames: *Qua nocte natus est Alexander, Dianæ Ephesiæ templum deflagravit.* Cic.

98. Area, Planities, Campus. *Area*, a space which has been made plain, a threshing-floor in the open field; with temples, e. g. *Capitolii*, and palaces, it means the yard: *Frumentum de area tollere.* Cic. *Ponendæque domo quærenda est area primum.* Hor. *Planities*, a plain, a horizontal surface without considerable elevations: *Collis paulum ex planitie editus.* Cæs. *Campus*, 50, an open plain, extending far, e. g. *Campus Martius. Babylonii in camporum patentium æquoribus habitantes.* Cic. *Collis erat, collemque super planissima campi area.* Ovid.

99. Arena, Sabulum, Glarea, Saburra. *Arena*, the finer sand consisting of gravel: *Ventis arenæ moventur.* Plin. *Sabulum* and *Sabulo*, sand which is mixed with earth, sand-earth: *Ad vitem rutilum sabulonem, qui sit vividæ terræ permistus, probant.* Colum. *Glārea*, gravel: *Viæ pulvis, non glarea injecta est.* Cic. *Saburra*, *Sabura*, coarse sand, ballast: *Onerariæ multa saburra gravatæ.* Liv.

100. Argentarius, Mensarius, Nummularius. *Argentarius*, an exchange-broker on his own account, a banker. They had in Rome their stalls near the market,

lent money on interest, made payments, and did broker business at auctions; *Mensarius*, a banker of the republic, who, with a *quæstor*, kept and managed public money; *Nummularius*, an exchange-broker on a small scale: *Id, quod argentario tuleris expensum, ab socio ejus recte repetere possis.* Ad Herenn. *Quinque viri creati, quos Mensarios ab dispensatione pecuniæ appellarunt.* Liv.

101. Argumentatio, Ratiocinatio. *Argumentatio*, the proving a thing or position from facts; *Ratiocinatio*, the conclusion which reason makes, and the proof founded upon the same: *Etiamne in tam perspicuis rebus argumentatio quærenda?* Cic. *Ratiocinatio est oratio ex ipsa re probabile aliquid eliciens, quod expositum et per se cognitum sua se vi et ratione confirmet.* Id. *Cicero omnem argumentationem dividit in duas partes, inductionem et ratiocinationem.* Quinctil.

102. Aridus, Siccus, Sobrius. *Aridus*, dry, dried up, well dried, German *dürre: Suscepit ignem foliis atque arida circum nutrimenta dedit.* Virg. *Siccus*, dry on the surface, externally: *Summa petit scopuli, siccaque in rupe resedit.* Virg.; hence also, he who has not yet drunk, opp. to *madidus.* The English *dry* is used similarly, though it signifies rather the effect, namely, feeling dry, i. e. being thirsty. *Sobrius* (*se – ebrius*), sober, not intoxicated: *Quasi inter sobrios bacchari vinolentus videtur.* Cic.

103. Arista, Spica. *Arista*, the pointed and prickly fibres on the ear of culmiferous fruits, and the ear which has them; *Spica*, *Spicum*, and *Spicus*, *i*, the ear, inasmuch as it is a pointed body: *Seges fundit frugem spici, ordine structam, et contra avium minorum morsus munitur vallo aristarum.* Cic. *Maturis albescit messis aristis.* Ovid.

104. Arma, Tela. *Arma*, properly the shield on the *arm* (see 106), in general defensive arms, which however may at the same time be offensive or capable of wounding; *Tela*, offensive arms: *Arma sunt alia ad tegendum, alia ad nocendum: quæ qui non habent, inermes sunt.* Cic. *Tela in hostem, hasta et gladius.* Liv. [*Tela* may be connected with the Teutonic *Ziel*, the object we strive to reach, target, &c., as we do by spears and arrows.]

105. Armentum, Jumentum, Pecus, Grex. *Armentum*, beasts, cattle used for agricultural purposes; in general, larger animals, cattle, horses, stags, large sea-animals: *Boum armenta.* Virg. *Jumentum*, animals for draught

or carriage, as horses, asses, camels: *Timoleon vectus jumentis junctis.* Nep. *Metellus jumenta sarcinis levari jubet.* Sall. *Pecus, pecŏris*, cattle, collectively, which we raise and take care of; *Pecus, pecŭdis*, a single one of cattle, plur. also *pecua*, obsolete: *Est scientia pecoris parandi et pascendi; ejus pars est una de minoribus pecudibus, cujus generis tria, ovis, capra, sus; altera de pecore majore, in quo sunt boves, asini, equi.* Varr. *Patres pecua captiva, præter equos, restituenda censuerunt dominis.* Liv. *Grex*, a herd, a number, also of the larger cattle; but if the object is distinction, *grex* is used of smaller beasts only: *Mille greges illi, totidemque armenta per herbas pascebant.* Ovid. *Pecudes dispulsæ sui generis sequuntur greges, ut bos armenta.* Cic.

106. Armus, Humerus, Lacertus, Brachium. *Armus*, poetically, the strong, muscular upper-arm: *Latos huic hasta per armos acta tremit.* Virg.; generally the breast with larger quadrupeds; *Humerus*, the upper-arm with the shoulder, from the shoulder-blade and the clavicula (*jugulum*) to the elbow (*ulna*); *Lăcertus*, the fleshy part of the upper-arm in the middle; *Brachium*, the lower part of the arm, from the elbow to the beginning of the hand: *Homini uni humeri, ceteris armi.* Plin. *Milo humeris sustinebat bovem vivum.* Cic. *Feminæ Germanorum nudæ brachia ac lacertos.* Tac.

107. Arra, Arrabo, Pignus. *Arra*, abbreviation of *Arrabo*, the earnest-money in a bargain, in order to fix it, to make the bargain certain: *Ædes destinat talentis duobus, sed arraboni has dedit quadraginta minas.* Plaut. *Pignus*, a pledge, left, in making a contract, in the hands of the other party, which he shall keep until the contract is fulfilled. On the fulfilment, the *pignus* is returned, the *arrabo* not: *Ager oppositus est pignori ob decem minas.* Ter., as pledge.

108. Arrogans, Superbus, Insolens, Fastidiosus, Vanus; Superbia, Fastus, Fastidium. *Arrogans*, arrogant, to dare and undertake something against propriety, against the rights and dignity of others: *Ne arrogans in præripiendo populi beneficio videretur.* Cæs. *Superbus* (*super*, VI.), proud, he who in overvaluing his own merits or talents, considers himself above others, and makes them feel this opinion by undervaluing them, by contempt, love of splendor, also by tyranny: *Dionysius superbum se præbuit in*

fortuna. Cic. *Superbos vertere funeribus triumphos.* Hor. *Insŏlens*, haughty, presumptuous, overbearing, he who abuses his superiority in offending and humiliating others. In *superbus* is the idea of proudly elevating ourselves above others; in *insolens*, the idea of surprising (*in–solere*), offensive, scornful superciliousness: *Quæ est ista in commemoranda pecunia tam insolens ostentatio?* Cic. *Fastidiosus*, he who shows to others his antipathy and proud contempt because they displease him: *In superiores contumax, in æquos et pares fastidiosus, in omnes intolerabilis.* Ad Herenn. *Vānus* (belongs to *văcare*, German *Wahn*, XI, 2.), vain, conceited, who imagines superiority and boasts of it, a superiority which he does not possess, or which a rational man would not value: *Pari vanitate atque insolentia Vitellius lapidem, memoriæ Othonis inscriptum, intuens, dignum eo mausoleo, ait.* Suet. — *Superbia* is pride from too high an opinion of one's self, as quality; *Fastus*, pride which manifests itself by indifference or disdain against others, as not good enough, the proud conduct: *Fastus inest pulchris sequiturque superbia formam.* Ovid. Prudely playing the *recherché*. *Fastidium*, fastidiousness, disregarding, despising others, as a state of the mind, in the abstract: *Apparet, non superbia et fastidio te amplissimos honores repudiare.* Plin. Pan.

109. Ars, Artificium, Opus; Scientia; Artes, Dotes. *Ars*, the art as skill and (by exercise, *ex–ercere*, acquired), skilfulness: *Quam quisque norit artem, in hac se exerceat.* Cic. *Artificium*, the art in its application, skill of the artificer, also artifice, knack: *Simulacrum Dianæ singulari opere atque artificio perfectum.* Cic. *Vincere artificio quodam et scientia oppugnationis.* Cæs. *Opus*, a work full of art, a skilful work, work of the fine arts: *Locus et natura et opere munitus.* Cæs. *Mirari Græcarum artium opere.* Liv. — *Ars*, the art, as system of the rules of art; *Scientia*, the knowledge and science of the art, philosophy of the art: *Tum disciplina militaris in artis perpetuis præceptis ordinatæ modum venerat.* Liv. *Ars sine scientia esse non potest.* Cic. — *Artes*, acquired skill; *Dotes*, natural gifts and talents: *Omnibus ingenuis artibus instructus.* Cic. *Tibi natura raras dotes ingeniumque dedit.* Ovid.

110. Arteria, Vena. *Arteriæ*, arteries, the pulsating conduits, according to Cicero mere channels of air, by the

beating of which the blood in the veins, lying above them, is carried on; *Vena* (*via*, obsolete *vea*, XI, 2., 6.), vein, also used of veins of ore or water: *Sanguis per venas in omne corpus diffunditur, et spiritus per arterias.* Cic.

111. ARTIFEX, FABER, OPIFEX, OPERARIUS, OPERÆ, MERCENARIUS. *Artifex*, the artist, in respect of talent, study, and ingenious invention: *Qui distingues artificem ab inscio?* Cic. *Græci dicendi artifices et doctores.* Id. *Făber*, the artificer who fashions hard substance, in respect to his skilful treatment of the substance, and joining of its parts, e. g. *ferrarius*, *tignarius*: *Græcia marmoris aut eboris fabros, aut æris amavit.* Hor. *Opifex*, the maker of mechanical productions, in which a pleasing exterior and usefulness are requisite, a mechanic: *Adhibitis opificum manibus tecti, vestiti, salvi esse possumus.* Cic. *Zeno verborum opifex.* Id. *Operarius*, the workman, laborer, destined for manual labor, and executing it, frequently expressed in English by *hand*: *Vineam habere oportet operarios decem.* Cato. *Operæ*, the workmen, hands, who are employed in a certain work, the abstract for the concrete: *Operæ conductæ et ad diripiendum urbem concitatæ.* Cic. *Mercenarius*, a workman or laborer, inasmuch as he works for wages, day-laborer, opp. *servus*.

112. ARX, CASTRUM, CASTELLUM, MUNITIO, MUNIMENTUM. *Arx*, an eminence which overlooks the surrounding country, hence an eminence fortified for the security of a place, a castle: *Roma septem una sibi muro circumdedit arces.* Virg. *Tarento amisso, arcem tamen Livius retinuit.* Liv. *Castrum*, a place, fort, fortress surrounded with walls and redoubts against hostile attacks; *Castra*, plur. a camp surrounded with wall and fosse: *Alcibiadi Grunium dederat, in Phrygia castrum.* Nep. *Castellum*, prop. a reservoir near an aqueduct, a small fort: *Erant circum castra Pompeii editi colles: hos Cæsar præsidiis tenuit, castellaque ibi communiit.* Cæs. *Munitio*, fortification, as action, as well as the work which fortifies; *Munimentum*, the means of protection and fortification; the fortification as a work: *Brutus Mutinam operibus munitionibusque sepsit.* Cic. *Instar muri hæ sepes munimenta præbebant.* Cæs. *Tenere se munimentis castrorum.* Tac.

113. ASPER, SALEBROSUS, CONFRAGOSUS. *Asper*, 17, rough, uneven: *Loca aspera et montuosa.* Cæs. *Salebrosus*, rugged, where, on account of the many stones, we

can proceed only, as it were, by leaping (*salire*): *Ipsa comes veniam, nec me salebrosa movebunt saxa.* Ovid. *Confragosus*, full of rents, where hollows, glebes, stones, and rocks make proceeding difficult: *In confragoso ac difficili fundo armenta valentiora parandum.* Varr.

114. Assecla, Assectator, Comes, Socius, Sodalis; Societas, Sodalicium, Collegium. *Assecla*, he who follows in our steps from flattery and interest: *Ipsos prætores et consules, non legatorum asseclas, recipere.* Cic. *Assectator*, the constant companion, follower, from esteem or attachment: *Africani vetus assectator, ex numero amicorum.* Cic. *Auditor assectatorque Protagoræ.* Gell. *Comes*, the companion who goes with some person by way of company; *Socius*, the associate, for the same purpose, participator in the same undertaking or fate: *Fugientis comes, rem publicam recuperantis socius videor esse debere.* Cic. *Socii putandi sunt, quos inter res communicata est.* Id. *Sodalis*, a comrade, member of a gay company, not open to all, club: *Epulabar cum sodalibus.* Cic. — *Societas*, society, as a union for general participation: *Cum bonis omnibus coire non modo salutis, verùm etiam periculi societatem.* Cic. *Sodalicium, sc. convivium*, an assembled society of *sodales*, club; *Collegium*, the union of fellow officers, e. g. *pontificum*, and a corporation acknowledged by the state, a guild, e. g. *pistorum, naviculariorum.*

115. Assequi, Consequi, Adipisci, Impetrare, Obtinere. *Assequi*, to follow that which precedes, to approach, reach something high, difficult; *Consequi*, to overtake, to obtain, to enter into real possession: *Ite cito: jam ego assequar vos.* Plaut. *Propera, ut nos consequare.* Cic. *Omnia, quæ ne per populum quidem sine seditione se assequi arbitrabantur, per senatum consecuti sunt.* Id. *Adipisci*, to obtain or overtake something pursued, an object, something desired: *Fugientes in via adipisci.* Liv. *Lentulus summos honores a populo adeptus est.* Cic. *Impetrare*, to obtain by prayers, representations: *Demetrio Dolabella rogatu meo civitatem a Cæsare impetravit.* Cic. *Obtinere*, to insist on the possession of a disputed thing, against the danger of losing it, to hold, e. g. *jus suum, hereditatem: Suam quisque domum tum obtinebat, nec erat usquam tua.* Cic.

116. Assiduus, Continuus, Perpetuus; Continue, — nuo, — nenter. *Assiduus*, he who sits always by it,

always present, without interruption: *Roscius ruri* ***assiduus****, semper vixit.* Cic. ***Assidua*** *bella cum Volscis gesta.* Liv. ***Continuus***, holding together, hanging together, continual, used of uninterrupted connexion; ***Perpetuus***, 47, in one series, of uninterrupted continuation: *Dentes serrati sunt canibus;* ***continui****, homini, equo.* Plin. *Tres* ***continui*** *consulatus.* Liv. *Erant Menapii* ***perpetuis*** *paludibus silvisque muniti.* Cæs., one touching the other. *Montes* ***continui***, mountain chains; ***perpetui***, contiguous mountains, which, nevertheless, can be distinguished from one another. *Biennium* ***continuum***, of a long duration; ***perpetuum***, of uninterrupted duration. — *Flumen fluit* ***continue****.* Varr., continually. *Ignis in aquam conjectus* ***continuo*** *restinguitur.* Cic., immediately after, of direct consequence. *Belgæ cum Germanis* ***continenter*** *bellum gerunt.* Cæs., without interruption.

117. Astrum, Sidus, Stella. ***Astrum*** (ἄστρον), and Latin ***Sidus***, the constellation, a group of stars, and as larger heavenly body with reference to its signification and influence upon the earth: *Orbem per duodena regit mundi sol aureus* ***astra****.* Virg. *Homines annum solis, id est unius* ***astri****, reditu metiuntur.* Cic. *Occidente jam* ***sidere*** *Vergiliarum.* Liv. ***Sidera****, quæ vocantur errantia.* Cic. ***Stella***, a single star, as effulgent body of the heavens: ***Stella*** *Veneris.* Cic.

118. Asylum, Per — Refugium. ***Asȳlum***, a public, sacred asylum, the sacredness of which protected: *Quæstor vi prohibitus est, quominus e fano Dianæ servum suum, qui in illud* ***asylum*** *confugisset, abduceret.* Cic. ***Perfugium***, a refuge for protection against danger, or for assistance in calamity: *Morĭni paludes non habebant, quo* ***perfugio*** *superiore anno fuerant usi.* Cæs. ***Refugium***, a remote place of refuge, into which we retire: *Silvæ tutius dedere* ***refugium*** *(ex campis).* Liv.

119. Ater, Niger, Pullus, Fuscus. ***Ater***, coal-black, as the pure color; opp. *albus*, 55; also signifying mourning and misfortune, e. g. *cupressus: Tam* ***atram*** *reddam, quam carbo est.* Ter. *Dies* ***atri***, were the *Calendæ, Nonæ, Idus* and *dies Alliensis.* ***Niger***, black, like the night, raven-black, opp. *candidus: Cœlum pice* ***nigrius****.* Ovid. ***Nigris*** *oculis* ***nigro****que crine decorus.* Hor. ***Niger*** *corvus inter olores ridetur.* Martial. ***Pullus***, dirty-black: *Toga* ***pulla***, with common people and mourners. ***Fuscus***, black-

ish, dark, e. g. the skin, in consequence of exposure to a hot sun: *Andromede, patriæ fusca colore suæ.* Ovid.

120. Athleta, Pugil, Gladiator, Lanista. *Athleta*, one who appeared in public games in general, in which bodily strength, nimbleness, and rhythm of motion were requisite: *Athletæ se exercentes in curriculo.* Cic. *Pugil*, a pugilist, whose hands were armed with the *cestus: Pugiles, etiam quum feriunt adversarium, in jactandis cestibus ingemiscunt.* Cic. *Gladiator*, the fighter, champion by profession, who, with the *gladius*, fights publicly: *Athletas et gladiatores videmus nihil facere, in quo non motus hic habeat palæstram quandam.* Cic. *Lanista*, the fencing-master who instructs the gladiators and deals in them.

121. Atrium, Vestibulum, Aula. *Atrium*, the entry of a Roman house, from the door to the curtain of the kitchen in the back part, from which the smoke passed through it, the place where images of the family were placed, and where visits were received; in temples, the halls and porticos near the entry: *Atria servantem postico falle clientem.* Hor. *Quæstiones habitæ in atrio Libertatis.* Cic. *Vestibulum*, the front-yard or open place from the house-door to the low wall which separated it from the street. Gell. 16, 5. *In primo aditu vestibuloque templi.* Cic. *Aula*, the hall and front-yard, with reference to spaciousness and magnificence, generally of princely buildings: *Janitor aulæ Cerberus.* Virg. *Penetrant aulas et limina regum.* Id.

122. Atrox, Trux, Truculentus, Torvus, Teter, Dirus, Immanis, Barbarus, Ferus, Durus, Crudelis, Sævus. *Atrox* (*ater*, 119, V, 2.), who causes misfortune, mourning, and who or which is apt to do it, e. g. *cædes, pugna*: *Furit te reperire atrox Tydides.* Hor., panting for revenge. *Horrida et atrox videbatur Appii sententia.* Liv., cruel. *Trux*, spiteful, of the wild, staring look, which threatens successful resistance and danger: *Horatius Cocles, circumferens truces minaciter oculos ad proceres Etruscorum.* Liv. *Tauro sævior truci.* Ovid. *Truculentus*, full of spite, causing fear and shuddering, by a wild, spiteful look: *Alter tribunus quam teter incedebat, quam truculentus, quam terribili adspectu!* Cic. *Torvus*, wrathful, grim, with dark look and distorted features: *Irati vultus torvaque forma minantis.* Ovid. *Teter, Tæter*, disgusting, ugly, horrid for sight, scent, and taste, e. g. *aqua, libido: Ne qua scintilla teterrimi belli relinquatur.* Cic. *Dīrus*

(as *dīvus*, from *deus*, VIII, 2.), ominous, and thus causing horror, horrid to hear or to see, dire, e. g. *Hannibal.* Hor.; hence *parentibus abominatus.* Id. *Dira exsecratio.* Liv. *Diræ sicut cetera auspicia nuntiant eventura, nisi provideris.* Cic., bad indications. *Immanis*, that which causes surprise, horror, or fear by that which is unusual and unnatural: *Immani magnitudine simulacra.* Cæs. *Tetra et immanis belua.* Cic. *Barbarus*, foreign, rude, unpolished: *Immanis ac barbara consuetudo hominum immolandorum.* Cæs. *Fĕrus*, wild, living wild, and of uncivilized, callous sentiment: *Homines in agris et in tectis silvestribus abditos ex feris et immanibus mites reddidit et mansuetos.* Cic. *Filium ego ferus ac ferreus dimisi.* Id. *Durus*, hard, callous, without feeling. *Crudelis*, cruel, of disposition and action, of rude character, he who delights in the suffering of others. *Sævus*, furious, used of the wild passion of an infuriated person, who is no longer master over himself: *Sæva canum rabies.* Propert. *Sæva Tisiphone.* Hor.

123. Avarus, Avidus, Sordidus, Parcus, Tenax, Restrictus. *Avarus*, avaricious, of continual and insatiate desire to possess the property of others: *Avaritia pecuniæ studium habet; ea semper infinita, insatiabilis est.* Sall. *Avĭdus*, impelled by cupidity, longing, yet transitorily, for something, also innocent things, e. g. *pecuniæ*, *cibi*, *sermonis*, *laudis.* *Sordidus*, meanly avaricious, niggardly, he who does not care for honor or propriety in order to satisfy cupidity: *Illiberales et sordidi quæstus mercenariorum omnium.* Cic. *Parcus*, saving, he who observes the limits of necessity to the utmost, bordering close on the shabby: *Temperat et sumtus parcus uterque parens.* Ovid. *Tenax*, tight, he who keeps the money back, miserly: *Parcum genus, quæsitique tenax, et qui quæsita reservent.* Ovid. *Restrictus*, penurious, tight: *Ad largiendum ex alieno fui restrictior.* Cic., the *parcus* shuns expenses; the *restrictus* dislikes to give, gives little; the *tenax* gives nothing.

124. Auctio, Sectio, Licitatio. *Auctio*, public auction to the highest bidder: *Bona Roscii, constituta auctione, vendebat.* Cic. *Sectio*, the division of booty or property of condemned persons by auction among the *Sectores*, who bought them in order to sell them again by single pieces: *Ad illud scelus sectionis accedere nemo est ausus, quum tot essent circum hastam illam.* Cic. *Licitatio*, the bidding in an auction: *Licitationem facere.* Cic.

125. Auctor, Conditor, Scriptor, Doctor, Consiliarius, Lator, Suasor, Princeps, Testis, Sponsor. *Auctor* (*augere*, 76.), the author of any thing, he who causes a thing, and to whom, therefore, it may be imputed. From this idea, however, every thing relating to manifestation of power, of exertion, is excluded. This is expressed by other words. *Auctor urbis*, the author of a city, i. e. he from whom came the idea, plan, and execution; *Conditor*, the founder, he who built it. *Rerum auctor*, the historian, inasmuch as he is author of the plan and guaranty of the contents; *Scriptor*, as author, in the modern sense, with the mode of representing things, peculiar to him. *Auctor*, predecessor in doctrine and example; *Doctor*, *Præceptor*, *Magister*, the practising teacher, school-teacher: *Plato non intelligendi solum, sed etiam dicendi auctor et magister.* Cic. *Auctor*, the leader, he who gives the tone, who in deliberation speaks first, and whose vote is of peculiar weight; *Consiliarius*, *Senator*, he who was used as giving counsel, a counsellor: *Senatui pacis auctor fui.* Cic. *Ea ratio ædificandi initur, consiliario quidem et auctore Vectorio.* Id. *Auctor legis*, the one who starts the law, with whom it originates, and through whose authority or approbation it becomes law; *Lator legis*, he who proposes a law to the people; *Suasor*, he who praises, supports it: *Cassia lex Scipione auctore lata esse dicitur.* Cic. *Auctoribus Diis ad rem gerendam proficiscimur.* Liv., who approve of our undertaking. *Decreverunt Patres, ut, quum populus regem jussisset, id sic ratum esset, si Patres auctores fierent.* Id., if the senators approved and confirmed the resolve of the people. *Auctor*, the ringleader, originator, inasmuch as the guilt of an action or effect must be imputed to his influence; *Princeps*, *Dux*, he who makes the beginning, places himself at the head: *Auctores belli, defectionis.* Liv. *Te bonis omnibus auctorem, principem, ducem præbeas.* Cic. *Auctor*, the voucher, whose statement and declaration is appealed to on account of his credibility; *Testis*, witness, who declares himself for the truth of a fact after perception by his senses: *Varro prædicavit, adversa Cæsarem prælia fecisse; id se certis nuntiis, certis auctoribus comperisse.* Cæs. *Majores nostri nullam rem agere feminas sine auctore voluerunt.* Cic., without confirmation and guaranty of the guardian or a relative. *Auctor*, who offers himself as bail; *Sponsor*, he

who formally and according to law becomes bail: *Teates Apuli fœdus petitum venerunt, pacis per omnem Apuliam præstandæ populo Romano auctores. Id audacter spondendo impetravere, ut fœdus daretur.* Liv.

126. AUCTORITAS, GRATIA, FAVOR; SENATUS AUCTORITAS, CONSULTUM, DECRETUM. *Auctoritas*, authority by which we exercise influence with others; *Gratia*, favor, in a passive sense, the being popular, beloved; *Favor*, favor, inasmuch as it shows itself to others, e. g. popularity as bestowed by the people, applause: *Habet, ut in ætatibus auctoritatem senectus, sic in exemplis antiquitas.* Cic. *Attico honores patebant propter vel gratiam, vel dignitatem.* Nep. *Rumore et favore populi tenetur, et ducitur.* Cic. *Triumphus actus magno favore plebis.* Liv. *Senatus auctoritas* was a decree of the senate, inasmuch as it pronounced its decision or will, as the highest power or executive, and confirmed it by the names of the present senators (*auctoritates*), which were signed at the head, even if the tribunes of the people had vetoed; *Senatus consultum*, with respect to the previous deliberations, especially when, by the approval of the tribunes, it had received the force and authority of law; *Senatus decretum*, inasmuch as it pronounced the unalterable and decisive will of the senate, as result of their deliberations: *Severitatem majorum Senatus vetus auctoritas de Bacchanalibus declarat.* Cic. The same decree is called *Senatus consultum*, Liv., 39, 17, pr. cf., Cic. Fam. 8, 8. *Si quis intercedat Senatus consulto, auctoritate se fore contentum.* Liv. *Accepto inde Senatus decreto, ut jussu populi Camillus dictator extemplo diceretur, nuntius Vejos contendit.* Liv.

127. AUDERE, CONARI, MOLIRI, NITI; AUDENS, AUDAX, TEMERARIUS. *Audere*, to dare, at the peril of failure and one's own danger, designates fearlessness, and daring in a bold undertaking; *Conari*, to have the boldness, the bold undertaking of a work which demands pains and exertion; *Moliri* (properly to strive to remove a large, heavy mass, *moles*), to endeavour to bring about something important and difficult, undaunted and unceasing exertion in a great and laborious work; *Niti*, to exert one's self, to stem against; it indicates exertion of power in the execution of a work: *Æquos desperatio ultima audere et experiri cogebat.* Liv. *Magnum opus et arduum conamur: sed nihil difficile amanti puto.* Cic. *Mundum efficere moliens deus terram*

primum ignemque jungebat. Id. *Pugnabatur loco iniquo: milites tamen virtute et patientia nitebantur atque omnia vulnera sustinebant.* Cæs. *Optimi cujusque animus maxime ad immortalitatem gloriæ nititur.* Cic. — *Audens*, bold, courageous, only for a certain case; *Audax*, bold, daring, designates habit, disposition, and a higher degree, a heedless man, who with impious temerity challenges danger. *Temerarius*, without any consideration, who undertakes or believes without judgment; *Tu ne cede malis, sed contra audentior ito.* Virg. *Nautæ per omne audaces mare qui currunt.* Hor. *Ad consilium, prima specie temerarium magis quam audax, animum adjecit, ut ultro castra hostium oppugnaret.* Liv.

128. Audire, Ex — Inaudire, Auscultare; Audientem, Auditorem esse. *Audire*, to hear, perceive by the sense of hearing; *Exaudire*, to hear from a distance yet distinctly; *Inaudire*, to hear, learn by the way, unofficially: *Maxima voce, ut omnes exaudire possint, dico.* Cic. Poetically, also, to hear and grant, to hear favorably, e. g. prayers, the German *erhören* also: *Dii preces meas audiverunt.* Cic. *Concilia sunt inita de me, quæ te video inaudisse.* Id., also in the participle: *Inaudita credulitas.* Id., unheard of. *Auscultare* (*ausiculo*, from *auris*, XIX, 5, 10.), to listen, pay attention in hearing, secretly and openly; *alicui*, to pay attention to what one says, to obey, precisely as the German *gehorchen*, to obey, comes from *horchen*, to listen: *Omnia ego istæc auscultavi ab ostio.* Plaut. *Ausculta paucis, nisi molestum est.* Ter. *Mihi ausculta: vide, ne tibi desis.* Cic., more intense than *audire*, to listen attentively to one's whole statement, to listen with approval, following the speaker: *Veniunt, qui me audiant, quasi doctum hominem.* Cic. *Vellem a principio te audisse amicissime monentem.* Id. — *Is qui audit* is the present person who hears; *Audiens*, the continual hearer; *Auditor*, the hearer in general, the scholar, pupil; *Oratorum eloquentiæ moderatrix est auditorum prudentia. Omnes enim, qui probari volunt, voluntatem eorum, qui audiunt, intuentur.* Cic. *Te, annum jam audientem Cratippum, abundare oportet præceptis philosophiæ.* Id. *Numa Pythagoræ auditor fuit.* Id. *Omnes oportet senatui dicto audientes esse.* Id., to follow, obey one exactly, to the letter.

129. Ave, Salve, Vale. *Ave, Have*, long live! live!

and *havere te jubeo*, the common greeting: *Simul atque have mihi dixit, statim, quid de te audisset, expŏsuit.* Cic. *Salve*, hail! and *salvere te jubeo*, the greeting in the morning, to those who arrive, those who sneeze, and to the gods: *O Mysis, salve. M. Salvus sis, Crito.* Ter. *Vale*, be healthy, well, of bodily feeling well, used on going away, but here *salve* and *ave* were likewise used, and the latter returned with *vale: Liberti servique mane salvere, vesperi Valere domino singuli dicebant.* Suet. *Vale, mi Tiro, vale et salve!* Cic. *Have, Have et vale, Salve!* also the last farewell to the dead.

130. AVERTERE, AVERRUNCARE. *Avertere,* to avert threatening dangers, used of wishes, expression of desire; *Averruncare*, XIX, in ancient forms of prayers, to avert, also of real evils: *Quod dii omen avertant!* Cic. *Mars pater, te precor, ut tu morbos calamitatesque prohibessis, defendas, averruncesque.* Cato. *Placuit, averruncandæ Deûm iræ victimas cædi.* Liv.

131. AUFERRE, TOLLERE, AVERTERE, ADIMERE, DI — SUBRIPERE. *Auferre*, to carry off, away, to the loss of the possessor; *Tollere* (lift), to take up, away, used of removing entirely, e. g. *frumentum de area; hominem de — e medio: Signum Apollinis Verres, si portare potuisset, non dubitasset auferre.* Cic. *Ludi dies XV. auferent.* Id. *Avertere*, to embezzle, to take secretly and with bad intention, e. g. *pecuniam publicam;* also *intervertere, intercipere. Adimere*, to take, deprive, e.g. *alicui compedes*: *Pecuniam si cuipiam fortuna ademit, aut si alicujus eripuit injuria.* Cic. Of violent taking away: *Diripere*, to rob and plunder, if it is done in wild disorder, e. g. *provincias, bona locupletum; Subripere*, to carry off violently but covertly: *captivum e custodia.* Cic. *Virtus nec eripi, nec surripi potest.* Id.

132. AUGESCERE, CRESCERE, ADOLESCERE. *Augescere*, to increase from time to time and externally: *Uva et succo terræ et calore solis augescens.* Cic. *Crescere*, to grow, of a continuous augmentation from within: *Crescit, occulto velut arbor ævo, fama Marcelli.* Hor. *Adolescere*, to grow up, to become more perfect after obtaining a certain increase: *In satis fructibusque arborum nihil ad justam magnitudinem adolescere potest, quod loco, in quem crescat, caret.* Quinctil.

133. AVIS, ALES, VOLUCRIS, ALITES, PRÆPETES, Os-

CINES. *Avis*, bird, according to its nature; *Ales*, inasmuch as it has wings and uses them, of large birds, and poetical; *Volucris*, every creature capable of flying: *Canorus ales.* Hor., the swan. *Ales equus.* Ovid., winged, i. e. *Pegasus. Volucres videmus fingere et construere nidos.* Cic. *Deum volucrem.* Ovid., i. e. *Cupido.* In the terminology of the augurs, *alites* are those birds whose flight and beating of the wings are observed: *Præpĕtes*, those who, indicating good luck, fly high before the observer; *Inferæ*, those who do the contrary, and bring bad luck; *Oscines*, birds whose voice and singing serve for prophesying.

134. AUGUR, AUSPEX, HARUSPEX, EXTISPEX, HARIOLUS: AUGURIUM, AUSPICIUM, DIVINATIO, PRÆSAGIUM, OMEN. *Augur* (*oculus*, German *Auge*, XIX, 3., VIII, 1., *a.*), a public soothsayer, who explained the will of the gods, and unveiled future events from the flight and song of birds, dreams, and phenomena of the heavens and on the earth. The augurs formed a *collegium*, and granted the office for life; it superintended the whole system of soothsaying, and upon it depended the most important state transactions: *Romulus omnibus publicis rebus instituendis, qui sibi essent in auspiciis, ex singulis tribubus singulos coöptavit augures.* Cic. *Auspex*, observer of birds, who, before the beginning of an undertaking, observed the flight, song, and eating of certain birds, to discover whether the gods approved of it; hence also, the author of a certain deed or undertaking: *Ego, providus auspex, oscinem corvum prece suscitabo.* Hor. *Latores et auspices legis.* Cic. *Hărūspex*, observer of sacrifices, soothsayer, who, from the liver of the victim, predicted; more especially *Extispex*, observer of the entrails: *Ea, quæ significari dicuntur extis, cognita sunt haruspicibus observatione diuturna.* Cic. *Hăriolus*, a travelling soothsayer. — *Augurium*, the solemn observation of the predicting birds by the augur, and the interpretation of the will of the gods or prediction of future events, founded upon this observation, or upon other phenomena considered important (*signa*, *portenta*, *ostenta*): *In arce augurium augures acturi erant.* Cic. *Divitiacus partim auguriis, partim conjectura, quæ essent futura, dicebat.* Id. *Auspicium*, observation of birds, plur. *Auspicia*, the significant indications which birds, lots, &c. give, and from which the will of the gods and their approval of an undertaking was learned; also the right to make this observation, and the highest

power connected therewith: *Consul pullarium in auspicium mittit.* Liv. *Quantum ex augurio auspicii intelligo.* Plaut. *Gracchi consulis imperio auspicioque exercitus populi Rom. Sardiniam subegit.* Liv. *Dii auguriis auspiciisque mihi omnia læta ac prospera portendunt.* Id. The *augurium* has its fixed reasons; not so the *divinatio*, the indefinite presentiment, or gift of prediction (*divinitas*): *Divinatio est earum rerum, quæ fortuitæ putantur, prædictio atque præsensio.* Cic. *Præsagium*, presage, as effect of a finer, acuter feeling, prophetic sight, e. g. *tempestatis futuræ.* Colum. *Omen* (for *ŏpimen*, from *opinari*), every thing which by chance has been heard or seen, and which is considered as indicating something future, good or bad: *Cæsar prolapsus in egressu navis, verso ad melius omine: Teneo te, inquit, Africa.* Suet.

135. A — De — Invius, Inaccessus. *Avius*, off from the road, remote; *Devius*, situated off from the road, whither no road leads; *Invius*, where it is difficult to proceed; *Inaccessus*, inaccessible: *Jugurtha Metellum sequitur nocturnis et aviis itineribus ignoratus.* Sall. *Aquinates in via habitabant; Anagnini quum essent devii, descenderunt, ut consulem salutarent.* Cic. *Invia virtuti nulla est via.* Ovid. *Montes inaccessi amne interfluente.* Plin.

136. Aura, Ventus, Spiritus, Flatus, Flamen, Flabrum. *Aura*, the air which is gently moved; *Ventus*, the air current, wind; *Spiritus*, 79, the wafting, draught of air: *Semper aer spiritu aliquo movetur; frequentius tamen auras, quam ventos habet.* Cic. *Flatus*, the blowing, also of favorable winds: *Flatu figuratur vitrum.* Plin. *Prospero flatu fortunæ uti.* Cic. *Flamen*, violent blowing; *Flabrum*, gentle fanning, blowing, also of puffs of winds, poetically: *Fugant inductas flamina nubes.* Ovid. *Cacumina silvæ lenibus alludit flabris levis Auster.* Val. Flacc. *Boreæ flabra.* Propert.

137. Austerus, Tetricus, Tristis, Severus, Serius, Rigidus. Graveness, simply considered as external appearance: *Austērus*, 17, grave, like the Stoic, who disdains all serenity in his conduct; *Tētricus* (*teter*, 122, V, 1.), sombre, of excessive gravity, which disposes even to melancholy; *Tristis*, of sorry appearance, dark, if it is rather forbidding and causes fear: *Agit mecum austere et Stoice Cato.* Cic. *Disciplina tetrica ac tristis veterum Sabinorum.* Liv. *Judex tristis et integer.* Cic. — Grave, as belonging to

character: *Sĕvērus*, stern, he who is not indulgent toward himself and others; *Serius*, serious, that which is according to the disposition of the serious person, in contradistinction to the gay or jocose; *Rigidus*, stiff with cold, inflexible, who cannot be induced to yield: *Non potest is severus esse in judicando, qui alios in se severos esse judices non vult.* Cic. *Si quid per jocum dixi, nolito in serium convertere.* Plaut. *Porcius Cato fuit invicti a cupiditatibus animi et rigidæ innocentiæ.* Liv. *Rigidus censor.* Ovid.

138. Aut, Vel, Ve, Sive, Seu, Neve, Neu. If two ideas in a disjunctive relation are so opposed to one another, that only one of the two can take place, it is expressed by *Aut*, or, if they differ essentially, but by *Vel*, or, even, if they differ only in certain things; by *Ve*, or, if they are considered convertible, and one may take place as well as the other. If they stand in a perfectly equal disjunctive relation, we use *Aut — aut*, either — or, if the taking place of the one excludes entirely that of the other; *Vel — vel*, partly — partly, if it excludes only in the given case; *Ve — ve*, poetical, if the choice between the two remains free. *Sive* and *Seu*, or, be it, it may be — or, express this alternative conditionally; *Neve* and *Neu*, or not, and not, neither — nor, express it negatively: *Audendum est aliquid universis, aut omnia singulis patienda.* Liv. *Epicurus, homo minime malus vel potius vir optimus.* Cic. *Ex ingenio suo quisque demat vel addat fidem.* Tac. *Hæc sunt omnia ingenii vel mediocris.* Cic. *Consules alter ambove rationem agri habeant.* Cic., the one or the other, or also both together. *Hoc te rogo, ut resistas sive etiam occurras negotiis.* Id. *Ascanius Lavinium urbem matri seu novercæ reliquit.* Liv. *Cæsar milites cohortatus est, uti suæ pristinæ virtutis memoriam retinerent, neu perturbarentur animo.* Cæs. — *Aut vivam, aut moriar.* Ter. *Pauci nobiles vel corrumpere mores civitatis, vel corrigere possunt.* Cic. *Ubi potest senectus aut calescere vel apricatione melius vel igni, aut vicissim umbris aquisve refrigerari salubrius?* Id. *Si quis in adversum rapiat casusve deusve, te superesse velim.* Virg. *Veniet tempus mortis, sive retractabis, sive properabis.* Cic. *Carthaginiensibus conditio pacis dicta, bellum neve in Africa, neve extra Africam, injussu populi Romani gererent.* Liv.

139. Auxiliari, Adjuvare, Opitulari, Subvenire, Succurrere, Sublevare; Auxilium, Adjumentum, Ops, Suppetiæ, Præsidium, Subsidium. *Auxilium* (*augere*, 76.),

assistance, in reference to him to whom it is given, and inasmuch as his power is thereby increased, augmented; plural, *Auxilia*, auxiliary troops; *Auxilium ferre*, to bring assistance, which is yet to be performed; *Auxiliari*, to help, of active and actual assistance: *Dii populo contra tantam vim sceleris præsentes auxilium ferent.* Cic. *Nihil Numantinis vires corporis auxiliatæ sunt.* Ad Herenn. *Adjuvare* (*ad-juvare*, make young [*juvenis*, 30], strengthen, help), to be of use in the furtherance of some object, to support, to assist: *Ad navem actuariam multum humilitas adjuvat.* Cæs. *Adjumentum*, the means of assistance for a certain purpose, e. g. *rei gerendæ: A philosophia omnia adjumenta et auxilia petamus bene beateque vivendi.* Cic. (*Ops*, goddess of the earth and riches, as symbol of power; of this Gen., Acc., Abl.) *Opis*, *opem*, *ope*, the faculty, power, which one is in possession of, and through which we can effect something, and may assist others; the assistance of him who gives it: *Sidicini aut ipsi moverant bellum, aut moventibus auxilium tulerant. Itaque Patres omni ope adnisi sunt, ut Valerium Corvum consulem facerent.* Liv., with all their influence, which they possessed by their power, authority, and riches. *Quum vallis aut locus declivis suberat, ii, qui antecesserant, morantibus opem ferre non poterant.* Cæs., bring assistance; *Opitulari* (XIX, 5., *a.*), to lend assistance with one's means, to help: *Ad gubernaculum accessit et navi, quoad potuit, est opitulatus.* Cic. *Subvenire*, to come to assistance to him who is in want of it; *Succurrere*, to run to assist, rescue from imminent danger, e. g. *urbi incensæ.* Virg. *Sublevare*, to help one up again, to give him a lift, to assist, e. g. *aliquem facultatibus suis.* Cic. *Suppetiæ*, the existing assistance, standing in readiness from without: *Qui auditis clamorem meum, ferte suppetias.* Plaut. *Præsĭdium*, protecting assistance, securing the obtaining of an object: *Subsĭdium*, reserve, assistance for a case of need: *Pompeius Siciliam, Africam, Sardiniam, hæc tria frumentaria subsidia, rei publicæ firmissimis præsidiis classibusque munivit.* Cic.

B.

140. Baculum, Scipio, Sceptrum, Ferula. *Baculum*, at a later period *Baculus*, a stick, staff, e. g. of him who beats (*batuere*), of a wanderer; *Scipio* and *Sceptrum*, a shorter stick, for support: *Cornelius qui patrem luminibus carentem pro baculo regebat, Scipio cognominatus est.* Macrob. *Scipio eburneus* was in Rome the mark of honor of the highest magistracy, the *Sceptrum* that of triumphers and kings: *Sceptrum Dictæi regis.* Virg. *Fĕrula*, the shrub *ferula*, νάρθηξ, which was used for staves for old people, and for rods in schools: *Ferulæque tristes, sceptra pædagogorum.* Hor.

141. Balneum, Thermæ, Lavatio, Lavacrum. *Balineum*, *Balneum*, the bath as the place, and water in a private house; *Balneæ* at a later period, and poetically, *Balnea*, a public bathing establishment with several baths: *Labrum in balneo ut sit, cura.* Cic. *Fatigatis balneum fervens idoneum non est.* Cels. *Occiditur ad balneas Palatinas Roscius.* Cic. *Thermæ*, public warm baths, near warm wells, as in Baiæ, and artificial warm baths, e. g. *Neronianæ*, in Rome. *Lavatio*, the bathing, and the bath as vessel, the bathing-tub, water, and place; *Lavăcrum*, the bathing-room: *Seponit lavationem argenteam.* Phædr. *Faciam, ut lavatio parata sit.* Cic. *Lavacra pro sexibus separavit.* Spartian.

142. Barbarismus, Stribligo, Solœcismus. *Barbarismus*, a mistake in a single word, with reference to pronunciation or grammar; *Stribligo*, and at later periods *Solœcismus*, a fault in the grammatical construction.

143. Bardus, Hebes, Stupidus, Absurdus, Ineptus, Insulsus, Stultus, Fatuus, Insipiens, Stolidus, Brutus. With reference to mind and judgment, he is *Bardus* who is of slow mind, slow in understanding a thing; *Hebes*, dull, who wants the gift of sharp discrimination; *Stupidus*, stupid, who, possessed by impressions of the senses, is incapable of mental exertion, and feels no interest in it: *Populus studio stupidus in funambulo animum occuparat.* Ter. *Absurdus*, 7, clumsy, clownish, who has no skill, who has no practical judgment, wanting in common sense; *Ineptus*, foolish, who behaves childishly, makes a fool of himself, in

contradistinction to the judicious, sedate person: *Risu inepto res ineptior nulla est.* Catull. *Insulsus*, absurd, he who, by unsuccessful witticisms, makes a disagreeable impression upon persons of fine feeling, he who has no taste, a rather bad taste: *Qui ridiculi et salsi artem conati sunt tradere, sic insulsi exstiterunt, ut nihil aliud eorum, nisi ipsa insulsitas rideatur.* Cic. *Stultus*, ill-advised, foolish, who in single cases acts contrary to wisdom and prudence, be it from error or from being blinded: *Exploranda est veritas multum, prius quam stulta prave judicet sententia.* Phædr. *Fătuus* (*fătiscere*, to stand idling about), simple, who, from weakness of understanding, remains without thought in cases which ought to stir his activity, and allows himself patiently to be fooled by others, or to be made their laughing-stock: *Pollio triplicem usuram præstare paratus circuit et fatuos non invenit.* Juvenal. *Insipiens*, unwise, acting contrary to wisdom from want of intelligence; *Stolidus*, fool, from conceit or thoughtlessness, who, in his opinion of his superiority above others, neglects all prudence and caution, sometimes from excessive self-confidence, sometimes from stupidity, as the clown or fop: *Stolidam fiduciam hosti augere.* Liv. *Legati velut ad ludibrium stolidæ superbiæ in senatum vocati.* Id. *Brūtus* (belongs to *bardus*, prop. clumsy, unwieldy), without reason, without sense or feeling for any thing, incapable of understanding any thing, perfect blockhead: *L. Junius ex industria factus ad imitationem stultitiæ Bruti haud abnuit cognomen.* Liv.

144. Beatus, Felix. *Beatus*, happy, who is not wanting in any physical or moral thing for his existence: *Verbo beati subjecta notio est, secretis malis omnibus cumulata bonorum complexio.* Cic. *Felix*, lucky, he who is always successful, who is always fortunate: *Cæsar Alexandria se recepit, felix, ut sibi quidem videbatur.* Cic.

145. Bellum, Tumultus. *Bellum*, war, in general; *Tumultus*, tumult, a war suddenly broken out, which by its suddenness, and by surprise, causes dismay, disorder, tumult, a sudden rebellion; see C. Phil. 8, 1. *Æqui tantum Romæ terrorem fecere, quia vix credibile erat, solos per se ad bellum coörtos, ut tumultus ejus causa dictator diceretur.* Liv. — *Bellum facere*, to begin war; *agere*, to carry it on; *gerere*, to lead it, to carry it on with judgment; *ducere*, to protract it; *profligare*, to suppress it, to bring near an end; *patrare*, to bring it entirely to an end; *conficere*, to

make an end by annihilation of the hostile forces; *componere*, to make an end by treaty, mutual arrangement.

146. Benignus, Beneficus, Liberalis, Munificus, Largus, Prodigus, Profusus. *Benignus* (*benus* for *bonus*, XI, 1.), benign, kindly from goodness of heart and inclination; *Beneficus* (doing good), beneficent, doing good to others: *Beneficus est, qui alterius causa benigne facit.* Cic. *Liberalis*, liberal in giving from noble disposition, where circumstances, honor, and decorum demand it; *Munificus*, generous in giving, who makes presents frequently and largely, from charity, generosity, or a disposition of show of munificence; *Largus,* who spends largely; *Prodĭgus*, liberal in a prodigal way: *Duo sunt genera largorum, quoram alteri sunt prodigi, alteri liberales: prodigi, qui pecunias profundunt in eas res, quarum memoriam nullam sint relicturi.* Cic. The *prodigus* throws away some good as worthless; the *Profusus*, the spendthrift, who incurs expenses beyond his means, manages it badly, carelessly, though he considers it not without value: *Profusis sumtibus vivere.* Cic.

147. Bestia, Fera, Bellua. *Bestia*, an animal without reason, in contradistinction to man: *Bestias hominum gratia generatas esse videmus.* Cic. *Fera*, a wild animal living on land, in contradistinction to the domestic (*cicur*): *Excitare et agitare feras.* Cic. *Bellua*, ancient *Belua*, a monster, a large and fearful land or sea animal, e. g. a lion, elephant, wild boar, sea-monster: *Belua vasta et immanis.* Cic.

148. Bibere, Potare; Combibo, Potor, Potator. *Bibere*, to drink, to draw in a liquid; *Potare*, to empty a liquid, and fill one's self with it, to drink in full draught, the German *saufen: Sat prata biberunt.* Virg. *Domus erat plena ebriorum: totos dies potabatur.* Cic. — *Combĭbo*, drink-companion; *Potor*, a drinker, one who empties the vessel of potation: *Aquæ potores.* Hor. *Potator*, fuddler, drunkard.

149. Bonus, Probus; Bonum, Commodum; Bona, Fortunæ, Res, Facultates, Opes, Divitiæ, Copiæ. *Bonus*, good, perfect as to its destination, answering it, and good in itself, opp. *malus;* e. g. *poeta*, *causa*, *memoria; Probus*, proof, that which has been found, is acknowledged as good by test, e. g. *argentum*, *navigium. Oratione efficitur*, *ut probi*, *ut bene morati*, *ut boni viri esse videantur.* Cic.,

tried, honest. — *Bonum*, something which is good, a good, e. g. *formæ*, *literarum*; *Commodum*, an advantage, that which benefits a person in order to obtain a good, e. g. *pacis*, *opum*, *potentiæ*: *Commodum est, quod plus usus habet quam molestiæ: bonum sincerum esse debet et ab omni parte innoxium.* Senec. — *Bona*, goods, a fortune as good in itself: *Liberis proscriptorum bona patria reddere.* Cic. *Fortunæ*, goods, blessings which we owe to fortune, such as honor, honorable offices, property; *Res* (temporal), property as possession, things collectively which we possess: *Rem augere; Rem familiarem dissipari nolumus; impetum prædonum in tuas fortunas fieri nolo.* Cic. Property as belonging to the family, family property. *Facultates*, fortune of a private citizen, inasmuch as he can effect something by it, property in respect to its influence: *Cavendum est, ne benignitas major sit, quam facultates.* Cic. *Opes*, 139, riches, power, and force, as a means of obtaining an end: *Magnas inter opes inops.* Hor. *Divitiæ*, riches, goods of this world in abundance: *Supero Crassum divitiis.* Cic. *Copiæ*, stores, certain goods or things which for future use are in greater abundance than necessary; *Domesticis copiis rei frumentariæ uti.* Cæs.

150. Bos, Juvencus, Taurus; Vacca, Juvenca, Forda. *Bos*, a male or female of cattle, ox, bull, or cow: *Boum cervices natæ ad jugum.* Cic. *Juvencus*, a young steer; *Taurus*, the bull: *Rudes operum juvenci.* Ovid. — *Vacca*, cow, inasmuch as she is a breeding animal and furnishes milk: *Ubera vaccæ lactea demittunt.* Virg. *Juvenca*, a young cow; *Forda*, a cow with calf: *Forda ferens bos est, fecundaque.* Ovid.

151. Bractea, Lamina. *Bractea*, a thin metallic plate for the purpose of plating, also a veneer, wood for veneering; *Lamina*, *Lamna*, is thicker, iron &c. sheet, tin: *Tenuis bractea ligna tegit.* Ovid. *Tigna laminis clavisque religant.* Cæs.

152. Brevi, Propediem; Breviter, Strictim. *Brevi*, sc. *tempore*, *oratione*, briefly, in a short time, in a few words: *Quum tu tam multis verbis ad me scripsisses, faciendum mihi putavi, ut tuis literis brevi responderem.* Cic. *Propediem*, soon, very soon: *Propediem te videbo.* Id. *Breviter*, briefly, not diffusive: *Rem summatim breviterque descripsimus.* Cic. *Strictim*, short, only superficially:

Ea, quæ copiosissime dici possunt, breviter a me strictimque dicuntur. Cic., only touching the chief points, heads.

153. Bruma, Solstitium, Hiems. *Bruma*, properly the rainy season, the shortest day, the beginning of winter; *Hiems*, the stormy, cold, rainy season, winter in Italy, between the Ides of November and February; *Solstitium*, the summer solstice, beginning of summer: *Solis accessus discessusque solstitiis brumisque cognosci potest.* Cic. Only in later periods *solstitium æstivum* and *hiemale* or *hibernum. Et glaciālis hiems aquilonibus asperat undas.* Virg.

154. Bucca, Gena, Mala, Maxilla. *Bucca*, cheek, from the cheek-bone to the lower jaw: *Buccas inflare.* Hor. *Gena*, the elevated part or surface under the eyelids, which covers the cheek-bone: *Confusa pudore sensi me totis erubuisse genis.* Ovid. *Maxilla*, the upper and lower jaws, in which the teeth are placed; *dentes maxillares*, back teeth: *Timarchus duos dentium ordines habuit maxillarum.* Plin. *Mala*, the lower jaw externally: *Juventus molli vestit lanugine malas.* Lucret. Originally the same with *maxilla.*

C.

155. Cadaver, Corpus, Funus. *Cadāver*, the corpse, as *fallen* body; *Corpus*, as mass; *Funus*, as the corpse destined to be burned: *Catilina longe a suis inter hostium cadavera repertus est.* Sall. *Sepeliendi causa conferri in unum corpora suorum jussit.* Liv. *Urbs assiduis exhausta funeribus: multæ et claræ lugubres domus.* Id.

156. Cadere, Con — Occidere, Ruere, Corruere, Procumbere, Labi, Ferri. *Cadere*, to fall, to fall heavily with the whole body on the ground; *Concĭdere*, to collapse, to fall to the ground, breaking down, sinking to the ground; *Occĭdere*, to perish: *Omnes adversis vulneribus conciderant.* Sall. *Sub onere concidere.* Liv. *Sol occidit. Omnia honoris insignia occiderunt.* Cic. *Ruere*, to fall precipitately, to fall in, of houses, mountains: *Crebris terræ motibus ruunt tecta.* Liv. *Corruere*, to break in with rattling noise: *Tabernæ mihi duæ corruerunt.* Cic. *Procumbere*, 15, fall forward, slower, and so

as to be in a lying position after the fall: *Procumbit humi bos.* Virg. *Repentina ruina pars turris concidit, pars reliqua consequens procumbebat.* Cæs. *Lābi*, to glide on a smooth surface, to slide on a slippery surface before the fall takes place: *Sunt in lubrico, incitataque semel proclivi labuntur.* Cic. *Lapsa cadunt folia.* Virg. *Ferri*, being violently driven down by the force of gravity: *Ne ferar in præceps.* Ovid.

157. Cæcus, Luscus, Cocles, Strabo, Pætus; Cæcutire, Caligare. *Cæcus*, blind, pass. invisible: *Cæco carpitur igni.* Virg. *Luscus*, with one eye by mishap: *Dux luscus.* Juvenal, i. e. *Hannibal.* *Cocles*, one-eyed by nature, e. g. *Cyclops.* *Strabo*, squinting; *Pætus*, who has no fixed look, and looks somewhat to the side; of the roguish look of Venus: *Strabonem appellat Pætum pater.* Hor. — *Cæcutire*, not to see well, to be half blind by nature; *Caligare*, not to see well, indistinctly, from extertenal causes: *Utrum oculi mihi cæcutiunt, an ego vidi servos in armis contra dominos?* Varr. *Ex somno oculi caligant.* Cels.

158. Cædere, Secare, Scindere, Findere, Recidere, Rescindere; Cædes, Clades, Strages, Occidio, Internecio. *Cædere*, to give a blow with an axe, rod: *Lapides cædere*; *virgis cædi.* Cic. *Secare*, to cut with sharp instruments, e. g. *marmora: Ne glacies secet aspera plantas.* Virg. *Scindere*, to split, tear, thereby to destroy, e. g. *vestem, epistolam: Cuneis scindebant fissile lignum.* Virg. *Findere*, to split, by penetrating into the inner parts which sever naturally, to cleave: *Fissus erat tenui rima paries.* Ovid. *Recīdere*, to cut off with a blow unnecessary or obnoxious parts, e. g. *vepres, immedicabile vulnus.* *Rescindere*, to tear off, injuriously, destroyingly: *Pontem jubet rescindi.* Cæs. — *Cædes*, the cutting to pieces, the act of killing: *Cædes, in qua Clodius occisus est.* Cic. *Equites magnam cædem ediderunt.* Liv., carnage. *Clades*, the defeat, as the great loss we sustain, e. g. *dextræ manus: Claudii risus, classe devicta, magnam cladem attulit.* Cic. *Strages*, the defeat, as the mass of bodies by and upon one another: *Strage hominum armorumque campi repleti.* Liv. *Occidio*, the cutting down of an army: *Duo exercitus prope occidione occisi sunt.* Liv. *Internecio*, the deadly defeat, entire destruction: *Neque resisti morbo sine internecione posse arbitramur.* Cic.

159. Cælare, Scalpere, Sculpere; Cælum, Scalprum, Tornus. *Cælare*, to polish or smooth with the *cælum* a statue or *relievo* after the casting, and to give it finish, make it perfect; also used of *relievi* in wood, ivory, clay, &c., hence *gemmæ cælatæ*, cameos, precious stones with figures of the same mass protruding from the surface: *Hanc speciem Praxiteles cælavit argento.* Cic. *Scuta auro cælaverunt.* Liv., to ornament with figures of gold. *Scalpere*, to carve, especially into the substance, engrave: *Sardonyches scalptæ ceram non auferunt.* Plin., gems. *Sculpere*, to carve, to work out statues: *Non est e saxo sculptus sapiens.* Cic. — *Cælum*, the hollow chisel; *Scalprum*, the graver, and the chisel; *Tornus*, a turning tool, is used likewise for *Cælum* and *Scalprum.* Virg. Ecl. 3, 37.

160. Cærimonia, Ritus. *Cærimònia*, the prescribed procedure in the execution of a sacred and solemn custom, by which something referring to a deity is symbolically represented; *Ritus*, the prescribed or accustomed manner of acting, which guides in the performance of some business or affair, usage, e. g. *nuptiarum*: *Sacra Cereris summa religione cærimoniaque conficere.* Cic. *Hominem non funditus interire, e cærimoniis sepulcrorum intelligitur.* Id. *Quo modo rituque sacra fiant, discunto ignari a publicis sacerdotibus.* Id. *Latronum ritu vivere.* Id.

161. Cæruleus, Cæsius, Glaucus. *Cæruleus*, dark blue, and nearly so or similarly so, e. g. dark violet-color: *mare, hyacinthus.* *Cæsius*, light blue, grayish-blue, as the eyes of cats: *Cæsios oculos Minervæ, cæruleos esse Neptuni.* Cic. *Glaucus*, bluish, greenish-blue: *Glauca canentia fronde salicta.* Virg.

162. Calcar, Stimulus; Stimulare, Pungere. *Calcar*, the spur, fastened, with the ancients, to the heel of the foot: *Concitat calcaribus equum.* Liv. *Stĭmulus*, the artificial sting (see 21), and the stick provided with the same, to drive oxen of draught, prong: *Stimulo tardos increpare boves.* Tibull. Hence *Calcar*, a means of encouraging, animating; *Stimulus*, a discomforting means of excitement, e. g. *doloris.* — *Stimulare*, to excite, discomfort by pricking, enduringly; *Pungere*, to sting, to push in the sting, and thus to cause pain: *Te conscientiæ maleficiorum stimulant; Ignominia pupugit.*

163. Calceus, Calceamentum, Pero, Solea, Crepida, Sandalium, Caliga, Soccus, Cothurnus, Ocrea. *Cal-*

ceus, the Roman shoe, covering the foot as far as the ankle, and fastened with thongs up to the middle of the shin, of black leather (*aluta*); *calcei mullei*, of purple color and soft leather, worn by consuls, prætors, ædiles, and triumphers on solemn occasions; *Calceamentum*, French *chaussure*, separate from *vestimentum*: *Milo calceos et vestimenta mutavit.* Cic. *Pero*, a similar shoe of rough leather, sometimes with the hair on the leather. *Solea*, the sole, fastened with thongs; *Crĕpida*, the same, if fitting for both feet; *Sandalium*, the same, richly ornamented, for ladies; *Călĭga*, the same, with nails and fastened up to the calf, of the common soldiers; *Soccus*, the low, light slipper of the women and actors in the comedy; *Cothurnus*, that of the tragedians, with soles four fingers thick; *Ocrea*, the shin-plate of iron or brass, of the soldiers.

164. Calere, Tepere; Calor, Tepor, Fervor, Æstus, Ardor. *Calēre*, to be warm: *Sentimus calere ignem.* Cic. *Tĕpēre*, to be tepid: *Tepentes auræ Zephyri.* Virg. — The warmth perceived from without is *Tepor*, a mild warmth; *Calor* is warmer; *Fervor* is heat, as that of boiling water: *Medii fervores.* Virg., heat of noon. *Æstus* is the internal heat which makes a body boil or show symptoms of a high degree of heat: *Rigor auri solvitur æstu.* Lucret. *Ardor*, 97, the burning heat of a burning or glowing body, e. g. *solis*: *Mea domus ardore suo deflagrationem urbi minabatur.* Cic.

165. Caligo, Obscuritas, Tenebræ, Nox; Umbrosus, Opacus. *Cālīgo*, darkness, obscurity, which prevents the observer from properly seeing; *Obscuritas*, darkness, as quality of things, which *protects* against the observer; *Tenebræ*, twilight, caused by the vanishing of light, obscurity as such; *Nox*, night, as contradistinguished from day: *Deus inducta caligine terras occuluit.* Ovid. *Obscuritas latebrarum.* Tac. *Tenebræ eruptione Ætnæorum ignium finitimas regiones obscuraverunt.* Cic., hence of dizziness, giddiness. *Milites e scalis, quum altitudo mœnium caliginem oculis offudisset, ad terram delati sunt.* Liv. *Tenebræ oboriuntur; genua succidunt.* Plaut. — *Umbrosus*, shady, designates the extent of shade; *Opăcus*, shady, that which gives dark shade; *Arbor umbrosa*, that which throws shade on a large place, even if not quite perfect; *opaca*, that which does not allow the sunbeams to penetrate; both, also, in a passive sense, where, or under which there is

shade: *Colle sub umbroso.* Ovid. *Cubicula obductis velis opaca, nec tamen obscura facio.* Plin., dark, but not totally so; (the same difference which there is in German between *dunkel* and *finster;* it is not precisely the same with regard to *dark* and *obscure.*)

166. Callidus, Astutus, Versutus, Vafer, Veterator, Captiosus, Subdolus; Astus, Astutia, Dolus, Fraus, Fallacia. He who possesses skill and ingenuity to obtain by a sure means a certain object, which another strives to prevent, and, unperceived by the latter, to obtain an advantage or to escape a danger, is *Callidus,* cunning, shrewd, e. g. *Hannibal: Callidos eos appello, quorum, tamquam manus opere, sic animus usu concalluit.* Cic. More in a depreciating sense: *Astūtus*, cunning, with innate sharpsightedness, *vulpes: Pro bene sano ac non incauto fictum astutumque vocamus.* Hor. *Versūtus*, he who, in pursuing his plan quickly, without showing it, changes his measures according to circumstances, dexterous, e. g. *Lysander: Versuti, quorum celeriter mens versatur.* Cic. *Vafer*, he who cunningly discovers the tricks of others, and plays them still better ones, cunning with inventive power: *Captes astutus testamenta senum, neu, si vafer unus et alter insidiatorem præroso fugerit hamo, spem deponas.* Hor. *Veterator*, a cheat, one who is experienced in tricks, cheating, and rogueries: *In causis privatis satis veterator.* Cic. *Fingamus omnia callide referentem ad utilitatem, acutum, versutum, veteratorem, facile ut excogitet, quo occulte sine ullo conscio fallat.* Id. *Captiosus*, captious, designing to lead others so that he gets the advantage over them: *Fallacibus et captiosis interrogationibus decepti.* Cic. *Subdŏlus*, who covers his tricks: *Rete subdolum.* Martial. — *Astus*, the cunning, a cunning device; *Astutia*, cunning, as natural quality and skill; *Dolus*, trick, with bad intention: *Dolo pugnare, non armis.* Nep. *Dolus malus est, quum est aliud simulatum, aliud actum.* Cic. *Fraus*, the cheat, fraud, if the expectation of honesty has not been fulfilled: *Fraus fidem in parvis sibi præstruit, ut, quum operæ pretium sit, cum mercede magna fallat.* Liv. *Fallacia*, deception, also intrigue: *Composita est fallacia, ut auro me privent.* Plaut. In *Dolus* and *Fraus* is immorality; in *Astus*, *Astutia*, *Calliditas*, is intelligence, mental dexterity, the chief modifying idea.

167. Calo, Lixa. *Cālo*, properly a club, — one who

carries the mace as servant of an officer, one who attends to the baggage of an army: *Calonum atque impedimentorum non magnus numerus desideratus.* Cæs. *Lixa*, a sutler, who on his own accord followed the army with edibles; from *elixum*, cooked meat: *Metellus lixas e castris summovit, cibumque coctum venalem proponi vetuit.* Val. Max.

168. Calumniari, Obtrectare, Conviciari. *Calumniari*, properly, to misrepresent the words of a person; to accuse falsely and maliciously, to practise chicane: *Defensoris locus est, quum accusatorem calumniari criminatur.* Ad Herenn. *Obtrectare*, maliciously detract, to speak disparagingly of good actions or qualities of others: *alicujus laudes.* Liv. *Convīciari*, to reproach, to use invectives, to call names: *Eum conviciatus est, qui tam sero venisset ad constitutum (tempus).* Varr. *Maledictum est, si falso objicitur, maledici conviciatoris.* Cic., the calumniator who slanders the good name of another.

169. Caminus, Fornax, Furnus. *Camīnus* (κάμινος) and *Fornax*, furnace with vaulted cover, in which there is an aperture: *Ne frigeas in hibernis, camino luculento utendum censeo.* Cic. *Recoquunt fornacibus enses.* Virg. *Furnus*, the oven to bake: *In furno calido torreto me pro pane rubido.* Plaut.

170. Canere, Cantare, Modulari; Canor, Cantus, Canticum, Cantilena, Cantamen, Cantio, Carmen, Poema. *Canere*, to sing, to produce harmonious sounds with the voice or on an instrument, and to make that which can be sung, i. e. verses; also to prophesy; *Cantare*, to sing audibly and with art; *Modulari*, to sing according to tact, to give rhythmical motion to the song: *Canere voce, fidibus, tibiis.* Cic. *Cicero ea, quæ nunc usu veniunt, cecinit ut vates.* Nep. *Cantare ad chordarum sonum.* Cic. *Virgines carmen in Junonem canentes, sonum vocis pulsu pedum modulantes incesserunt.* Liv.—The song is *Canor*, if heard as such, e. g. *lyræ; Cantus*, according to its mode, e. g. *remissior; Canticum*, as text, as a song, poem, made to be sung: *Nosti canticum.* Cic. *Convivium canticis strepit.* Quinctil. *Cantilena*, a song which goes by a well-known tune, a song sung everywhere, so that it becomes tiresome: *Cantilenam eandem canis.* Ter. *Cantamen*, a formula of incantation: *O utinam magicæ nossem cantamina Musæ.* Prop. *Cantio*, the song when actually sung, as action, the singing, e. g. *lusciniæ: Veneficiis et*

cantionibus Titiniæ factum erat. Cic. *Carmen*, the poem, as that which can be sung, also a single verse, i. e. line, an epigrammatic verse or verses, an oracle, &c.: *Rem carmine signo: Æneas hæc de Danais victoribus arma.* Virg. *Poema*, poem, as a poetic composition and production of art: *Non esse illud carmen* (*Sibyllæ*) *furentis, ipsum poema declarat; est enim magis artis ac diligentiæ, quam incitationis et motus.* Cic.

171. CAPER, HÆDUS, HIRCUS. *Căper*, a he-goat, entire or emasculated: *Vir gregis ipse caper.* Virg. *Caper, qui excastratus est.* Varr. *Hædus*, a young he-goat: *Tenero lascivior hædo.* Ovid. *Hircus*, a he-goat, with reference to his striking qualities, as knocking, smelling, &c.: *Olet hircum.* Hor., of the unpleasant flavor of perspiration from under the arm-pit.

172. CAPERE, SUMERE, RAPERE; ACCIPERE, ASSUMERE, ARROGARE, ADSCISCERE; DECIPERE. *Capere*, to take, grasp, and to have room for something: *Cape hoc flabellum et ventulum huic sic facito.* Ter. *Stipendium capit victor, quod victis imposuit.* Cæs. *Turbam ædes vix capient.* Ter. *Sūmere*, to take up and away from some place of rest, to take for some purpose: *Epistolam, in pulvino positam, sumit ac perlegit.* Sall. *Sumite materiam vestris, qui scribitis, æquam viribus.* Hor. *Arma capere*, to take up arms, to arm one's self; *sumere*, to take them away from their place. *Exemplum capit de te*, he catches it from you, learns it from you; *ex aliis sumere.* Ter., to take as a model, choose. *Rapere*, to take away hastily, tear away: *Distat, sumasne pudenter an rapias.* Hor. — *Capere*, to take that which is given; *Accipere*, to accept, in order to keep, approvingly: *Verres contra leges pecuniam cepit.* Cic. *Prædonum duces, accepta pecunia, dimisit.* Id. *Sumere*, to assume, to be bold enough to do something not fit for us, trespassing the limits of propriety, modesty, and right; *Assumere*, to claim with right in certain respects: *Legatus prœlio decertare noluit, ne imperatorias sibi partes sumsisse videretur.* Cæs. *Quod est oratoris proprium, si id mihi assumo, videor id meo jure quodam modo vindicare.* Cæs. *Arrogare*, 108, to arrogate, from pride or conceit: *Non vereor, ne mihi aliquid videar arrogasse, si de quæstura mea dixero.* Cic. *Assumere*, to receive addition; *Adsciscere*, by a decree, and as property: *Sacra Cereris assumta de Græcia.* Cic. *Adsciverunt oppidum piratæ;*

primo commercio, deinde etiam societate. Id. *Rhetores expertes fuerunt prudentiæ, quam sibi adsciscerent.* Id.— *Capere,* to catch, take prisoner, to capture, occupy, to seduce; *Decipere,* to deceive, to allure one into a trap, in order to take advantage: *Callida assentatione, errore capi.* Cic. *Decipimur specie recti.* Hor.

173. Capillus, Crinis, Coma, Cæsaries, Cincinnus, Cirrus, Villus, Pilus, Seta. *Capillus,* the hair of the head: *Promissa barba et capilli efferaverant speciem oris.* Liv. *Crīnis,* the hair collectively, in French *chevelure;* plur. *Crīnes,* the hairs as thin bodies: *Crinem barbamque submittere.* Tac. *Capillo pexo, vittisque innexis crinibus.* Varr. *Cŏma,* the long hair: *intonsa, calamistrata.* Cic., hence also the mane of the horse, foliage: *Galeæque tremunt horrore comarum.* Stat., meaning the comb on the helmet; in plural, of several divisions or layers. *Cæsaries,* the thick, long, curly hair of adults: *Scipionem adornabat promissa cæsaries.* Liv. *Nymphæ cæsariem effusæ nitidam per candida colla.* Virg. *Cincinnus,* an artificial lock; *Cirrus,* a natural lock, of boys: *Istos compositos, crispos cincinnos tuos unguentatos expellam.* Plaut. *Ambraciæ primum capillum puerilem demtum, item cirros ad Apollinem ponere solent.* Cato. *Villus,* a bunch of hair, adhering to one another and pending from the head: *Ovium villi.* Cic. *Pilus,* a single, thin hair: *Muniti sunt palpebræ tamquam vallo pilorum.* Cic. *Ne ullum pilum viri boni habere dicatur.* Cic. *Sēta,* a single strong hair, bristle, e. g. *equina, leonis: Barba viros, hirtæque decent in corpore setæ.* Ovid.

174. Capite censi, Proletarii, Ærarii. *Capite censi,* valued by the head, were those Romans who possessed three hundred and seventy-five asses at the highest, and who, as poor, were excluded from the five classes which had a right to vote and did military service; *Proletarii* (blessed with children), citizens possessed of one thousand five hundred asses at the utmost, and who, with their sons, in sudden and dangerous wars, entered the army, where the state supported them; *Ærarii,* serfs of the public treasury; when the censor expelled senators or knights from their tribe, declared their citizenship and right of voting as lost (*in Cæritum tabulas referri*), and themselves and fortune henceforth to belong to the public treasury; yet the succeeding censor could reinstate them: *Marius milites scripsit non more*

majorum, neque ex classibus, sed capite censos plerosque. Sall. *Censores sæpenumero superiorum judiciis non steterunt, ut alter in ærarios referri aut tribu moveri jubeat, alter vetet.* Cic.

175. Capulus, Manubrium, Ansa. *Capulus*, the handle of a tool or instrument of any sort, e. g. *sceptri, ensis, aratri; Manubrium*, handle, in as far as it designates rings and the like to lift &c. a thing, also the handle, if it is a long, projecting piece, hand-piece, as it were, e. g. the handle of a broom, and, in general, the handle considered as contrivance for the hand, e. g. *securis: Ad ferramenta facta manubria aptare.* Colum. *Vas vinarium manubrio aureo.* Cic. *Ansa*, ear, handle of a vessel: *Attrita pendebat cantharus ansa.* Virg.

176. Carbo, Pruna. *Carbo*, the coal, as effect and product of the fire, burning or not: *Prœlia, rubrica picta aut carbone.* Hor. *Dionysius candente carbone sibi adurebat capillum.* Cic. *Pruna*, the burning, glowing coal: *Subjiciunt veribus prunas.* Virg.

177. Carere, Egere, Indigere, Vacare; Caritas, Penuria, Inopia. *Cărere*, to want, i. e. to stand in want of, to feel the want, not to have, the opposite of having or possessing: *malo, dolore, febri, consuetudine amicorum.* Cic. *Non caret is, qui non desiderat.* Id. *Egere*, to suffer want, the opposite of having in plenty, abundance: *Consilio non ĕges, vel abundas potius.* Cic. *Egens æque est is, qui non satis habet, et is, cui nihil satis potest esse.* Ad Herenn. *Indigere*, to stand in great need of: *Bellum indiget celeritatis.* Cic. *Văcare*, to be open, free, empty of and for something: *Tota domus superior vacat.* Cic. *Vaco culpâ.* Id. *Scribes aliquid, si vacabis.* Id. *Philosophiæ semper vaco.* Id. *Cāritas*, 66, the quality of a thing if we dislike missing it, and it has, consequently, much value to us; the high price of articles on account of scarcity: *Vilitas annonæ ex inopia et caritate rei frumentariæ consecuta est.* Cic. *Pēnūria*, want, scarcity of stores, opp. *copia: Cœlo, terrâ penuria aquarum.* Sall. *Inopia*, want of assistance, helplessness, embarrassment: *Magna sollicitudine afficior, magna inopia consilii.* Cic.

178. Carpere, Legere, Metere; Vellicare. *Carpere*, to take off piece by piece, to pluck, e. g. *poma, gramen; Legere*, with selection; *flores et fraga.* Virg. *Metere*, to mow off, to reap: *Ut sementem feceris, ita metes.* Cic.

Carpere, to attack partially, by parts, and thus injure: *Hostes fessum agmen carpunt ab omni parte, incursantque.* Liv., and to tease some one, to ridicule him strongly: *In multorum peccato carpi pueros ad ignominiam non oportet.* Cic. *Vellicare*, to pluck violently (the German *rupfen* and *zupfen*), to pinch with words, to taunt with nipping words: *More hominum in conviviis rodunt, in circulis vellicant, maledico dente carpunt.* Cic.

179. CASA, TUGURIUM, MAPALE. *Casa*, the hut, a small house, as the covering refuge: *Casa capiebat parva Quirinum.* Ovid. *Tugurium*, the hut, covering against wind and weather: *Pauperis et tuguri congestum cespite culmen.* Virg. *Mapalia*, *Magalia*, small huts, like ovens, of the African nomadic tribes: *Numidæ, mapalia sua, hoc est domus, plaustris circumferentes.* Plin.

180. CASSIS, GALEA, CUDO. *Cassis*, *Cassida*, a helmet of metal, as the hollow covering of the head; *Galea*, of leather, also covered over with metal, as the hiding covering; *Cudo*, of rare use, the covering, as skin-like, protecting covering of the head: *Aurea cassida.* Virg. *Ad galeas inducendas tempus defuit.* Cæs.; both were ornamented by feathers (*crista*). *Capiti cudone ferino cautum.* Sil.

181. CASTIGARE, PUNIRE, PŒNAS PETERE, REPETERE, PŒNAS, SUPPLICIUM SUMERE, ANIMADVERTERE, PLECTERE, MULCARE, MULTARE; PŒNA, MULTA. *Castīgare*, to punish with the view of correcting, to correct, if used for punishing (German *züchtigen*): *Segnitiem atque inertiam hominum.* Cic. *Pūnire*, to punish, to make one suffer for something, retaliate in the sense of punishing: *sontes.* Cic. *Pœna*, punishment, as atonement for a crime; *Pœnas petere a quo*, to bring one to condign punishment; *repetere*, to demand punishment as satisfaction, atonement, to demand, as it were, *back;* to revenge something with some one: *Leges pœnas repetunt ad injusto judice, qui pœnas ab innocente petiit.* *Sumere pœnas*, punishment in general; *Sumere supplicium*, a severe bodily infliction, or capital punishment, execution: *Qui ne de damnata quidem pœnas sumere potuisset, de ea supplicium sumsit.* Cic. *Animadvertere* (80) *in quem*, to visit a crime judicially: *Institueras in eos animadvertere, qui perperam judicassent.* Cic. *Plectere*, to whip, chastise with blows, stripes, generally *Plecti*, to suffer painful punishment, to suffer dearly for something: *Quidquid delirant reges, plec-*

tuntur Achivi. *Mulcare*, punish with bodily ill-treatment; *Multare*, with loss: *Familiam mulcavit usque ad mortem.* Ter. *Multantur bonis exsules.* Cic. — *Multa*, generally fine: *Centum millium multa irrogata erat.* Liv.

182. CASTUS, PUDICUS, VERECUNDUS. *Castus*, chaste, he who so chastens his sensual appetites that his morality appears spotless: *Castus animus purusque.* Cic. *Pudīcus*, to have the proper sense of shame, indicating that bashfulness which proceeds from a chaste feeling (in German *züchtig*), he who avoids that which might excite his sensual appetites or might hurt his sense of shame: *Erubescunt pudici etiam loqui de pudicitia.* Cic. *Verecundus*, decorous, of moral deportment, from natural sense of chastity, moral delicacy, and fear of giving just scandal: *Decet verecundum esse adolescentem.* Plaut. *Verecundi sunt, ut bene audiant, ut rumorem bonum colligant.* Cic.

183. CASUS, FORS, FORTUNA, SORS, FATUM; EXITUS, EVENTUS. *Casus*, the case, accident, untoward event, inasmuch as they are unforeseen: *Quod temere fit cæco casu, prædici non potest.* Cic. *Spem varii casus fefellerunt.* Id. *Fors*, the accident by which an event is caused, brought about: *Non casu te sortitus sum amicum; nulla etenim mihi te fors obtulit.* Hor. *Fortuna*, the fate which has been brought upon us by accident, as event to be perceived by the senses, as phenomenon, good or bad luck: *Fortunæ commutationem queri.* Cæs. *Infima est conditio et fortuna servorum.* Cic. *Forte fortuna adfuit.* Ter., by a happy, fortunate accident. *Sors*, the lot which, as effect of accident, falls to one, with the additional idea of a mysterious destiny; *Fatum*, the order of the world, of things, unchangeably destined by the supreme ruler of the universe; fate, as the steadily and secretly swaying power; there is the idea of the unchangeable, and therefore irresistible, in *fatum*: *Fati lege immobilis rerum humanarum ordo seritur.* Liv. *Nescia mens hominum fati sortisque futuræ.* Virg., differing like cause and effect. — *Casus*, event, as that which happens; *Exitus*, the end, issue of an event; *Eventus*, its effect and consequence, its turning out so or so, successfully or not, happily or not: *Contigit consiliis nostris exitus, quem optamus.* Cic. *Non ex sententia eventus dicendi procedit.* Id.

184. CATAPULTA, BALLISTA, ONAGER, SCORPIO. *Catapulta*, and the (differently arranged) *Ballista*, were large

machines for throwing (*tormenta*) with bows and strings, they threw large arrows and pieces of rocks; *Onăger* threw stones; *Scorpio*, a small *ballista* or scaffold, which threw very pointed arrows. From the times of Cæsar, that which was formerly called *catapulta* was named *ballista*, and the former *ballista* was called *onager*.

185. Catena, Torques, Monile; Vinculum, Nervus, Manica, Compes, Pedica. As ornament of the neck served the *Catena*, a chain composed of rings; *Torques*, the twisted chain; *Monīle*, an ornament of the neck, composed of separate parts, more independent links than those of the chain: *Eriphȳla quum vidisset monile ex auro et gemmis, salutem viri prodidit.* Cic. Chains to fetter, fetter, is *Vinculum*, every thing which serves to lash, to tie (*vincere*), the rope, if used for this purpose; *Nervus*, cord, and fetter made of sinews; *Mănĭca*, manacle; *Compes*, a fetter applied to the lower leg (*con–pes*), foot-iron; *Pedĭca*, a noose, fetter in which the foot is kept: *In vinculis et catenis esse.* Liv. *Corpus in nervum ac supplicia dare.* Id. *In manicis et compedibus te sub custode tenebo.* Hor.

186. Cavea, Cunei, Gradus, Fori. *Cavea*, the seats in form of stairs in the amphitheatre, and the theatre as a hollow place, considered as a whole; *ima*, the lowest division, for senators; *media*, for the equites; *summa*, the highest, for the people; *Cunei*, the divisions of these seats made by the stairs from above down, and which appeared, of course, in the form of wedges, since the upper circumference was wider than the lower; below was the *orchestra*, for the senators. *Cunei equestres s. quatuordecim*, for the knights; *populares*, for the people; *Gradus*, these seats according to the horizontal rows. *Fori*, the stair-like seats in the circus, the large racing-ground.

187. Cavere, Cautionem habere; Cautio, Satisdatio. *Cavere*, to prevent a danger, or endeavour to do it, to take care against something, *insidias; ab aliquo*, to be on his guard against some one, and to make some one give guaranty, bail; *Cautionem habere*, to require caution and carefulness: *Ego, quæ provideri poterunt, non fallar in iis: quæ cautionem non habebunt, de iis non ita valde laboro.* Cic. *Beneficentia multas habet cautiones.* Id.— *Cautio*, caution, foresight, the pledge and guaranty in a contract, given orally, in writing, or by an actual pledge, a

thing pledged; *Satisdatio*, the action of giving bail, by which the other is satisfied: *A malis natura declinamus: quæ declinatio, quum ratione fit, cautio appellatur.* Cic. *Satisdationem præstare.* Ulpian.

188. Caverna, Antrum, Specus, Spelunca. *Caverna*, cavern, inasmuch as it is hollow, a hollow, excavation: *E terræ cavernis ferrum elicimus.* Cic. *Antrum*, cavern, grotto, entering deep, poetical: *Silvestribus abditus antris.* Ovid. *Specus*, the more elongated hollow, cleft of rocks, whence dangers may be *espied*, hence the name; *Spelunca* (for *speculunca*), the smaller *spelunca*, the hiding-place, corner: *In eam speluncam penetratum cum signis est, et ex eo loco obscuro multa vulnera accepta, donec altero specus ejus ore (nam pervius erat), invento, utræque fauces congestis lignis accensæ.* Liv.

189. Caula, Ovile. *Caula*, the pen, inasmuch as it surrounds the sheep; *Ovile*, the place where sheep are kept: *Lupus insidiatus ovili, quum fremit ad caulas.* Virg.

190. Causa, Ratio; Res, Lis; Causari, Prætendere, Prætexere. *Causa*, cause of an effect; *Ratio*, the proceeding according to a certain *calculation*, hence the word; that which contains the reasons why we destine a thing to produce an intended effect, the reasons, the grounds: *Nunquam bellorum semen et causa deerit.* Cic. *Ex laqueis se aliqua via ac ratione explicare.* Id. *In explicandis causis rerum novarum ea, quæ placebunt, exponendis rationibus comprobabis.* Id. — If we have distinct objects in view, *causa* is the interest, especially of each disputing party, as, to have a good cause; *Res* is the subject of dispute, in which the parties have different interests; *Lis*, 62, the legal action, process, which is brought and had about the *res: Senator causas populi teneto.* Cic. *Causam pro publicanis dixit Lælius.* Id., to defend in court. *Jus in rem; Rei vindicatio.* *Quibus res erat in controversia, ea vocabatur Lis.* Varr. — *Causari*, to assert, give something as cause; *Prætendere*, to extend a veil before something; *Prætexere*, to weave a veil before something, i. e. to pretend, to veil, cloak, cover the truth; the German *vorwenden*, literally to turn before, is taken from a very similar trope: *Consensum Patrum causabantur tribuni, quo jura plebis labefacta essent.* Liv. *Te Pythagoricum soles dicere, et hominis doctissimi nomen tuis barbaris moribus prætendere.* Cic. *Blando fraudem prætexere risu.* Claudian.

191. Cautus, Consideratus, Circumspectus, Providus. All these signify the same with the corresponding English words, except that *providus* does not only mean provident, i. e. foreseeing wants, and therefore laying in provisions or other articles wanted at some future period, as it does in English, but it signifies carefully avoiding distant dangerous consequences. *Cautus*, cautious, careful against possible danger, being upon one's guard; *Consideratus*, considerate, who weighs judiciously all circumstances; *Circumspectus*, circumspect, who views all surrounding dangers, and tries to protect himself suitably, who has his "eyes wide open." *Propter insidias cautus providusque.* Cic. *Considerati hominis est, qua de re jure decertari oportet, armis non contendere.* Id. *In cognoscendo ac decernendo circumspectus et sagax.* Suet.

192. Cedere, Concedere, Connivere. *Cedere*, to yield against resistance; *Concedere*, to yield, to concede from kindness, to grant; *Connivere*, to close the eyes, connive at, to be indulgent: *Ille tempori, furori, consulibus cessit.* Cic. *Concedere amicis, quidquid velint.* Id. *Cur in hominum sceleribus maximis connivetis?* Id.

193. Celare, Silere, Tacere; Tacitus, Taciturnus. *Celare*, to hide, to conceal something of which we ought to inform another on account of his interest; *Sĭlere*, to be still, quiet, not to talk; *Tăcere*, to be silent, when we might or ought to speak, to abstain from talking about a thing, to conceal by silence, by not talking, the German *verschweigen: Celare est, quum quod tu scias, id ignorare emolumenti tui causa velis eos, quorum intersit id scire.* Cic. *Muta silet virgo.* Ovid. *Silent leges inter arma.* Cic. *Enuntiabo, quod adhuc semper tacui.* Id. — *Tacitus*, who is silent; *Taciturnus*, taciturn, still more one who keeps a secret well, and cannot be made to speak: *Tu abi tacitus tuam viam.* Plaut. *Ingenium statua taciturnius.* Hor. The English language having no verb for being silent, is deficient in all these various derivatives.

194. Celeber, Frequens, Creber; Frequenter, Crebro, Sæpe; Celebrare, Frequentare, Agere diem festum. *Cĕleber*, noisy, by a large concourse of people, by numerous visits, e. g. *forum, nuptiæ, oraculum; Locus celebris, an desertus.* Ad Herenn. *Frĕquens*, crowded by people, opp. *pauci, singuli;* that which is in great number, and he who does in great number: *theatrum; municipium*, populous:

Senatus *frequens* *convenit.* Cic. *Demosthenes* *frequens* *fuit Platonis auditor.* Id. *Crēber* of increasing, accumulating number: *Castella primum pauca, postea, exercitu aucto, creberrima fecerunt.* Liv., of frequent, increasing occurrence.—*Frequenter*, frequently, closely one to another; *Crebro*, numerous, frequently in succession; *Sæpe*, *Sæpenumero*, often, at various times: *Alexander frequenter in officinam Apellis ventitabat.* Plin. *Crebro Catulum, sæpe me, sæpissime rem publicam nominabat.* Cic.—*Celebrare*, to make loud, solemn, famous by concourse of people; *Frequentare*, to make crowded, full, to visit in numbers; *Agere*, *Agitare diem festum*, to celebrate solemnly a feast day by observing accustomed rites: *Quum urbes Italiæ festos dies agere adventus mei videbantur, viæ multitudine legatorum undique missorum celebrabantur.* Cic. *Res omnium sermone celebrata.* Id., rendered famous. *Multi frequentant domum meam.* Id.

195. Celer, Velox, Pernix; Levis, Agilis, Alacer, Promtus; Citus, Properus, Festinus; Celerare, Properare, Festinare, Maturare. *Cĕler* (*celsus*, 64.), quick, of a violent motion, or as effect of certain talents, as skilfulness: *Vēlox* (*vŏlare*), fleet, nimble, used of ease in the movement of the limbs; *Pernix* (*niti*), rapid, quick, of lasting moving power: *Pedites velocissimi, si quo erat celerius recipiendum.* Cæs. *Famam pedibus celerem et pernicibus alis.* Virg. As capacity: *Lĕvis*, light, opposed to heavy of motion; *Agilis*, movable, agile, quick at work, opp. *tardus;* *Alăcer*, lively, sprightly, effect of a lively feeling of spirits, e. g. *equus;* *Promtus*, ready, always prepared: *Corpuscula volucri levitate feruntur.* Lucret. *Oderunt agilem gnavumque remissi.* Hor. *Victores alacritate ad canendum excitantur.* Cic. *Ad bella suscipienda Gallorum alacer et promtus est animus.* Cæs., only of shortness of time: *Cĭtus*, expediting with exertion; *Prŏpĕrus*, hasty, in order to approach the end in view; *Festīnus*, anxiously hastening, hastening while driven by internal disquiet: *Cito transcurre curriculo ad nos.* Plaut. *Ecce venit Telamon properus.* Ovid. *Cursu festinus anhelo advolat.* Id.—*Celerat*, *qui moræ periculum sentit*; *Festīnat*, *quem urget necessitas aut cupiditas;* *Properat*, *qui citius quam diligentius agit, ut aliquid conficiat;* *Matūrat* (to do that for which it is the right time, not to delay), *qui rem tempestive perfectam cupit.* Nonius.

Inde ventis remis in patriam omni festinatione properavi. Cic., to hasten, to hurry to obtain one's object. *Multa, forent quæ mox cælo properanda sereno, maturare datur.* Virg., the farmer may perform with considerate diligence many labors, which he would be obliged to hurry if it should soon be fine weather.

196. Cento, Lacinia, Pannus. *Cento*, a dress or cover patched together of old pieces, patchwork; *Lăcīnia*, a blanket, a towel, and the corner of a dress, e. g. *togæ; Pannus*, a larger blanket, as that which is woven, a dress; in plur. *Panni*, rags: *Centones sibi sarcire.* Cato. *Sume laciniam atque absterge sudorem tibi.* Plaut. *Pannis annisque obsitus.* Ter.

197. Certus, Ratus; Certe, Certo, Profecto, Sane. *Certus*, certain, according to the ground of our knowledge or perception, in the which we cannot doubt; also, sure, safe, of the person in whom we may trust; also, a certain (person) whom we may mention as the cause, author, &c. of a certain thing, but whom we do not choose to designate farther: *Mihi certum est,* I am resolved, indicates the firmness of will to do something acknowledged by us as the best to be done: *Quum certum sciam, faciam te certiorem.* Cic. *Sunt certa vitia, quæ nemo est quin effugere cupiat.* Id. *Habebam certos homines, quibus darem literas.* Id. *Certum est deliberatumque omnia dicere.* Id. *Ratus*, calculated, settled, that which is concluded upon, cannot be changed: *In omni æternitate rati immutabilesque siderum cursus.* Cic. *Testamentum ruptum aut ratum.* Id., valid. — *Certe,* certainly, of a thing; at least, if it applies to a given case; *Certo*, with certainty, of the conviction of him who knows: *Si Deus scit, certe illud eveniet.* Cic. *Quod ex nostris literis certe scire potuistis.* Id. *Homines mortem vel optare incipiant, vel certe timere desistant.* Id. *De quo te non dubitare certo scio.* Id. *Profecto*, assuredly, in fact, assuring something as fact: *Non est ita, judices, non est profecto.* Cic. *Sane,* entirely so, verily; *Sane vellem potuisset obsequi voluntati tuæ.* Cic.; in "concessive style," it signifies, may it be so: *Hæc sint falsa sane.* Id.

198. Cessare, Intermittere, Desistere, Desinere; Intermissio, Intercapedo. *Cessare* (*cedere*, XIX, 10., *b.*), to stop repeatedly in a work from indolence, to tarry, loiter; *Intermittere*, to interrupt the work for a time altogether; *Desistere*, to desist from it, uncertain whether the work

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will be taken up again, e. g. *bello, incepto ; Desinere*, to leave off, never to resume it again : *Gorgias nunquam in suo studio atque opere cessavit.* Cic. *Milites paulisper intermittunt prœlium, seque ex labore reficiunt.* Cæs. *Ut incipiendi sermonis ratio fuerit, ita sit desinendi modus.* Cic. — *Intermissio*, intermission for a time, e. g. *officii ; Intercapedo*, the interval, interruption : *Intercapedinem scribendi facere.* Cic.

199. Cibus, Esca, Cibaria, Edulia. *Cibus*, food, as that which satisfies, assuages hunger ; *Cibaria*, every thing used for this purpose, victuals ; *Esca*, prepared food, meal ; also, bait ; *Edulia*, all eatables except bread : *Cibo et potione famem sitimque depellere.* Cic. *Cibaria cocta dierum decem.* Nep. *Dii non escis aut potionibus vescuntur.* Cic. *Commercatis conquisite edulibus.* Afran.

200. Cicur, Mansuetus, Mitis, Lenis. *Cĭcur*, tamed, accustomed to man, not fearing him ; *Mansuetus*, accustomed to the *hand* of man, serving man, tame, mildly disposed ; *Mitis*, yielding, soft, mild ; *Lenis*, soft, not disagreeable to the feeling, agreeable to it : *Genera bestiarum vel cicurum vel ferarum.* Cic. *Vir quidam sapiens homines ex feris et immanibus mites reddidit et mansuetos.* Cic., of sociable disposition. *Cæsar, homo mitissimus atque lenissimus.* Id.

201. Ciere, Excire, Excitare. *Ciēre*, excite, stir up, set into activity, e. g. *motus, lacrimas, pugnam, bellum ; patrem ciere*, to call one's father, and thus prove birth as a freeman ; *Excire*, to chase up that which was at rest : *Extremos pavor cubilibus suis excitos in fugam túlit.* Liv. *Excĭtare*, to excite more violently, by calling or any other stirring means, e. g. *e somno, ab inferis.*

202. Cingere, Redimire, Circumdare, Ambire ; Cingulum, Redimiculum, Zona. *Cingere*, to fence (circum-fence), to gird, holding together : *castra vallo, comam lauro : Flumen oppidum cingit. Redimire*, to wind around, to hem, hem in : *capillos serto, vitta ; Circumdare*, to surround all around : *brachia collo, oppidum vallo et fossa ; Ambire* (*amb*, XVII.), to walk round something, to surround a thing from all sides, *neutraliter*, i. e. being situated all around : *Oceanus terram, amnis insulam ambit.* — *Cingulum*, the girdle ; *Cingulus*, a large circle which surrounds something : *Cernis terram quasi quibusdam redimitam et circumdatam cingulis.* Cic. *Cingula*, the saddle-girt :

Nova cingula lædit equum. Ovid. *Redimiculum*, that which serves to tie round, riband, band, sash: *Habent redimicula mitræ.* Virg. *Zona*, a girdle in general: *Zona, qua cincta fuit.* Ovid. *Quinque tenent cœlum Zonæ.* Virg., the zone.

203. Cinis, Favilla, Scintilla. *Cĭnis*, the ashes, because a grayish-white (55) body; *Făvilla*, the flying ashes (*făvere*); *Scintilla*, spark: *Dilapsam in cineres facem.* Hor. *Scintillas agere, ac late differre favillam.* Lucret.

204. Circus, Circulus, Orbis, Gyrus. *Circus* and *Circulus*, the circle, as the outermost line of a circular space: *Stellæ circos suos orbesque conficiunt.* Cic. *al. circulos;* especially *Circus maximus*, the race-ground in Rome; *circus theatri*; *Vasa circulis cingere*, with hoops; *sermones in circulis.* Cic., in circles of society. *Orbis*, the circular space, space marked out by the circle, hence *terrarum*, because the earth was considered to be such: *Luna quater junctis implerat cornibus orbem.* Ovid. *Gyrus*, the motion in a circle: *In gyros ire coactus equus.* Ovid.

205. Cis, Citra. *Cis*, this side of, designates the whole space between the person who speaks and a certain limit; *Citra*, on this side of, a place or country in this space: *Gallia Cisalpina.* Cic. *Vinum citra mare natum.* Hor.

206. Civis, Popularis, Incola; Civitas, Urbs, (Caput,) Oppidum, Municipium, Colonia, Præfectura. *Civis*, citizen, as member of the state, and participator in its liberties and burdens: *Eques Romanus, hujus rei publicæ civis.* Cic. *Mei cives*, my fellow-citizens (not *concives*). *Popularis*, one of the same nation, a countryman: *Indibilis Ilerges non populares modo, sed Ausetanos quoque, vicinam gentem, concitat.* Liv. *Incola*, inhabitant of a certain place or country: *Totius mundi incola et civis.* Cic.—*Civitas*, all the citizens, as society forming the state, and the citizenship, the aggregate of rights of a citizen: *Servos libertate, id est civitate donare.* Cic. *Urbs*, city, as the place, solemnly consecrated and surrounded by a wall, of a *civitas*; also this place with reference to its magnitude, rights, privileges, a capital: *Et Roma urbs est, et eam civitas incolit.* Cic. (*Caput*, head, it is called in as far as it is the most powerful, considerable, of a country: *Thebæ, caput totius Græciæ.* Nep. Thus, New York would be the *caput*, but Albany the *urbs*, by way of preference, of the

State of New York.) *Oppidum*, town, as a remaining, stationary dwelling-place: *Ubii sua omnia ex agris in oppida conferunt.* Cæs. *Oppidum Britanni vocant, quum silvas impeditas vallo atque fossa munierunt.* Id. With respect to Rome as the capital, *Municipium* is a free, provincial city in Italy, with its own laws, magistracy, and *Sacra*, generally also with Roman citizenship; *Colonia*, a Roman colonial city, which was granted to Roman citizens for colonization: *In colonias Latinas sæpe nostri cives profecti sunt, aut sua voluntate, aut legis multa.*. Cic. *Præfectura*, a town suspected of want of loyalty, and which was governed by a *præfectus* appointed by Rome, e. g. Capua.

207. Clam, Clanculum, Furtim, Secreto. *Clam*, secretly, without knowledge of others, unobserved by others; the same, but stronger, is *Clanculum*, in secret; *Multa palam domum suam auferebat; plura clam de medio removebat.* Cic. *Alii clanculum patres quæ faciunt, ea ne me celet, consuefeci filium.* Ter., without knowledge of their fathers. *Clanculum ex ædibus me edidi foras.* Plaut. *Furtim*, stealthily, like thieves: *Lagenæ furtim exsiccatæ.* Cic. *Secreto*, secretly, separated from others: *Ego et Pompeius secreto collocuti sumus.* Cic.

208. Clamare, Vociferari; Clamator, Rabula. *Clamare*, indicating the scream, in speaking or calling; *Vociferari*, vociferate, to speak violently, with great exertion, in passion, pain: *Ipse minitari absenti Diodoro; vociferari palam: lachrimas vix tenere.* Cic. — *Clamator*, the bawler, who with great noise makes empty speeches (in German *Schreihals*); *Rabula*, a bad lawyer, who can only make noise and use scurrilous language in court: *Rabulæ aut plane indocti et inurbani, aut rustici etiam.* Cic.

209. Clangor, Stridor, Crepitus, Strepitus. The sound, ringing and sounding loud, is, as far as we perceive it with the sense of hearing, *Clangor*, e. g. *tubæ*, *aquilæ*, *anseris; Stridor*, whistling, hissing, whizzing, screaming, or loud and not agreeable sound, as the cackling of geese, the sound of owls, elephants, monkeys, the grunting of hogs: *Stridor anguis*, *serræ*, *teli; Crepitus*, screaking, clattering, rattling, suddenly and violently, yet in short intervals, e. g. *claustrorum*, *plagarum*, *digitorum; Strepitus*, roaring, rustling, of lasting sound, noise, e. g. *rotarum. Canes, sollicitum genus ad nocturnos strepitus.* Cic.

210. Clarus, Manifestus, Evidens, Perspicuus; Il-

LUSTRIS, INSIGNIS, NOBILIS, CELEBER, INCLITUS. *Clarus*, clear, light, for the sense of sight and hearing, as the German *hell* is used for color and sound, and as we say clear day, clear voice, opp. *obscurus*, dark; e. g. *dies; lucerna, stella*, effulgent, bright; *vox*, clear and audible: *Clara res est, tota Sicilia celeberrima atque notissima.* Cic. *Manifestus*, plain, open, from *manus*, as the German *handgreiflich*, that which can be grasped with the hand; opp. *latens. Cædes manifesta.* Cic. *Evĭdens*, evident, that which clearly appears to the eyes, the German *augenscheinlich*, appearing to the eyes, not requiring farther proof, opp. *dubius*, e. g. *narratio, argumentum: Tam evidens numen hac tempestate rebus adfuit Romanis.* Liv. *Perspicuus* (transparent, *through* which we may *see*), perfectly clear, not requiring farther explanation: *Ita perspicua veritas, ut eam infirmare nulla res possit.* Cic. — *Clarus*, bright, giving light, lustre by excellent qualities, celebrated, e. g. *genere factisque; Illustris*, famous, enjoying fame and glory from without, illustrious: *Homines illustres honore ac nomine.* Cic. *Factum illustre notumque omnibus.* Id. *Insignis*, distinguished, good or bad: *Virtus Scipionis etiam posteris erit clara et insignis.* Cic. *Nobilis*, very much *known: Demetrius ex doctrina nobilis.* Cic. *Competitores non tam genere insignes, quam vitiis nobiles.* Id. Hence *Nobilitas*, celebrity by birth, nobility. *Celeber*, 194, famous, renowned, of whom much noise is made: *Mænii celebre nomen laudibus fuit.* Liv. *Inclĭtus*, obsolete *Inclutus*, very loud, famous, of whom they talk much: *Templum Feroniæ inclitum divitiis.* Liv.

211. CLASSIARII, CLASSICI, NAUTÆ, (VECTORES), NAUTICI, SOCII NAVALES, REMIGES. *Classiarii*, crew and marines belonging to a fleet, according to their profession: *Centurio classiarius.* Tac., naval *centurio.* Those who belong according to their species to the fleet, are *Classici;* if belonging to the same fleet, *Nautici* crew belonging to one vessel. These were taken from among the lowest citizens and freed slaves; but the sailors, who as a corporation were called *Socii navales*, were enlisted in the maritime cities. From these differ the *Remiges*, oarsmen, who were slaves: *Jussus e nauticis unus escendere in malum.* Liv. *Hasdrubal classicos milites, navalesque socios in naves compellit.* Id. *Nauta* is the sailor who manages, serves the vessel; *Vector*, the passenger: *Labore et per-*

severantia *nautarum* *se vim tempestatis superare posse sperabat.* Cæs. *Omnis* *vector* *nihil prius quærit, quam cujus se diligentiæ credat.* Petron.

212. Claudere, Obserare, Obturare, Obstruere, Oppilare. *Claudere*, to lock up, to surround and thus lock up, as it were, *forem cubiculi*, *urbem operibus*, *transitum angusti saltus: Duæ legiones agmen claudebant.* Cæs. *Obserare*, to lock with a bolt (lock): *Ostium obsera intus.* Ter. *Obturare* (to *door* up, as it were), to stop an opening, hole: *Cadum operculo*, *formicarum foramina; alicui os, ne maledicat.* Plaut. *Obstruere*, to obstruct by layers of things one upon the other, block up by *building: iter*, *portas castrorum.* *Oppilare*, to dam up with piles: *Potest magnus congestus arenæ fluctibus adversis oppilare ostia*, Lucret.

213. Claudere, Claudicare. Both are limping, being lame, but the first only tropically: *Beata vita etiamsi ex aliqua parte clauderet.* Cic. *Carvilius graviter claudicabat ex vulnere.* Id. *Vulgus, si quid in oratione claudicat, sentit.* Id.

214. Claustrum, Pessulus, Repagulum, Obex, Sera. *Claustrum*, every contrivance to keep something locked up, also turnpike, outer wall, frontier fortress: *Effringi fores, revelli claustra.* Cic. *Claustris retinere feram.* The ancients used a bolt instead of a lock. The bolt had a hole in the middle; into this, the opening person put, through the key-hole, an iron, with which the bolt was lifted; in locking a door, this iron was taken out with the key (*clavis*). *Pessulus* is the small bolt, turning downward, and which is pulled up; the cross-bolt, going into the wall, and hence must be pulled back, was *Repagulum*, inasmuch as it firmly secured the door, and *Obex*, inasmuch as it was pushed across: *Occlude fores ambobus pessulis.* Plaut. *Portas objice clauserat.* — *Sola Venus portæ cecidisse repagula sensit.* Ovid. *Sĕra*, a bolt which can be taken away: *Seræ, quibus remotis fores panduntur.* Varr.

215. Clemens, Indulgens, Placidus, Misericors. *Clemens*, gracious, he who, from humane motives, tempers his feeling of revenge, clement, opp. *iratus; Indulgens*, indulgent, who does not blame or punish, though he disapproves of something, opp. *severus*, stern: *Clementi castigatione licet uti.* Cic. *Pater nimis indulgens quidquid ego adstrinxi, relaxat.* Id. The *clemens* is merciful toward the

criminal, the *indulgens* gracious in granting favors. *Placidus*, calm, mild by self-rule, placid, opp. *iracundus: Quum mihi videretur irasci, eum placidum mollemque reddidi.* Cic. *Misericors*, compassionate toward unmerited suffering, from the interest of the heart: *Pater ipso nomine patrio valet apud clementes judices et misericordes.* Cic.

216. Clipeus, Scutum, Parma, Pelta, Cetra, Ancile. *Clipeus*, the smaller, oval, hollow shield of bronze, covering the whole breast; *Scutum*, the larger shield, four feet long, two and a half wide, made of wood, and covered with linen or skin, and on the rim with iron; *Parma*, a round shield, about three feet in diameter, of wood covered with leather, used by the light infantry and cavalry. *Pelta*, smaller, crescent-like, also square, without protuberance or knob (*umbo*) in the centre, used by the Macedonians, Amazons, &c. *Cetra*, similar to the *pelta*, made of thongs of buffalo or elephant skin, used by the Spaniards and Africans; *Ancīle*, elongated oval, and in the middle on both sides cut out, as the Salians carried in processions.

217. Cochlea, Concha, Mitulus, Musculus. *Cochlea*, an animal with one shell, wound, the shell as well as the animal in it: *Iste tamquam cochlea, abscondens retentat sese tacitus et cum domo sua, ut comedatur, aufertur.* Ad Herenn. *Concha*, a shell-fish with two shells, as the oyster: *Pisciculi parvi in concham hiantem innatant.* Cic., also the mere shells: *Ostreaque in conchis tuta fuere suis.* Ovid. *Mitulus* and *Musculus*, the former small, are species of it.

218. Codex, Codicilli, Liber, Volumen, Periculum. *Codex*, a book made of thin boards covered with wax, leaves of parchment or papyrus, tied together at the back with a thong; *Codicilli* a small note-book, with smaller boards covered with wax; *Liber*, properly, the bark of trees, a book consisting thereof, or of papyrus, generally used with reference to the contents of a book: *Librum tibi mittam de gloria.* Cic. *Volūmen*, the scroll of a book consisted of several leaves (*paginæ*) glued together, which were wound around a wooden cylinder: *Libros tres in sex volumina propter amplitudinem divisi.* Plin. Epist. *Periculum*, a protocol, as an original writing: *Scribarum fidei tabulæ publicæ periculaque magistratuum committuntur.* Cic.

219. Cœna, Jentaculum, Prandium, Merenda; Cœna-

CULUM, CŒNATIO, TRICLINIUM. *Cœna*, the chief meal, which, with the ancient Romans began with sunset, about the twelfth, but at a later period at the tenth and eighth hour of the day: *Cœnato mihi et jam dormitanti epistola est reddita.* Cic. *Cœna recta*, a complete meal, wanting nothing, well furnished: *Promissa est nobis sportula: recta data est.* Martial. *Jentaculum*, the breakfast: *Surgite; jam vendit pueris jentacula pistor.* Martial. *Prandium*, luncheon, a slight meal toward noon, or merely some small relish before going to the forum, or with laborers: *Claudius ad spectaculum meridie, dimisso ad prandium populo, persedebat.* Suet. *Merenda*, the "afternooning," afternoon luncheon (*Vesperbrot*, in German). — *Cœnaculum*, the dining-room, generally a back apartment of the upper story: *Ubi cœnabant, cœnaculum vocitabant. Posteaquam in superiore parte cœnitare cœperunt, superioris domus universa cœnacula dicta.* Varr. *Cœnatio*, the magnificent dining-room of the rich: *Cœnationes laqueatæ tabulis eburneis.* Suet. *Triclinium*, a composition of three sofas for dining, each generally for three persons, around a table; also the room where such was standing: *Rogatus est, ut triclinium sterneret. Atque ille stravit pelliculis hædinis lectulos Punicanos.* Cic.

220. CŒNUM, LUTUM, LIMUS; STERCUS, FIMUS, MERDA, QUISQUILIÆ; SITUS, SQUALOR, SORDES, PÆDOR, ILLUVIES. *Cœnum*, liquid dirt, filthy, disgusting fluids, drainings of the barnyard; *Lutum*, dirt, consisting of dissolved earth and water, mire; *Līmus*, thin slime, sediment of impure fluids: *Male olet omne cœnum.* Cic. *Milites luto et assiduis imbribus tardabantur.* Cæs. *Amnis abundans obducto late tenet omnia limo.* Virg. More consistent masses are: *Stercus*, animal excrements, both as such and as manure: *quod ex avibus, ex hominibus, ex pecudibus confit.* Colum. *Stercore et cœno aliquem incessere.* Suet. *Segetem stercorant fruges, lupinum, faba, vicia. Stercus unde facias, stramenta, lupinum, paleas, fabalia.* Cato. *Fĭmus* and *Fĭmum*, dung, excrements mixed with other bodies, used for the mass of dung, e. g. on the dung-hill: *Asinus facilius concoquit, et bene confectum atque idoneum protinus arvo fimum reddit.* Colum. *Si quis fimo corrupto aliquem perfuderit, cœno, luto oblinuerit.* Digg. *Fabæ caprini fimi.* Plin. *Merda*, dirt, rather liquid animal excrement, in as far as it soils: *Merdis caput inquiner albis*

corvorum. Hor. *Quisquiliæ*, all sorts of offal, mixed rubbish, sweepings, slops: *Omitto quisquilias seditionis Clodianæ.* Cic., i. e. bad people, scum. Sticking dirt is *Sĭtus*, also dirt or soiling or disfiguring substance which has originated from an article's long lying in a damp place, dirt, mould, rust: *Situ corrumpi.* Plaut. *Squalor* is the disgusting dirt of a sloven, opp. *nitor*, neatness: *Obsita squalore vestis.* *Sordes*, the offal which is thrown away, the dirtiness of the rabble, in which they live, opp. *splendor*, cleanliness, neatness: *Sint sine sordibus ungues.* Ovid. With mourners and the unfortunate, who wish to excite compassion, *squalor* is soiled appearance, if they disregard ornament and beauty; *sordes,* if they disregard their standing and dignity. *Pædor*, filth which emits offensive effluvia from protracted uncleanliness (*situs*): *Barba pædore horrida atque intonsa.* Cic. *Illuvies,* accumulated filth, which gradually has increased: *Ablue corpus illuvie æternisque sordibus squalidum.* Curt.

221. Cœpisse, Incipere, Inchoare, Ordiri, Infit. *Cœpisse*, having begun, intransitive, and with respect to the action, hence with the infinitive: *Divitiacus domum discedere cœpit.* Cæs., the action did begin, but was not completed. *Strepitus audiri cœpere.* Tac., passive: *Pons institui cœptus est.* Cæs. *Incipere*, making the beginning, laying hand to a work, active, e. g. *opus*, *iter;* also, *Jam frumenta maturescere incipiebant.* Cæs. Hence *Incipiens annus*, the beginning of the first period of a space of time; *Iniens annus,* the entering, now arriving year, of the first point from which it begins. *Inchoare*, to plan, to lay out a thing, to lay the first foundation of a thing which is to be executed, opp. *perficere*, e. g. *navem, picturam: Opera præclare inchoata multa*, *perfecta non plane.* Cic. *Ordiri*, to begin something at the foremost part, used with reference to the duration and weariness of a work, properly of a time: *Pertexe modo*, *quod exorsus es.* Cic. *Cum bonis precationibus Deorum libentius inciperemus*, *ut orsis tanti operis successus prosperos darent.* Liv. *Infit*, he begins, an ancient form of introducing a person as adding something new in one's relation: *Ibi infit Albanus.* Liv.

222. Cogere, Compellere, Contrahere, Colligere, Conficere. *Cogere*, to drive together, to assemble, crowding together; *Compellere*, driving on, and pushing on: *Cogere senatum*, *copias*, *pecuniam; Tityre*, *coge pecus.*

Virg., keep together. *Pastores compulerant greges in unum.* Id. *In hunc sensum et allicior beneficiis hominum, et compellor injuriis.* Cic. *Contrahere*, to draw together into a narrower space: *Vibullius ex finitimis regionibus contrahit cohortes.* Cæs. *Colligere*, to collect, picking singly, e. g. *fructus*, *sparsos capillos in nodum; Se colligere est dissipatas animi partes rursum in suum locum cogere.* Cic. *Conficere*, to bring together with care and labor, and produce something in a degree of completeness: *bibliothecam*, *magnam ex aliqua re pecuniam; Bellovacos posse conficere armata millia centum.* Cæs.

223. Cogitare, Reputare, Perpendere, Deliberare; Sentire. *Cogitare*, thinking: *Mens cogitat, id est, plura in unum cogit* (XIX, 10., *a.*), *unde eligere possit.* Varr. *Mihi visus est toto animo de tuis commodis cogitare.* Cic. *Reputare* (see 94), to reflect repeatedly upon something which we call back in our memory, thinking over: *Hæc ille reputans et dies noctesque cogitans.* Cic. *Perpendĕre*, to weigh something thoroughly, to examine on all sides: *Cato diligentissime perpendet momenta officiorum omnium.* Cic. *Deliberare*, to deliberate, to weigh reasons *pro* and *contra*, in order to determine one's self, with free choice, as to a final resolution: *Deliberat senatus, captivos ab hostibus redimat, an non.* Ad Herenn. *Iste statuerat et deliberaverat non adesse.* Cic., conclude upon after mature reflection. *Cogitare* designates merely activity of the mind; *Sentire*, 94, the determination of judgment or opinion by the moral feeling: *Orator pervestiget, quid ii homines, quibus aliquid dicendo persuadere velit, cogitent, sentiant, opinentur, exspectent.* Cic. *Omnia de re publica præclara atque egregia sentire.* Id.

224. Cognoscere, Agnoscere, Dignoscere. *Cognoscere*, to become acquainted with, to know something by certain marks of distinction (in German, *erkennen*). *Cæsar Illyricas nationes adire et regiones cognoscere volebat.* Cæs. *Statilius cognovit et signum et manum suam.* Cic. *Agnoscere*, recognising something already known, acknowledging: *Deum agnoscis ex operibus ejus.* Cic. *Dignoscere*, to distinguish something by known marks from other things: *Ut possem curvo dignoscere rectum.* Hor.

225. Cohibere, Continere, Coercere, Comprimere, Frenare, Compescere, Inhibere. *Cohibere*, keeping together, closely one to another: *crinem nodo*, *brachium toga;*

se cohibere, to take courage (that which familiarly is expressed by plucking up a good heart, and very beautifully in German by *ermannen*, to bring out the man in one's self, to take courage and be a man); *Continere*, to keep together by application of power from without: *exercitum castris; Tacitum continere gaudium non poterant.* Liv. *Se continere*, to restrain fits of passion or strong feeling. *Coercere*, to limit, bring back to a smaller place of action, to restrain within proper bounds that which resists: *amnem extra ripas diffluentem; cupiditates, seditionem. Comprimere*, to press together, repress, *manus, vocem;* to stem by physical force, to stop, to stem: *seditionem, furorem. Frenare*, to bridle, restrain: *equum*, laying on a bridle: *Clodii furores nullis legibus, nullis judiciis frenare poteramus.* Cic. *Compescere*, suppressing something on the point of exceeding measure and limit, violently or forcibly, and with judgment not allowing it to become too large or too violent: *ramos fluentes.* Virg., *querelas, dolores; dissolutos mores vi compescere.* Phædr. *Inhibere*, to stop, to keep back something in its course, flight: *impetum victoris; remos; navem remis* or *retro inhibere*, to row back.

226. Colaphus, Alapa. *Colăphus* (κόλαφος), a blow in the face with clenched fists; *Alăpa,* with the flat hand, a box on the ear.

227. Collis, Clivus, Mons, Jugum, Tumulus. *Collis*, a hill, the sides of which converge at the top in an arched line; *Clīvus*, the inclination, inclining side of a hill or mountain: *In clivum Capitolinum erigunt aciem.* Liv. *Mons*, mountain, higher and steeper than *Collis; Montes*, a mountain chain, aggregate of mountains. *Jŭgum*, the *yoke* which unites two or more mountain tops; also a chain thus connected: *Jugum eos montes perpetuo dorso inter se jungit.* Liv. *Tumulus,* a hillock, a natural or artificial small hill: *In planitie erat tumulus terreus satis grandis.* Cæs.

228. Color, Pigmentum, Fucus. *Color*, color: *Iris trahens varios adverso sole colores.* Virg. *Pigmentum*, dye, the body which imparts color: *Adspersa temere pigmenta in tabula. Fucus*, sea grass, as dyeing stuff, and *rouge: Non fuco illitus, sed sanguine diffusus color.* Cic.

229. Columen, Fulcrum; Columna, Pila, Antæ. *Columen*, the round, perpendicular support of the gable end; tropically, the column, the support: *rei publicæ; Fulcrum*,

the support in general, especially of the bed, bedposts: *Pueri nobiles ad fulcra lectorum vescebantur.* Suet. *Columna*, the round column, as support or ornament of a building: *Columnæ et templa et porticus sustinent.* Cic. *Pila*, the pillar, as support or against the wall, not round, but with corners, and of brick work: *Pilæ pontis.* Liv. *Antæ*, the door-posts: *Antæ sunt latera ostiorum.* Fest.

230. Cominus, Prope. *Cōmĭnus*, also *Commĭnus*, threatening near by, or in order to pick a quarrel, to come to combat: *Cum hoste cominus in acie pugnare.* Cic. *Prŏpe*, near, of the local situation: *Erat in Italia bellum tam prope a Sicilia, tamen in Sicilia non fuit.* Cic.

231. Comis, Humanus, Urbanus. *Cōmis* (*hŏmo*), kind, kindly, ready to serve, anticipating: *Comes, benigni, faciles, suaves homines esse dicuntur: qui erranti comiter monstrant viam.* Cic. *Humanus*, humane, he who, in social relations, proves a man of education, kindness of heart, and well-meaning disposition toward others, benevolent, condescending: *Hoc ignoscere, est humanitatis tuæ.* Cic. *Urbanus*, one who has good manners and fine education, urbane, mannerly, polite, polished, opp. *rusticus*: *Hic tibi comis, et urbanus, liberque videtur.* Hor.

232. Comitari, Prosequi, Stipare. *Cŏmitari*, to accompany some one, going with or by the side of him; *Prosequi* on account of honoring him, to go before him, but following his movements (*pro – sequi*); *Stīpare*, to accompany one in multitude, surrounding and protecting him: *Pastorem comitantur oves.* Virg. *Valerium decedentem domum homines cum favore ac laudibus prosecuti sunt.* Liv. *Magnus comitatus fuit regius, cum amicorum, tum satellitum turba stipante.* Liv.

233. Comitia, Concilium, Consilium, Concio, Cœtus, Conventus. *Comitia*, a solemn meeting of all Roman citizens, in which, by majority of votes, resolutions were passed respecting the elections of priests and magistrates, laws and punishments for highly penal crimes: *Tenetis comitia centuriata et tributa curiata tantum auspiciorum causa remanserunt.* Cic. *Concĭlium*, a meeting of part of the people called (*călare*) together: *Is, qui non universum populum, sed partem aliquam adesse jubet, non comitia, sed concilium edicere debet.* Gell. *Consilium*, a meeting of a number of men deliberating jointly and for common interest: *Senatus est consilium publicum.* *Concio*, a meeting

called together to hear something: *Consul advocat concionem: habet orationem.* Cic. *Dimissa concione, consilium habitum, omnibusne copiis Luceriam premerent.* Liv. *Cœtus*, a multitude convened for some purpose or other: *Solemnes cœtus ludorum.* Cic. *Conventus*, a meeting, inasmuch as it assembles at a certain place: *Syracusani festos dies agunt, celeberrimo virorum mulierumque conventu.* Cic.

234. COMMEMORATIO, MENTIO. *Commemoratio*, the mentioning of a thing, supposed to be known to the addressed person; *Mentio*, of one, of which the speaking person thinks just now: *Istæc commemoratio quasi exprobratio est immemoris beneficii.* Ter. *Casu in eorum mentionem incidi.* Cic.

235. COMMENDARE, COMMITTERE, PERMITTERE, CREDERE. *Commendare*, recommending, to charge some one that he take care of, or interest in, a person, according to the desire of the recommending person; *Committere*, to hand over the recommended person to the protection of another in confidence in his honesty; *Permittere*, to leave a thing to the free disposition of another; *Credere*, 97, trusting something to another, convinced that he will correspond to our confidence, e. g. *pecuniam alicui: Ille tibi moriens nos commendavit senex.* Ter. *Homo vestræ commissus est fidei, permissus potestati.* Cic.

236. COMMENTARI, MEDITARI. *Commentari*, to reflect upon something, and thus to produce new thoughts, or a new disposition of them: *Futuras mecum commentabar miserias.* Cic. *Hortensius erat memoria tanta, ut, quæ secum commentatus esset, ea sine scripto verbis eisdem redderet, quibus cogitavisset.* Id. *Meditari*, to think out means and to practise in order to obtain an object, to think out something: *Meditare, quibus verbis illius cupiditatem restinguas.* Cic. *Meditor esse affabilis, et bene procedit.* Ter.

237. COMMISSURA, COMPAGES, COMPAGO. *Commissura*, the joint, groove, at the spot where two parts attached to one another join: *Digitorum contractio facilis propter molles commissuras et artus.* Cic. *Compāges*, the joining of closely attached parts of a whole, as quality: *Species efficiens lapidum compagibus arcum.* Ovid. *Compāgo*, the means of joining, by which parts are kept together: *Calami compagine ceræ inter se juncti.* Ovid.

238. Commodare, Mutuum dare. *Commodare*, to give something to another for his use, to assist him with something gratis; *Mutuum dare*, to give something in exchange, i. e. so that it be returned in equal value, equal quality; also with interest: *Ædes amico ad nuptias commodare.* Ad Herenn. *Egnatio magnam dedimus pecuniam mutuam.* Cic.

239. Commodus, Opportunus, Utilis; Facilis. *Commŏdus*, that which is convenient, comfortable of itself, always so; *Opportunus*, convenient according to circumstances, opportune, or by its situation and circumstances, for the execution of some plan: *Urbs opportunissima portu egregio, unde terra marique, quæ belli usus poscunt, suppeditentur.* Liv. *Utilis*, useful, that which may serve as proper means for a purpose: *Cibus utilis ægro.* Ovid.— *Commŏdus*, he who yields to others, kind, obliging: *Commodis esse moribus.* Cic. *Facilis*, tractable, yielding: *Faciles nos ad concedendum habebit.* Cic.

240. Communicare, Participare, Impertire; Communis, Publicus. *Communicare*, to make something entirely common with another, so that both have, enjoy it, to communicate, not to retain it for one's self: *consilia, curam cum aliquo; Provinciam Galliam cum Antonio communicavi.* Cic. *Participare*, to give a part of a whole to some one, to make one share in something, and to be made to share in something, to receive a share in a thing, participate in: *Servum sui participat consilii.* Plaut. *Qui alteri exitium parat, pestem participat parem.* Cic. *Impertire*, rarer *Impertiri*, to assign a proper share: *Salutem alicui* and *salute aliquem*, to greet. *Indigentibus de re familiari impertiendum.* Cic.— *Communis*, common, of which all have an equal degree of use or advantage: *Res publica res communis.* Cic. *Mare commune est omnibus.* Plaut. *Publicus*, belonging to the people forming a state, peculiar to it, relating to it: *Via, pecunia publica.*

241. Comparare, Componere, Conferre, Contendere. Comparing, in order to find out the degree of similarity of two or more things, is given by *Comparare*, discovering the marks of equality of two things (*par*); *Componere*, to place them by the side of each other, in order to see how far they agree or disagree: *Testes cum his legatis se comparent, dignitati horum componant suam.* Cic. *Componere causam suam cum causa adversarii.* Quinctil. *Con-*

ferre, to bring them together, when they differ much from, or are opposed to, each other: *Parva magnis sæpe rectissime conferuntur.* Cic. *Contendere*, holding together, to see whether they fit, if the latter is yet doubtful: *Signum recte comparebat; hujus contendi annulum.* Plaut.

242. Compitum, Trivium. *Compitum*, cross-way, place where two or more roads join; *Trivium*, where three roads meet: *Ubi viæ competunt, tum in compitis sacrificatur.* Varr. *In triviis aut in compitis auctionari.* Cic.

243. Compos, Potens. *Compos*, he who is master of a thing, has power of mastering it, disposes freely of it, over it: *mentis* and *mente*, *sui*, *lingua*, *libertatis: Præda ingenti compos exercitus.* Liv. *Compos* designates possession; *Potens*, powerful, having capacity of, and signifies that which is actually possessed, e. g. *regni*. *Dum liber*, *dum mei potens sum.* Liv.

244. Concavus, Convexus. *Concăvus*, hollow of a surface, depressed in the central region, concave; a surface which is capable of receiving, containing something: *Ventus concava vela tenet.* Ovid. *Convexus*, arched, of a body which regularly rounds off from the central part, both of the outer and inner surface: *Cœli convexa tueri.* Virg.

245. Concinnus, Elegans, Subtilis. *Concinnus*, pleasing by symmetry and harmony, fitting; *Elegans*, by choice, selection, tasty; *Subtīlis*, 21, by precision, accuracy, and simplicity, fine; of expression: *Virgo est concinna facie.* Plaut. *In oratione forma ipsa concinnitasque verborum conficiat orbem suum.* Cic. *Intelligo*, *te*, *hominem in omni judicio elegantissimum*, *quæ me digna putaris*, *coemisse.* Cic. *Subtilis definitio.*—*Hæc subtilis oratio etiam incomta delectat.* Id.

246. Concio, Oratio. *Concio*, a speech, inasmuch as it is directed to a meeting, see 233. *Marcellus in castris concionem apud milites habuit.* Liv. *Oratio*, a discourse, arranged according to art and system, prepared for public delivery: *Isocrates*, *orationis faciendæ et ornandæ auctor locupletissimus.* Cic.

247. Con—Incitare, Instigare, Exstimulare; Solicitare. *Concitare*, to excite together, to set one's self in motion: *multitudinem ad arma; calcaribus equum.* *Incitare*, to excite that which is already in motion: *currentem.* Cic. *Instīgare* (*to punch*, *prick*), to excite, instigate violently against something, to set on (a dog): *canem in aliquem;*

(in German, *anhetzen*); *Age, si hic non insanit satis sua sponte, **instiga.*** Ter. ***Exstĭmulare***, 162, to harass, drive one by a more acute means of incitement: *fame, dictis.* ***Sollicitare***, to incite to sedition, rebellion, generally to incite to something bad: *Pausanias Helotes **sollicitare** spe libertatis existimabatur.* Nep. *Servum ad venenum Avito dandum spe et pretio **sollicitavit.*** Cic.

248. Conclave, Cubiculum. ***Conclave***, a room that can be locked; ***Cubiculum***, a room in which one may rest on a sofa or sleep: *Comprehensos **conclavi** ad quæstionem servare.* Liv. *Vir, quum Verres etiam cubaret, in **cubiculum** introductus est.* Cic.

249. Concordare, Concinere, Consentire, Congruere, Convenire, Quadrare. Agreeing is given by ***Concordare***, if it means to harmonize in disposition, if the effect of this harmony is clear and visible: *Fratres **concordant.*** Just. *Animi sanitas dicitur, quum ejus judicia opinionesque **concordant.*** Cic. ***Concĭnere***, if actions and thoughts harmonize with each other: *Stoici cum Peripateticis re **concinere** videntur, verbis discrepare.* Cic. ***Consentire***, if the reason of the agreeing in the different subjects is considered, being consentaneous: *Erexerat se civitas, in retinenda libertate **consentiens.*** Cic. ***Congruere***, mutually to agree in effect, to come to the same, the same happening together, to coincide: *Forte **congruerat**, ut duorum civium cædes nuntiarentur.* Tac. *Dies mensesque **congruunt** cum solis lunæque ratione.* Cic., they agree. ***Convenire***, coming together, fit, if the one arranges itself to the other: *unum in locum; Cothurnus ad pedem apte **convenit.*** Cic. ***Quadrare***, precisely fitting to a thing: *Omnia in istam mulierem **quadrare** apte videntur.* Cic.

250. Concrescere, Cogi, Coagulari, Congelari. ***Concrescere***, to become thick, solid, to curdle, and congeal, as now used by chemists; ***Cogi***, 222, by an astringent substance; ***Coăgulari***, by rennet (*coagulum*), or something similar; ***Congelari***, by cold, congealing: *Lac **concrevit**; Lac **cogitur** agni aut hædi coagulo.* Colum. *Lac **coagulatur** in stomacho.* Plin. *Frigoribus oleum **congelatur**.* Colum.

251. Condimentum, Aroma. ***Condimentum***, spice, or condiment, inasmuch as it gives a better taste to food; ***Arōma*** (ἄρωμα), as substance, articles of spice: *Cibi **condimentum** est fames, potionis sitis.* Cic. ***Aromata** contusa et cribrata insperges.* Colum.

252. Conditio, Status. *Condĭtio* (*condere*, 2, II, 3., not *condīcio*), position, which something occupies in reference to that which surrounds it; situation, in which fate makes a person exist as a member of social union; generally, the condition under which something exists or takes place: *Homines nos esse meminerimus, ea lege natos, ut omnibus telis fortunæ proposita sit vita nostra: neque esse recusandum, quominus ea, qua nati sumus, conditione vivamus.* Cic. *Alienum appetis, qui mortalis natus conditionem postules immortalium.* Id. *Conditio atque fortuna infimi generis hominum.* Id. *Status*, the state, circumstance in which some one finds himself at a certain period respecting the condition of his life, the present or actual state, condition of a thing: *Si, quo quisque loco nostrum est natus, aut, si in qua fortuna est nascendi initio constitutus, hunc vitæ statum usque ad senectutem obtinere debet; non gravior L. Cornelio, quam multis viris bonis, constitui lex vitæ et conditio videtur.* Cic. *De statu nostræ dignitatis nobis non est recedendum.* Id.

253. Confligere, Dimicare, Digladiari. *Conflīgere*, to fight with some one violently, without reference to the kind of arms, to be engaged in a conflict of arms, e. g. *manu cum hoste; Dimĭcare*, to wage a fight, at the peril of being overcome and beaten; *Digladiari*, to fight like gladiators, with mortal arms, and for life or death: *Equites hostium acriter prœlio cum equitatu nostro in itinere conflixerunt.* Cæs. *Datis fretus numero copiarum suarum confligere cupiebat, quod, priusquam Lacedæmonii subsidio venirent, dimicare utile arbitrabatur.* Nep. *De sua potentia dimicant homines, periculo civitatis.* Cic. *C. Gracchus runas et sicas in forum projecit, quibus digladiarentur inter se cives.* Id.

254. Confugere, Perfugere. *Confugere*, to fly to some place, to seek refuge somewhere, flying to it, e. g. *in silvas, in aram, ad amicum, ad opem alicujus; Perfugere*, escape by flight, and arrive at a place secure against further pursuit: *Jam Tarquinii ad Lartem Porsenam, Clusinum regem, perfugerant.* Liv.

255. Confundere, Miscere, Turbare, Perturbare. *Confundere*, throwing together: *Una multa jura confundit cocus.* Plaut. *Confundere vera cum falsis.* Cic. *Miscere*, mixing: *Miscebat mella Falerno.* Hor. *Turbare*, bringing into confusion, stirring, making muddy: *Limo*

turbata aqua. Hor. *Elephanti, peditum aciem turbantes.* Liv. *Perturbare*, to bring into utter confusion, thoroughly to disorder and confuse: *Civitas perturbata seditionibus.* Cic.

256. CON — REFUTARE, REFELLERE, REDARGUERE. *Confūtare*, to damp, smother, check: *Cocus ahenum, quando fervit, confutat trua.* Titinn. *Confutavit verbis iratum patrem.* Ter. *Stoicorum argumenta confutare.* Cic., to disarm them. *Refūtare*, driving back, pressing back, repressing: *Illas nationes imperatores nostri refutandas potius bello, quam lacessendas putaverunt.* Cic. *Testes refutare.* Cic., not to admit them. *Refutatio orationis dicitur, in qua est depulsio criminis: confutatio est locorum contrariorum dissolutio.* Cic. *Refellere*, showing by arguments that that which has been said is false, refuting: *Ita vivunt quidam, ut eorum vita refellatur oratio.* Cic. *Redarguere*, convince of error, untruth: *Redargue me, si mentior.* Cic.

257. CONGIARIUM, DONATIVUM. *Congiarium*, a present of oil, wine, salt, and the like, in kind or money, to the poorer among the people, handed singly, and measured out according to a certain measure (*congius*), also to soldiers and favorites; *Donativum*, a present in money to the army, to each soldier individually, on peculiar festival days, gratuity: *Virilis toga Neroni maturata. — Additum nomine ejus donativum militi, congiarium plebi.* Tac.

258. CONJUGARE, CONJUNGERE, COPULARE, COLLIGARE, CONNECTERE, CONSTRINGERE. *Conjugare*, *yoking* together, pairing, uniting by pairs for concord and common burden: *Amicitiam similitudo morum conjugavit.* Cic. *Conjungere*, uniting for one purpose: *Pan calamos cera conjungere plures instituit.* Virg. *Cōpulare*, to unite similar things closely together by a band, thong (*copula*): *Hannibal ita quodam uno vinculo copulavit milites suos, ut nulla nec inter ipsos, nec adversus ducem seditio exstiterit.* Liv. *Collĭgare*, to tie together by a band surrounding the whole and keeping it close together, to fetter together: *I, Lictor, colliga manus.* Cic. *Verbis colligare sententias.* Id. *Connectere*, to tie together with a knot, connect with some inner means of connexion: *Ossa connectuntur nervis et cartilagine.* Cels. *Constringere*, to tie tightly together, draw together with exertion: *Constringe tu illi manus.* Plaut. *Bellua constricta catenis.* Cic.

259. Conjurare, Conspirare, Coire. *Conjurare*, to unite by a mutual oath, to conspire against some one: *Inter se milites conjurabant, sese ex ordine non recessuros.* Liv. *Catilina contra rem publicam conjuravit.* Cic. *Conspirare*, to unite for a common endeavour, e. g. *in cædem alicujus: Conspirate nobiscum; consentite cum bonis.* Cic. *Coire*, to go seditiously together, make seditious clusters: *Nullam societatem neque sceleris neque præmii cum homine ullo coieras.* Cic.

260. Conjux, Maritus — ta, Pater — Materfamilias, Mas, Uxor, Matrona, Mulier, Femina; Conjugium, Connubium, Matrimonium, Contubernium. *Conjux*, obsolete *Conjunx*, either of the married pair, spouse, consort, united in mutual obligations (in German, *Gemahl*): *Quis te casus dejectam conjuge tanto excipit?* Virg. *Fidelissimam conjugem me prosequi non sum passus.* Cic. *Maritus — ta*, husband, wife, inasmuch as each one for himself has and exercises his own rights and obligations: *Corruptos sæpe pravitatibus uxorum maritos.* Tac. *Hic* (*Cæsar*) *castas jubet esse maritas.* Ovid. *Violataque jura maritæ.* Id. *Paterfamilias*, the father of the house and family, with reference to his children, slaves, and establishment; *Materfamilias*, the mother of the family and house, who, having by lawful matrimony been placed in the power of her husband (*conventione in manum s. in potestatem maritalem*), shares his rights and is his heiress: *Patresfamilias optant filios suos rei familiari maxime servire.* Cic. *Materfamilias, quæ in mariti manu mancipioque est, non in matrimonium tantum, sed in familiam quoque mariti et in sui heredis locum venit.* Gell. *Mas*, male, according to sex, a man as male being: *Bestiæ aliæ mares, aliæ feminæ sunt.* Cic. *Non me marem, sed feminam vicini rentur esse.* Plaut. *Uxor*, the wife, inasmuch as she is matrimonially united to her husband for a physical purpose: *Uxoris duæ formæ: una matrumfamilias, eæ sunt, quæ in manum convenerunt; altera earum, quæ tantummodo uxores habentur.* Cic. *Matrona*, a free-born, married woman, who, not to place herself entirely under the power of her husband, slept annually for three nights (*per trinoctium*) out of the house of her husband, with the additional meaning of dignity and spotless reputation: *Spectatæ pudicitiæ matrona et quæ uni viro nupta fuisset.* Liv. *Mulier*, a woman that is a marriageable being, whether married or not, with

the additional meaning of weakness and delicacy, want of protection, in contradistinction to *vir: Philodami esse filiam, quæ cum patre habitaret, propterea quod virum non haberet, mulierem eximia pulchritudine.* Cic. *Mulieres omnes propter infirmitatem consilii majores in tutorum potestate esse voluerunt.* Id. *Femina*, a female, only with reference to sex, and the opposite to *Mas.* — *Conjugium*, matrimony, as the union between spouses as man and woman, male and female, hence used of animals: *Columbæ conjugii fidem non violant.* Plin. *Connubium*, legal matrimony, according to civil rights, since a Roman citizen was allowed to marry a Roman female citizen only; to marry a foreign woman, it required the approbation of the people: *Connubium est uxoris ducendæ facultas.* Ulpian. *Matrimonium*, matrimony, lawful according to the law of nations, according to which a foreigner was allowed to marry a Roman woman, but had no claim to the privileges of the *connubium: Glaucon, medicus Pansæ, sororem Achilleos nostri in matrimonio habet.* Cic., of freed slaves. *Contubernium*, the matrimonial connexion among slaves, also concubinage, that is, enduring connexion without lawful marriage: *Vespasianus post uxoris excessum Cænidem, Antoniæ libertam, revocavit in contubernium, habuitque pene justæ uxoris loco.* Suet.

261. Consecrare, Dedicare, Inaugurare. *Consecrare*, withdrawing from common use and destining to the gods, to make *sacred*, consecrate, e. g. *candelabrum Jovi Optimo Maximo.* Cic. *Omne fere genus bestiarum Ægyptii consecraverunt.* Id., i. e. adored. *Dedicare*, to consecrate something as something holy (*consecratum*) to a deity, especially which, respecting temples, was performed by one or two magistrates in presence of the *Pontifex maximus*, who cited to them the formula of dedication: *Horatius consul, tenens postem, precationem peragit et dedicat templum (Jovis in Capitolio).* Liv. *Inaugurare*, to consecrate (Germ. *einweihen*), after the auspices have been consulted: *Augures jussi adesse, locumque inaugurare, ubi auspicato cum populo agi posset.* Liv.

262. Consilium, Præceptum; Consulere, Consultare, Deliberare. *Consilium* is the result of rational reflection, which weighs every thing well (*ratio*, 190), and which we communicate to others for free use; good counsel, or a measure followed by us; the maxim or principle, as ground

of a rational mode of acting: *In capiendo consilio prudentia, in dando fides requiritur.* Cic. *Consilium est aliquid faciendi non faciendive excogitata ratio.* Id. *Præceptum*, the precept, the rule given for a mode of action, and which ought to be followed: *Ut simus ii, qui haberi velimus, præcepta danda sunt.* Cic. *Longa oblivia Britanniæ etiam in pace fuerunt. Consilium id Divus Augustus vocabat, Tiberius præceptum.* Tac. Political expediency, political maxim, principle. *Consŭlere*, to seek the best; *aliquem*, with some one, i. e. asking his advice; *alicui*, for some one, take measures in his behalf, *sibi, suæ saluti, paci; in aliquem*, taking measures against some one: *Per literas te consului, quid mihi faciendum censeres.* Cic. *In humiliores libidinose crudeliterque consulebatur.* Liv. *Consultare*, to deliberate with one's self or others: *Civitates de bello consultabant.* Cæs. *Deliberare*, freeing something of objections, to reflect upon something and resolve accordingly: *Distrahitur in deliberando animus affertque ancipitem curam cogitandi.* Cic. *Iste certe statuerat atque deliberaverat non adesse.* Id. *Consilium fidele deliberanti dare.* Id., deliberate with another upon one's petition, desire, that which we have in view.

263. Consobrinus, Sobrinus. *Consobrini*, children of brothers and sisters, issue of actual sisters and brothers; *Sobrinus*, the same in the second degree, second cousin: *Sequuntur fratrum conjunctiones, post consobrinorum sobrinorumque.* Cic.

264. Consors, Particeps, Socius, Popularis; Exsors, Expers, Immunis. *Consors*, who participates in something before it is divided, such as brothers and sisters in the paternal inheritance; he who has the same lot (*sors*), a *fellow-fated being: Fratres consortes sunt mendicitatis.* Cic. *Particeps*, who participates in something, receives a share, e. g. *prædæ ac præmiorum*. *Socius*, 114, fellow: *Belli socius et adjutor; socius et consors gloriosi laboris.* Cic. *Popularis*, belonging as member to a social union, or union for any purpose, e. g. conspiracy: *Populares conjurationis.* Sall., are the real members of a conspiracy; *participes.* Cic., those who joined in the undertaking of the conspirators, supported, aided them, participated in their guilt. — *Exsors*, he who has no share, no part in something, e. g. *culpæ, amicitiæ fœderisque.* Liv. *Expers*, he who does not take, or has no share in it: *præmiorum*

beneficiorumque; humanitatis. *Immunis*, he who has not the burdens in *common* (*con – munis*, *in – munis*) with others, free of service, e. g. *militiâ: Immunes operum famulæ.* Ovid. *Siculi agros immunes arant.* Cic., free of taxes.

265. CONSTANS, FIRMUS, STABILIS, SOLIDUS. *Constans*, remaining the same, constant, not changeable, valiant, that is, not changing by way of fear, to be of consistency of character: *Stellarum cursus certi et constantes.* Cic. *Voluntas in rem publicam perpetua atque constans.* Id. *Firmus* (*ferre*, XI, 3.), firm, that which can resist external attacks and repel them, that which cannot be shaken, hence of firmness of character: *Tremens et nondum poplite firmo constitit.* Ovid. *Nondum satis firmo corpore esse.* Cic. *Stabilis*, standing firm, that which remains as it stands, unchangeable, stable: *Navis velut medio stabilis sedet insula ponto.* Ovid. *Amici sunt firmi et stabiles et constantes eligendi.* Cic., trustworthy, unchangeable, and remaining in their disposition the same. *Solidus*, massive and firm, solid, fast, genuine, something which by its nature is a closely compressed mass: *Columna solida, nec extrinsecus inaurata.* Cic. *Solida laus veraque.* Id., no sham praise, no compliment, but genuine, solid praise.

266. CONSUETUDO, MOS, MORES, USUS. *Consuetudo*, custom, i. e. a mode of action which by repetition and practice has become dear to us: *Quædam jura ex utilitatis ratione in consuetudinem venerunt.* Cic. *Mos*, the custom (German *Sitte*), i. e. a mode of action (relating of course to free actions), which by long time has become a rule, usage: *Philodamus negavit, moris esse Græcorum, ut in convivio virorum accumberent mulieres.* Cic. *Mos majorum* (ancient usage, in German *Herkommen*, literally, the coming down, that which has come down). *Consuetudo*, is that which is done by the multitude or majority; *Mos*, that which has been done since a distant period, for a long time; both differ from *Ritus*, 160. *Mores*, these forms of free actions, inasmuch as they correspond more or less with the laws of morality, propriety, and decorum in social intercourse (in German, *Sitten*, in French, *mœurs;* we have no word for it in English, and must say custom, habits, and manners, and yet it does not express the idea): *Civitatum Græcorum mores lapsi ad mollitiem.* Cic. *Usus*, use, repeated practice or application, repeated intercourse with some one, inasmuch as we

make use of him: *Dicendi omnis ratio communi quodam in usu atque in hominum more et sermone vertatur.* Cic. *Longo cognitus usu.* Ovid.

267. Contaminare, Inquinare, Polluere, Spurcare, Conspurcare. *Contāminare*, to soil by iniquitous touch, e. g. *se civium sanguine; veritatem mendacio. Inquinare*, to soil with dirt which adheres from without: *Mihi sunt manus inquinatæ, quia ludo luto.* Plaut. *Polluere*, to pollute, i. e. make impure, especially that which is holy, with sin or crime: *Pollui cuncta sanie, odore, contactu.* Tac. *Divina atque humana jura scelere nefario polluere.* Cic. *Spurcare*, to cover with filth, to render impure or dirty with something disgusting: *Supersiliens avis proluvie ventris cibos et aquam conspurcat.* Colum.

268. Contemtus, Vilis, Abjectus. *Contemtus*, contemptible, in as far as we consider something not worthy of attention, or to be rejected; *Vīlis*, inasmuch as we ascribe little value to it; *Abjectus* (thrown away), inasmuch as it is considered entirely worthless: *Contemtissimorum Consulum levitas.* Cic. *Etiamsi honos noster vobis vilior fuit, salus certe cara erit.* Id. *Homo Romæ contemtus et abjectus.* Id.

269. Contendere, Certare, Decernere, Decertare, Depugnare. To fight, struggle with arms, fists, or words, is *Contendere*, if it be done with the exertion of the whole strength: *Verbis inter nos contendimus, non pugnis.* Cic. *Certare*, if emulation, the mutual endeavour to surpass the other is to be expressed: *armis de principatu: Consul parsimonia et vigiliis et labore cum ultimis militum certabat.* Liv. *Decernere*, if the struggle is allowed to come to an end, to a decision, by some procedure, directed by some reason (*de – cernere*) or other, generally by arms: *Gladiatorium vitæ certamen ferro decernitur.* Cic. *Decertare*, to be one's self the struggling party, and to bring it to an end by sword or word: *Quum tempus necessitasque postulat, decertandum manu est.* Cic. *Expetenda est magis decernendi ratio, quam decertandi fortitudo.* Id. *Depugnare*, to fight a fisticuff, to bring a struggle to an end by the fist: *Utrinque copiæ ita paratæ ad depugnandum sunt, ut, utercunque vicerit, non sit mirum futurum.* Cic.

270. Contiguus, Continens, Vicinus, Finitimus, Confinis, Conterminus; Vicinia, Confinium. *Contiguus*, touching one another: *Domus contiguæ. Continens*,

connected with something, e. g. *aer mari: Cappadociæ pars ea, quæ cum Cilicia continens est.* Cic. *Vicinus*, properly, belonging to the same *vicus*, row of houses, neighbouring, of the nearness of all relations in space, dwelling, property, position: *Arrius proximus est vicinus.* Cic. *Viæ vicina domus.* Ovid. The joining of the limits, frontiers, as mathematical line of division, respecting surfaces (*campi, agri, fundi*), is expressed by *Finitimus*, situated on the frontier, bordering on: *Finitimæ civitates.* Liv. *Confinis*, to be contiguous to (adjacent), if two surfaces are divided by a common limit (*con–finis*): *Cataonia jacet supra Ciliciam, confinis Cappadociæ.* *Conterminus*, joining by a common goal or end, poetical: *Ardua morus erat, gelido contermina fonti.* Ovid. *Æthiopia Ægypto contermina.* Plin. — *Vicinia*, neighbouring country, places, dwellings, with their persons and things: *Mulier commigravit huc viciniæ.* Ter. *Confinium*, frontier division, that which divides fields: *Arbores in confinio natæ in utroque agro serpunt.* Varr.

271. Continue, Statim, Confestim, Actutum, Illico, Protinus, Repente, Subito, Extemplo, Ex tempore. *Continuo* (see 116.), immediately after: *Ignis in aquam conjectus continuo restinguitur.* Cic. *Statim*, on the spot, without first doing something else: *Literas scripsi, statim ut tuas legeram.* Cic. *Confestim*, right away, expresses rapidity: *Mulier confestim huc advolavit.* Cic. *Actūtum* (as if it had been done already), without a moment's hesitation, quick, used of rapid movement: *Aperite aliquis actutum ostium!* Ter. *Illico* (*in loco*), on the spot, at once: *Simul atque increpuit suspicio tumultus, artes illico nostræ conticescunt.* Cic. *Protinus* (forward), without delay: *Fit protinus, hac re audita, ex castris Gallorum fuga.* Cæs. *Repente*, suddenly, so that we are surprised thereby: *Amicitias magis decet sensim dissuere, quam repente præcidere.* Cic. *Subito*, on a sudden, instantly, sudden in its existence, without surprising us: *In febrim subito incidere.* Cic. *Extemplo*, at the moment, presently, immediately: *Erubescit; quid fingat extemplo, non habet.* Cic. *Ex tempore*, properly, according to circumstances, as they require it; they, therefore, may require resolution; on the spot, not by way of preparation: *Curioni minime mirum est, ex tempore dicenti solitam effluere mentem.* Cic., *extempore*, extemporizing. *Expedire rem et consilium ex tempore capere.* Id.

272. CONTUMACIA, PERTINACIA, PERVICACIA, OBSTINATIO. *Contumacia*, spite, which from pride will not yield to the will or power of others, the unbending disposition, refractoriness: *Vitellius libertum, ob nimiam contumaciam et ferocitatem gravatus, lanistæ vendidit.* Suet. *Pertinacia*, obstinacy in persisting in one's opinion, assertion, or way of acting, which the pertinacious person will not give up: *Nos et refellere sine pertinacia et refelli sine iracundia parati sumus.* Cic. *Pervicacia*, perseverance in the endeavour to carry something in spite of resistance, and to gain the victory: *Hæc pervicacia, tua et superbia coegit me loqui, et nisi legi parueris, in vincula duci jubebo.* Liv. *Tandem pervicacia victi inceptum omisere.* Tac. *Obstinatio*, the steady perseverance in one's resolution, from strength of character as well as from obstinacy: *Atticus preces Agrippæ taciturna sua obstinatione depressit.* Nep.

273. CONVENIENS, CONSENTIENS, CONSENTANEUS. *Conveniens*, coinciding, fitting, designates uniformity of destination; *Consentiens*, agreeing, uniformity of disposition, of meaning, or signification,—both of things existing at the same time (see 249). *Consentaneus*, conformably, agreeably to, uniformity of the relation between cause and effect, or consequence: *Nihil est tam natura aptum, tam conveniens ad res vel secundas vel adversas, quam amicitia.* Cic. *Status oratoris, incessus, omnisque motus cum verbis sententiisque consentiens.* Id. *Mors consentanea vitæ sanctissime honestissimeque actæ.* Id.

274. CONVINCERE, REVINCERE, PERSUADERE. *Convincere*, convincing, proving the truth of a fact which has been denied, with victorious evidence, proving it upon the accused person: *Epicuri errores.* Cic. *Si negem, me unquam istas literas ad te misisse; quo me teste convincas?* Id. *Revincere*, proving, with convincing counter-proof, the contrary of an assertion, refuting: *Crimina, revicta rebus, verbis confutare nihil attinet.* Liv. *Persuadēre*, persuading, making believe by representations and reasons: *Hoc mihi non modo confirmavit, sed etiam persuasit.* Cic.

275. CONVIVA, CONVIVATOR, CONVICTOR; CONVIVIUM, EPULUM, EPULÆ. *Conviva* (*con–vivere*, living together, eating and drinking together), the guest at any meal, or the invited person; *Convivator* (*convivari*, to hold a banquet), the host who gives a feast, banquet; *Convictor*, one who lives and has intercourse with another, eats and drinks with

him: *Soliti sunt in epulis canere convivæ de clarorum hominum virtutibus.* Cic. *Cœna hospitis mei, sciti convivatoris.* Liv. *Me Capitolinus convictore usus amicoque a puero est.* Hor. — *Convivium*, a social meal, with social conversation: *Majores accubitionem epularem amicorum, quia vitæ conjunctionem haberet, convivium nominarunt.* Cic. *Ego propter sermonis delectationem tempestivis conviviis delector, nec cum æqualibus solum, sed cum vestra etiam ætate.* Id., such meals as began at the proper time of the day, i. e. at sunset, but also *too soon* (*de die*), by daylight, and sometimes lasted longer than usual, as at family festivals. *Intempestiva convivia* is to be ascribed to defective readings only. *Epulum*, the sumptuous dinner; the characteristics consist in costly and abundant dishes and expensive serving up, as the public dinners at public games, triumphs: *Quum epulum Q. Maximus populo Romano daret.* Cic. *Epulæ*, properly choice and costly dishes, hence a magnificent, large banquet: *Epulæ regum.* Hor. *Ita illud epulum est funebre, ut munus sit funeris, epulæ quidem ipsæ, dignitatis.* Cic., like *Dapes*.

276. Copia, Abundantia, Ubertas. *Copia*, stores, quantity and sufficiency of any thing for use, opp. *inopia: Rerum copia verborum copiam gignit.* Cic. *Abundantia* (see 10.), abundance, if there is more than necessary: *Circumfluere omnibus copiis atque in omnium rerum abundantia vivere.* Cic. *Ubertas*, plenty, the plentiful existence of any thing, without reference to its use: *Rami baccarum ubertate incurviscunt.* Cic., luxuriancy.

277. Coquere, Torrere, Frigere; Elixus, Assus. *Coquere*, cooking, e. g. *cibaria, cœnam;* in general softening by heat and preparing for use: *panem, lateres* (baking, burning); *aurum, plumbum, ferrum*, melting; *cibum concoquere*, to digest. *Torrere*, to dry a juicy or moist body by heat, to toast, to bake, as fruits: *igni fruges; terram solis ardore; caro tosta*, roast meat. *Frigĕre*, to roast dry bodies, make them less tough, fit to eat, e. g. *hordeum, cicer; frictæ nuces*, roasted chestnuts. — *Elixus*, boiled in water: *Allium coctum utilius est crudo, elixumque tosto.* Plin. *Assus*, stewed, done in its own juice: *Carnem primo assam, secundo elixam, tertio e jure homines uti cœpisse natura docet.* Varr.

278. Corbis, Fiscina, Fiscella, Sporta, Qualus, Quasillus, Canistrum, Calathus. *Corbis*, a basket in gen-

eral, e. g. *messoria.* *Fiscina* (*fiscus*, 43, XI, 1., *b.*), a basket for fruits, also as form of the cheese; smaller than this is the *Fiscella: Fiscina ficorum.* Cic. *Fiscellam texit hibisco.* Virg. *Sporta*, a light basket, hand-basket: *Ecce redit sporta piscator inani.* Martial. *Qualus*, a pointed basket for filtering oil, must, under the press, also used for other purposes: *Saligneus qualus, inversæ metæ similis, obscuro loco suspenditur: in eum congeruntur favi.* Colum. If the little work-basket of women is meant, *quasillus* is used more frequently: *Graviora rependit iniquis pensa quasillis.* Propert. *Canistrum*, a basket, to be placed upon the table with bread, flowers, fruits: *Cereremque canistris expediunt famuli.* Virg. *Calathus*, a small basket for wool or flowers, in form of a lily, used by the Roman ladies; it also signifies similarly formed vessels for drinking: *Vos lanam trahitis calathisque peracta refertis vellera.* Juvenal.

279. Corona, Sertum. *Corona*, wreath, crown, inasmuch as it is a round body and surrounds the upper part of another round body: *Coronam imponere victori.* Cic. *Sertum*, a wreath of flowers, a garland, inasmuch as flowers and leaves are attached to one another, and placed in some order: *Velentur Palatia sertis.* Ovid.

280. Corrigere, Emendare. *Corrigere*, orig. to make straight what is crooked (*con-rigere, regere, rectus*), correct, improve what is deficient: *Ea, quæ corrigere vult, mihi depravare videtur.* Cic. *Emendare*, take off or out faults, improve that which is faulty: *Facillime corriguntur in discendo, quorum vitia imitantur emendandi causa magistri.* Cic.

281. Corrumpere, Depravare, Vitiare. *Corrumpere*, spoiling, rendering unserviceable, according to its internal quality: *Conclusa aqua facile corrumpitur.* Cic. *Depravare*, giving a crooked, wrong direction, and thus disfiguring: *Depravata crura corrigere*, Varr. *Nihil est, quin male narrando possit depravarier.* Ter., that which cannot be represented in a wrong way. *Mores cantus dulcedine corruptelaque depravati.* Cic. *Vitiare*, to bring faults into something faultless, spoil something partially, make faulty, vitiate, adulterate: *Lues vitiaverat auras.* Ovid. *Senatus consulta arbitrio consulum supprimebantur vitiabanturque.* Liv.

282. Cortex, Liber, Crustum. *Cortex*, bark, also the

outer, hard covering of some animals; *Liber*, the inner, more delicate rind or integument: *In viridi cortice fagi carmina descripsi.* Virg. *Obducuntur libro aut cortice trunci quo sint a frigoribus et a caloribus tutiores.* Cic. *Crustum* and *Crusta*, the crust, a hard, dry rind of soft bodies, e. g. *panis rustici: Cortice obducuntur testudines, ostreæ, conchæ: crustis locustæ.* Plin.

283. Coxa, Coxendix, Femur. *Coxendix*, hip, the external, elevated part with men and animals, under the weak part of the flank, which elevation is formed by the *Coxa*, or the hip bone, in the lower cavity of which (*acetabulum*), the globular part of the thigh bone turns; *Femur* (obsolete *Femen*, Gen. *Feminis*, more common than *Femoris*), the upper part of the upper thigh, and the whole upper thigh: *Augustus coxendice, et femore, et crure* (lower thigh) *sinistro non valebat, ut sæpe inde claudicaret.* Suet.

284. Crassus, Densus, Spissus. *Crassus*, thick, used of too large an accumulation of parts, and disproportionate circumference compared to length, hence fat, heavy in movement, heavy, e. g. *restis, sura, toga; Crassus et concretus aer, qui est terræ proximus.* Cic. *Densus*, dense, if the parts of a body are accumulated and occupy a comparatively narrow space, e. g. *silva, cæsaries; Aer densus.* Hor., of fog. *Spissus*, densely pressed to and above one another, so that it is difficult to penetrate: *Spissa coma.* Hor., in close layers above one another. *Spissum theatrum.* Id., crowded. *Crassus ager* is a fat, fertile soil; *densus*, a compact, sound sort of soil; *spissus ager*, a tough sort of soil, in which the plough works heavily.

285. Crater, Cyathus, Poculum, Calix, Scyphus, Patera, Cantharus. *Crater*, a large vessel to mix the wine with water, from which, with the *Cyathus*, a small vessel containing not quite two ounces, serving as ladle, the cups were filled: *Novem miscentur cyathis pocula.* Hor. Vessels for drinking are: *Poculum*, a vessel for drinking in general, cup; *Calix*, a chalice, goblet, beaker; *Scyphus*, a larger vessel for drinking, without foot or handle, generally used by the pair: *Scyphorum paria complura Verri data.* Cic. *Patera*, a shallow bowl or cup, for drinking, generally of costly material or workmanship: *Patera poculum planum ac patens est.* Macrob. *Cantharus*, a large drinking vessel, with ears and a body much bending out, a can, tankard: *Et gravis attrita, pendebat cantharus ansa.*

Virg. *Scyphus Herculis poculum est, ut Liberi patris cantharus.* Macrob.

286. Creare, Facere, Legere, Eligere, Deligere, Capere, Dicere, Prodere, Cooptare, Sufficere, Designare, Declarare, Nuncupare. *Creare*, to make a choice, elect, designates lawful election and appointment, and authorization for an office as result of free voting or deliberation: *Patricii coiere et interregem creavere.* Liv. *Romulus centum creat senatores.* Id. *Facere*, making, *Fieri*, being made, the investment with some dignity or authority without reference to choice or election: *Te, Ser. Corneli, præsidem hujus publici consilii, custodem religionum, comitiorum, legum, collegæ facimus.* Liv. *Tribuni plebis, ædiles, quæstores, nulli erant: institutum est, ut fierent.* Id. *Legere*, 178, to select (for one's self) with reference to the qualities requisite for an office and the like: *Pontificis Maximi arbitratu virgines e populo viginti leguntur*, Gell. *Censores senatum perlegerunt: princeps in senatu lectus est P. Scipio.* Liv. *Eligere*, electing from among a number of eligible persons; *Diligere*, with reference to the destination: *Ex malis eligere minima.* Cic. *Catilina ad certas res conficiendas certos homines delectos habebat.* Id. Especial designations of elections are: *Capere*, 172, taking, without reference to the agreeing or readiness of the selected individual: *Præter virgines Vestales Flamines quoque Diales, item Pontifices et Augures capi dicebantur.* Gell. *Dicere*, nominating, when one elector designates, nominates the chosen one, pronouncing one to be such or such officer: *Consul Postumium dictatorem dixit; ab eo L. Julius magister equitum est dictus.* Liv. *Camillus creatus consul collegam App. Claudium dixit.* Id., he voted for him first. *Prodere*, appointing, *interregem, flaminem: Nos Patres sine suffragio populi auspicato interregem prodimus.* Liv. *Coöptare*, to elect as colleague and receive him as such, if one or a *collegium* (which see) elected a colleague or new member: *Ciceronem nostrum in vestrum collegium coöptari volo.* Cic. *scil. Pontificum.* *Sufficere*, appointing a person in a place of another, who had died before the expiration of his official term: *C. Julius censor decessit; in ejus locum M. Cornelius suffectus.* Liv. — *Designare*, pronouncing an individual, who has been already elected for the respective office, a person elect: *Consul designatus*, was the person already elected and proclaimed (*renuntiatus*)

until he actually entered upon office, the consul elect. *Declarare*, declaring publicly one who has been elected, which was done by the presiding person, sometimes also by the electing meeting, upon which the respective individual was proclaimed (*renuntiabatur*) by the *præco*: *Me una voce universus populus Romanus consulem declaravit.* Cic., by acclaim. *Nuncupare*, naming, designating by name the elected citizen: *Te consulem designavi, et declaravi, et priorem nuncupavi.* Auson.

287. Crepusculum, Vesper, Nox concubia, intempesta, Diluculum, Mane. *Crepusculum*, twilight of the evening: *Inducunt obscura crepuscula noctem.* Ovid. *Vesper*, Acc. *Vesperum*, Abl. *Vespere* and *Vesperi;* rarer, *Vespera*, the evening star (for which, *Hesperus*); the direction toward evening, i. e. west, and the time of evening (as in German, for instance, evening is likewise used for the particular time of day, and the cardinal point where the sun sets, west): *Usque ad vesperum pugnatum est.* Cæs. *Epistolam de nocte dedi, nam eam vesperi scripseram.* Cic. *Nox concubia*, the time of night, when one has laid down to sleep, hence the name; *Nox intempesta*, the late night, inasmuch as it is a time unfit for business (properly, *untimely* night): *Concubia nocte visum est in somnis.* Cic. *Repente, nocte intempesta, servorum armatorum fit concursus.* Cic. *Diluculum*, the time when it becomes light, daybreak: *Quum ante lucem surrexissem, veni diluculo ad pontem Tirenum.* Cic. *Mane*, morning, the whole time of morning; as *adverbium*, early: *Jam clarum mane fenestras intrat.* Pers.

288. Crescere, Augescere, Gliscere, Crebrescere. *Crescere*, growing, used of a continuous augmentation from within: *Ostrea cum luna pariter crescunt, pariterque decrescunt.* Cic. *Augescere*, to increase from without, in circumference, number, measure, or strength, or increasing, inasmuch as the outer increase only is considered: *Uva et succo terræ et calore solis augescens.* Cic. *Mihi quotidie de filio ægritudo augescit.* Ter. *Gliscere*, gaining strength imperceptibly, like glimmering fire, extending, imperceptibly taking a wider and wider range: *Nec ultra bellum Latinum, gliscens jam per aliquot annos, dilatum.* Liv. *Crebrescere* (see 194), becoming more and more frequent, more and more strong: *Crebrescunt optatæ auræ.* Virg. *Fama crebrescit.* Tac.

289. Crimen, Culpa, (Dolus, Noxia, Noxa,) Delictum, Peccatum; Crimini, Vitio dare, Criminari, Culpare, Vituperare, Reprehendere, Increpare, Objurgare, Op — Exprobrare. *Crimen*, crime, inasmuch as we charge some one with it, the charge, imputation of a crime: *Hæ literæ fidem Persei criminibus fecerunt.* Liv. Accusations, charges which Perseus made against his brother, Demetrius. *Culpa*, the obligation of restitution or paying damages, or the liability to punishment, both arising out of an accountable offence: *Cavendum est, ne major pœna, quam culpa sit.* Cic. With jurists, *culpa* is an offensive action inadvertently done, an offence unintentionally committed; *Dolus*, 166, offence intentionally committed, with malice prepense; *Noxia*, the obligation and accountability on account of injury done; *Noxa*, the punishment for the same. *Delictum*, properly, unlawful omission; the crime, as punishable deviation from (omission of) established law and right: *Quo delictum majus est, eo pœna est tardior.* Cic. *Peccatum*, an offence from thoughtlessness, folly, inadvertence, a sin or offence of transgression, opp. *recte factum: Zeno recte facta sola in bonis actionibus ponebat; prave, id est, peccata, in malis.* Cic. — *Vitio dare, vertere*, taking something badly, accounting it as fault, offence, interpreting something unfavorably: *Vitio mihi dant, quod mortem hominis necessarii graviter fero.* Cic. *Crimini dare*, reproaching with, considering and charging as crime, used of the accuser: *Sciebat, sibi crimini datum iri, pecuniam accepisse a piratis.* Id. Both these terms may be used of actions entirely innocent in themselves; but *Criminari* is charging some one with something criminal in itself, though this charge may be entirely unfounded: *Marius Q. Metellum apud populum Romanum criminatus est, bellum illum ducere.* Cic. *Culpare*, placing the guilt on something, and therefore blaming it: *Arbor nunc aquas culpat, nunc torrentia agros sidera, nunc hiemes iniquas.* Hor. *Vĭtŭperare* (*vitium*, XIX, 3.), blaming something as faulty, deficient: *Cervus crurum nimiam tenuitatem vituperat.* Phædr. *Reprehendere*, properly, to touch behind; finding fault with some one for something, striving to prevent him, by blaming, from similar offences or false steps, and to correct him: *Cæsar temeritatem cupiditatemque militum reprehendit.* Cæs. *Increpare*, reproaching loudly, to attack one with loud words (hence the word), scolding: *Cato*

quum Pompeii in me perfidiam increparet, auditus est magno silentio malevolorum. Cic. *Objurgare*, making reproaches on account of a fault, rebuking, reproving, chiding: *Jurgare est, quum quis jure litigat: a quo objurgat is, qui id facit juste.* Varr. *Objurgavit Cœlium de incontinentia intemperantiaque.* Cic. *Opprobrare*, reproaching one strongly with something, to dishonor him, in the sense of placing opposite to him, e. g. *impudicitiam;* more frequently is *Exprobrare* used, in the sense of selecting something for this purpose: *Egone id exprobrem, qui mihimet cupio id opprobrarier?* Plaut. *Istæc commemoratio quasi exprobratio est immemoris beneficii.* Ter.

290. Cruciatus, Cruciamentum, Tormentum, Supplicium, Carnificina. *Cruciatus*, the pang, extreme pain, as that which is suffered; *Cruciamentum*, pang, as affecting the sufferer, operating upon him; *Tormentum*, an instrument (to distort the limbs) for the purpose of eliciting a confession, torture: *Confectus cruciatu maximorum dolorum.* Cic. *Non graviora sunt carnificum tormenta, quam interdum cruciamenta morborum.* Id. *Supplicium*, the severe bodily infliction of pain, corporal punishment, and painful or violent capital punishment: *Dabitur mihi supplicium de tergo vestro.* Plaut. *Undecimviris ad supplicium publice damnati tradi solent.* Nep. *Carnificina*, the chamber where the torture was applied, and the torment or torturing which the executioner applied to malefactors: *Ductum se ab creditore in ergastulum et carnificinam esse.* Liv.

291. Crux, Furca, Patibulum. *Crux*, a cross in form of a T, or of a crutch; *Furca*, the fork, and an instrument in form of a V or Y, which was applied to the neck of malefactors, whose arms were tied to the thighs; criminals were also crucified on it, with their arms extended; *Pătĭbulum*, is the generic name for such an instrument of torture (made of wood): *In crucem tolli.* Cic. *In campo Martio crucem ad civium supplicium defigi et constitui jubes.* Id. *Comperit, nudi hominis cervicem inseri furcæ, corpus virgis ad necem cædi.* Suet. *Patibulum ferat, deinde affigat cruci.* Plaut.

292. Cubare, Jacere, Situm esse. *Cubare*, lying, supported upon something, resting in a lying posture, opp. *moveri: Catella collo (domini) nixa cubat, capitque somnos.* Martial. *Jacēre*, lying, low, from fatigue and weakness, opp. *stare: Diu ad pedes jacuit stratus, obsecrans.*

Cic. *Locus jacet inter Apenninum et Alpes.* Id., of the low situation. *Situm esse* (*sinere*), properly, having been left behind, lying, being buried; of places, being situated: *Æneas situs est super Numicium flumen.* Liv. *Urbes Græcæ in ora sitæ sunt Asiæ.* Nep.

293. CUBITUS, ULNA. *Cubitus*, the elbow, with the lower arm down to the knuckle, inasmuch as it serves for pushing, lifting, supporting (*cumbere*), also the lower, stronger bone of the elbow; signifying the bend at the elbow, or a measure, it is *cubitum* with later writers: *Cubitis depulsare de via.* Plaut. *Ter sese attollens cubitoque adnixa levavit.* Virg. *Gladii longi quaterna cubita.* Liv. *Ulna*, the elbow, inner side, with the lower arm as far as the outermost point of the finger, and the ell (which is derived from *ulna*), as measure, yard (though not meaning exactly the same as the English yard), generally in the plural: *Ulnis amplecti; fovere in ulnis.* Prop. *Bis ter ulnarum toga.* Hor.

294. CULCITA, PULVINUS, PULVINAR. *Culcĭta*, a mattress stuffed with wool, feathers, or other light stuff: *Collocemus in culcita plumea.* Cic. *Pulvīnus*, a pillow, bolster, couch: *Adcubans in convivio epistolam sub pulvinum subjecit.* Nep. *Pulvīnar*, sofas or ottomans (or any thing for lying down) covered with couches and costly covers on them, as they were prepared in temples for the gods at festivals for supplication and thanksgiving (*supplicationes*), in which case they were called *Lectisternia: Lectisternium per triduum habitum. Sex pulvinaria in conspectu fuere: Jovi ac Junoni unum*, &c. Liv.

295. CULEUS, UTER, SACCUS. *Culeus*, a large sack, of leather: *Parricidas majores nostri insui voluerunt in culeum vivos atque ita in flumen dejici.* Cic. Smaller was the *Uter*, a skin for containing liquids: *Aquam utribus cameli devexerant.* Curt. *Saccus*, a sack for grain, money, of coarse linen, also made of willow branches: *Effundere saccos nummorum.* Hor. *Tenui vimine rarius contextus saccus, inversæ metæ similis, qualis est, quo vinum liquatur.* Colum.

296. CULMUS, CALAMUS, STIPULA; ARUNDO, CANNA. *Culmus*, the green, fresh blade of grain and other gramina, in the sense of the stem which bears the grain, the fruit: *Ne gravidis procumbat culmus aristis.* Virg. Rarer is the use of *Călămus* for the same, the blade of grain as a tube:

Calamus altior frumento, quam hordeo. Plin. *Stĭpula*, stubble, the part of the blade which remains after mowing: *Peragitur messis stipula nunquam cubitali.* Plin. — *Calamus*, properly, the thin, slender blade of the reed: *Et Zephyri, cava per calamorum, sibila primum agrestes docuere cavas inflare cicutas.* Lucret. *Arundo*, the reed plant, and the thicker reed blade: *Spes captat arundine pisces.* Tibull. *Canna*, small reed, rush: *Radiculæ degeneris arundinis, quam vulgus cannam vocat.* Colum.

297. Cultus, Victus; Ornatus, Munditia. *Cultus*, the tending of our living, life, by which our life receives charm, in externals, or by the omission of which it loses in agreeableness, hence ornamenting, magnificence, comforts, tasteful arrangements, and the contrary of all this: *Victus*, the manner of living in physical respects, designates not only the sustenance and establishment requisite for physical existence, but also the enjoyment of life in social intercourse: *Delectant etiam magnifici apparatus vitæque cultus cum elegantia et copia.* Cic. *Viden' tu puerum hunc, quem tam humili cultu educamus?* Liv., the poor attention to a slave. *Parvo contentos tenuis victus cultusque delectat.* Cic., slender cooking and expense. — *Cultus*, therefore, comprises every thing by which the whole exterior of the body receives a finer or worse appearance, the dress, clothing, from the meanest, poorest, to the most magnificent: *Codrus, deposita veste regia, cultum pastoralem induit.* Vell., shepherd's dress. *Cæsarem etiam cultu notabilem ferunt.* Suet., by dress and ornament. *Ornatus*, the ornament which by splendor and costliness beautifies: *Purpura Cyri ornatusque Persicus multo auro multisque gemmis.* Cic. *Munditia* and *Mundities*, tidyness, neatness, which consists in a careful removal or prevention of every thing that may soil, stain, or injure the appearance of the dress; in plural, the neat, tidy dress as a whole: *Munditiæ placeant: sit bene conveniens, et sine labe toga.* Ovid.

298. Cum, Simul, Una, Conjuncte, Conjunctim, Pariter. *Cum*, with, together, one thing and the other, as preposition, designates a coexistence, existing by one another, opp. *sine; Simul*, at the same time; *Una*, expresses the being together, in each other's presence or company, in the same place, and participation in the same action; *Conjuncte*, jointly, designates the mode in which one acts with another; *Conjunctim*, conjointly, in community, expresses

the social relation, opp. *separatim; Pariter*, equally, in the same way, relation: *Nihil est turpius, quam cum eo bellum gerere, quicum familiariter vixeris.* Cic. *Duas res simul nunc agere decretum est mihi.* Plaut. *Philosophari una cum aliquo.* Cic. *Mulieres in Formiano esse volui, et una Cicerones.* Id. *Sulpicius cum Pompeio conjunctissime et amantissime vixit.* Id. *Viri Gallorum pecunias ex suis bonis cum uxorum dotibus communicant. Hujus omnis pecuniæ conjunctim ratio habetur, fructusque servantur.* Cæs. *Caritate non pariter omnes egemus.* Cic.

299. Cunæ, Cunabula, Incunabula. *Cunæ*, cradle (for infants); *Cunabula*, the children's beds, pillows, &c. in it; *Incunabula*, napkins and bandages of wool or linen, in which children were laced: *Cunarum fueras motor et pueri custos.* Mart. *Aves, quæ cunabula in terra faciunt.* Plin. *Puerum nemo colligare quivit incunabulis.* Plaut.

300. Cunctari, Hæsitare, Morari. *Cunctari*, endeavouring to obtain a clear idea of something, inquiring, either of others or asking one's self, reflecting upon something, in order to find out that which is right, especially to tarry, delay from irresoluteness, doubting and hesitating: *Vos cunctamini etiam nunc, quid intra mœnia deprehensis hostibus faciatis?* Liv. *Cunctari diutius in vita.* Cic., hesitating, thinking yet a long while whether one ought to die. *Hæsitare*, sticking fast, e. g. *in luto*, being "bogged" in the mire, hence to stop repeatedly, to be embarrassed on account of insufficiency of strength, capacity: *Non hæsitans respondebo.* Cic., hesitating. *Mŏrari*, delaying, tarrying, being retarded by circumstances causing loss of time: *Dum in his locis Cæsar navium parandarum causa moratur.* Cæs.

301. Cupere, Concupiscere, Avere, Desiderare, Optare, Velle, Ap — Expetere, Gestire, Cupido, Cupiditas, Aviditas, Desiderium, Libido, Appetitus, Appetentia. *Cupere*, desiring, simply with reference to the inclination of our soul to obtain a certain thing; *Concupiscere*, is stronger, desiring much: *Nitimur in vetitum semper cupimusque negata.* Ovid. *Divitias infinite concupiscere.* Cic. *Avēre*, having a desire for a thing inasmuch as it pleases, interests: *Valde aveo scire, quid agas.* Cic., I should like very much to know. *Desiderare*, longing for something, missing something; it expresses the want felt (the German *sich sehnen*), e. g. *milites in prœlio: Desiderarunt*

te oculi mei, quum tu esses Cyrenis. Cic. *Optare*, choosing something as good and advisable, wishing: *Theseo quum tres optationes Neptunus dedisset, optavit interitum Hippolyti filii.* Cic. *Velle*, willing a thing, used only of manifestation of our will (in German *wollen*): *Cupio omnia, quæ vis.* Hor. *Appetere*, striving for something, taking pains to obtain it, expressing endeavour; *Expetere*, striving for something especially, peculiarly, hence striving more ardently: *Alienos agros cupide appetere.* Cic. *Quod optabile est, id est expetendum.* Id. *Gestire*, manifesting by gestures and lively or violent signs one's desire: *Quemadmodum volucres, sic nostri animi, urbano opere defessi, gestiunt ac volitare cupiunt, vacui cura et labore.* Cic. — *Cupido*, desire, as more violent passion, rather poetical; *Cupiditas*, desire, as quality: *Opum furiosa cupido.* Ovid. *Inest in mentibus nostris insatiabilis quædam cupiditas veri videndi.* Cic. *Cupiditas ex homine, cupido ex stulto nunquam tollitur: quod cupiditas pars quædam sit temperatior defluens ex cupidine.* Lucil. *Aviditas*, desire, as passing violent manifestation of our faculty of desiring an object: *Senectus mihi sermonis aviditatem auxit.* Cic. *Desiderium*, the longing (in German, *Sehnsucht*): *Hortensius exstinctus prudentiæ suæ triste nobis desiderium reliquit.* Cic. *Libido*, obsolete *Lubido*, pleasure, that is, desire, desire connected with voluptuousness; in plural, unrestrained, ungoverned sensual desire, lust: *Res libidine, non ratione gesserat.* Cic. *Libido est cupiditas effrenata.* Id. *Domitas habere libidines, coercere omnes cupiditates.* Id. *Appetitus*, the longing, as state of our soul, the feeling of a want, appetite: *Dissimulare appetitum voluptatis propter verecundiam.* Cic. *Appetentia*, the desire which strives to obtain something: *Lactucæ cibi appetentiam faciunt.* Plin., appetite for eating.

302. Cur? Quare? Cur non? Quid ni? *Cur?* (for *cui rei?*) why, inquires for the cause of an action; *Quare?* (*qua re?*) on what account? how? through what? requires explanation respecting something, through which or on account of which something has been done: *Senex quum it dormitum, follem sibi obstringit ob gulam.* — *Cur?* — *Ne quid animæ forte amittat dormiens.* Plaut. *Æschinus alienus est ab nostra familia.* — *Quare?* — *Amare occepit aliam.* Ter. — *Cur non?* why not? inquires for the reason or object, why something has not been done; *Quid ni?* why

not? with the conjunctive mood, expresses surprise that another does not see the reason, and an answer, therefore, is not expected: *Sed cur non domum uxorem arcessis?* — *Cupio: verum hoc mihi moræ est tibicina, et hymenæum qui cantent.* Ter. *Nostin' porticum apud macellum hac deorsum?* — *Quidni noverim?* Id.

303. Cura, Sollicitudo; Curator, Procurator; Tutor. *Cura*, the care, if our mind is directed with anxious expectation to a possible mishap, and if we either fear this or try to prevent it; *Sollicitudo*, internal disquiet on account of a possible evil, expecting it with anxious solicitude. *Omnis, quæ me angebat, de re publica cura consedit.* Cic. *Quænam sollicitudo vexaret improbos, sublato suppliciorum metu?* Id. — *Curator*, he who is charged with the execution of a thing, or the superintendence over its administration, superintendent; *Procurator*, representative of the *curator*, or who executes something by way of commission: *Sunto ædiles curatores urbis, annonæ, ludorumque solemnium.* Cic. *Procurator dicitur alieni juris vicarius.* Id. *Nihil interest, utrum per procuratores agas, an per te ipsum.* Id. *Curator bonorum*, is the guardian, appointed by the prætor, over the property of an orphan of age (*puber*) to his twenty-fifth year, of an insane person or spendthrift; *Tutor*, the guardian over persons under age (*impubes*) to their fourteenth year.

304. Curiosus, Diligens, Attentus, Sedulus, Studiosus, Officiosus. *Curiosus*, careful in inquiry: *ad investigandum; in omni historia.* *Diligens*, he who takes every thing accurately, especially in domestic economy, opp. *negligens: Homo frugi ac diligens, qui sua servare vellet.* Cic. *Assidua ac diligens scriptura.* Id. *Attentus*, attentive, especially as to increase of property: *ad decoris observationem: Paterfamilias et prudens et attentus.* Cic. *Sēdŭlus*, who gives himself much to do, and performs even trifling affairs with the greatest possible care, sedulous; e. g. *apis, hospes: Sanctique pudoris assideat custos sedula semper anus.* Tibull. *Studiosus*, one who zealously favors something or another, is useful to him, promotes him, e. g. *nobilitatis;* especially, zealously devoted to the study of something: *Venandi aut pilæ studiosi.* Cic. *Officiosus*, ready to serve or assist, kindly disposed, obliging: *Officiosissima natio candidatorum.* Cic. [Officious, as now generally used, namely, of proffering importunely one's

service, or of busying one's self in matters that do not belong to us, with a view of rendering ourselves important, is given in Latin by *importunus*, *molestus*, *odiosus*, *gravis*, or like words. Formerly the word officious was more frequently used in the sense of the Latin *officiosus.*]

305. CURRERE, RUERE, VOLARE; CURRICULUM, STADIUM. *Currere*, running, used of feet, wheels, vessels, rivers, expressing a motion in a line, not necessarily swift, as we say the wheels run very slow: *Qui stadium currit, eniti et contendere debet, ut vincat.* Cic., also *currit ætas*, *oratio. Ruere*, 156, running swiftly, downward or on a plain, with violence: *Cæsarem ruere nuntiant, et jam jamque adesse, ut fugam Pompeii intercludat.* Cic. *At Nisus ruit in medios.* Virg. *Volare*, flying, used of very rapid motion: *Antonii celeritas non contemnenda est: volasse eum, non iter fecisse dicas.* Cic. — *Curriculum*, the race-ground for running and the chariots, such ground of any dimension, orbit; *Stadium*, a distance of one hundred and twenty-five steps, and a Greek race-ground of this distance: *Athletæ se exercent in curriculo.* Cic. *Curriculum solis et lunæ.* Id. *In stadio cursores exclamant, quam maxime possunt.* Senec.

306. CURTUS, MUTILUS, TRUNCUS, MANCUS, CLAUDUS. *Curtus*, too short, designates want of requisite magnitude: *tegula*, *vas*, *supellex*; *Mutilus*, disfigured and worn off by too much use, wanting in completeness of some parts, e. g. finger, toe: *Alces mutilæ sunt cornibus.* Cæs. *Truncus*, mutilated, if whole extremities of the body are wanting, e. g. nose, ears, hands, arms: *Cynægirus Atheniensis non duabus manibus amissis victus, truncus ad postremum, dentibus dimicavit.* Justin. *Mancus*, deficient in respect of the usefulness of single parts; especially of the lame right hand: *Qui imbecillitate dextræ validius sinistra utitur, is non scæva, sed mancus est.* Ulpian. *Claudus*, lame in one of the two feet.

307. CURVUS, IN — RECURVUS, UNCUS, AD — REDUNCUS, PANDUS, REPANDUS, SIMUS, SINUATUS, FALCATUS. *Curvus*, curved, crooked, bent in a circular or similar curve, e. g. *arcus*; *Incurvus*, curved in, bent in, from above down; *Recurvus*, bent in a backward curve: *Curvæ falces conflantur in ensem.* Virg. *Lituus est incurvum et leniter a summo inflexum bacillum.* Cic. *Hædorum mater cornibus in sua terga recurvis.* Ovid. *Uncus*, bent like

a hook, hooked, e. g. *hamus, ancora; Aduncus*, bent towards a thing, a little inward; *Reduncus*, bent back: *Volucria aduncos ungues habentia carne vescuntur.* Plin. *Virgo adunco naso.* Ter., with a Roman, curved nose. *Avis rostro redunco.* Ovid. *Bestiis cornua aliis adunca, aliis reduncu.* Plin., some bent forward, some backward. *Pandus*, stretched out, bent out, used of opposite curves, which above recede far from one another; *Repandus*, having a wide curvature from above down, high arched: *Panda cornua juvencæ.* Ovid. *Lancibus pandis reddimus exta.* Virg. *Delphini dorsum repandum, rostrum simum.* Plin. *Sīmus*, bent up, pug-nosed, flat-nosed: *Simæ capellæ.* Virg. *Sinuatus*, of the inner curvature of the *pandus*, like a *sinus; Falcatus*, bent like a sickle, the same curvature at the outer side: *Luna sinuata in orbem.* Plin. *Dum servat Juno sinuatam cornibus Io.* Ovid. *Falcata novissima cauda delphini.* Id.

308. Custodia, Carcer (Carceres), Ergastulum. *Custodia*, watch, e. g. *canum;* the place where the object is watched and kept: *Emitti e custodia et levari vinclis.* Cic. *Carcer*, prison, a public prison, and every place in which one is kept prisoner: *Carcerem vindicem nefariorum ac manifestorum scelerum majores esse voluerunt.* Cic. *Quum carceribus sese effudere quadrigæ.* Virg., arched places, fenced in, at the entrance of the *circus*, in which the race-teams were kept until the sign of starting was given. *Ergastulum*, the workhouse or prison on a farm, in which the slaves were kept while working: *Servum in Tusca ergastula mittas.* Juvenal.

309. Cutis, Membrana, Pellis, Corium, Tergus, Aluta. *Cutis*, skin, the outer tegument of flesh with men and brutes: *Rana intendit cutem.* Phædr. *Membrana*, membrane, the delicate tegument of inner parts: *Natura oculos membranis tenuissimis vestivit.* Cic. *Pellis*, the soft skin, full of folds, as it appears after flaying: *Rana rugosam inflavit pellem.* Phædr. *Britanni pellibus sunt vestiti.* Cæs. *Corium*, the thick, firm skin, coat of animals, and as prepared leather: *Corium elephanti, bovis. Canis a corio nunquam absterrebitur uncto.* Hor. *Tergus*, the skin of the back, and the body part: *Tergora deripiunt costis et viscera nudant.* Virg. *Aluta*, soft and flexible leather, prepared with alum (hence the name) and gall apples: *Coccina non læsum cingit aluta pedem.* Martial. These

words are likewise used of plants: *Putamine clauduntur nuces*, *corio castaneæ. Crusta teguntur glandes*, *cute uvæ*, *corio et membrana Punica.* Plin.

D.

310. Damnum, Detrimentum, Intertrimentum, Jactura, Incommodum. *Damnum*, fine paid in court, the injury, loss one suffers in a thing: *Exercitum Cæsar, duarum cohortium damno, reducit.* Cæs. *Damnum dare*, causing injury, damage; *facere, ferre*, suffering it. *Detrimentum*, loss caused by use; *Intertrimentum*, loss on both sides: *Acceptum detrimentum sarcire.* Cæs., to replenish, supply the loss (of soldiers): *Carthaginienses, quia pars quarta decocta erat, pecunia Romæ mutua sumta, intertrimentum argenti suppleverunt.* Liv. *Jactura*, the loss, voluntarily suffered (thrown away) to avoid a greater one, or to obtain a greater advantage: *Si in amicitia jacturæ rei familiaris erunt faciundæ.* Cic. *Incommodum*, loss brought about by misfortune, vexations: *Incommoda in vita sapientes commodorum compensatione leniunt.* Cic.

311. Daps, Ferculum, Obsonium, Bellaria, Cupedia. *Daps*, rich, i. e. selected, delicate, and plentiful food; plural, *Dapes*, a feast: *Non Siculæ dapes dulcem elaborabunt saporem.* Hor. *Ferculum*, a dish carried (*ferre*) on the table: *Augustus cœnam ternis ferculis præbebat.* Suet., course. *Obsonium*, food eaten with something else (German *Zukost*), eaten with the bread, meat, fish, vegetables: *Omnia coemens obsonia.* Hor. *Bellaria*, every thing which tastes well (*belle*), though our appetite is satisfied, dessert, as nuts, fruits, confectionary (the idea is "something nice"): *Bellaria mellita.* Varr. *Cupedia*, delicacies: *Cupes et Cupedia antiqui lautiores cibos nominabant.* Fest.

312. Dare, Dedere, Tradere; Præbere, Tribuere; Dicare, Vovere, Devovere; Donare, Largiri, Condonare, Gratificari. Giving, i. e. putting another in possession of something of which we may dispose, is designated, *a.* by *Dare*, giving, respecting the origin, the author who gives; by *Dedere*, respecting the object of the action, or him who is to have that which is given; by *Tradere*, handing over, respecting the transition of the thing from the giver

to the receiver: *Dominus* *d a t* *servum in pistrinum*, he gives to him a different place of dwelling; *d e d i t* *in pistrinum*, there alone, and in no other place, he shall remain and work; *t r a d i t*, he hands him over to the overseer, that the latter may dispose of him. *D a r e* *se victori, voluptatibus, doctrinæ*, surrendering one's self as voluntary sacrifice; *se d e d e r e*, surrender as entire property, and with perfect resignation of free will; *se t r a d e r e*, to surrender one's self, give one's self up: *Totum hominem tibi t r a d o de manu, ut aiunt, in manum tuam.* Ter. *T r a d e r e se lacrymis et tristitiæ; se totum voluptatibus.* Cic., designates the transition from one state into another, from virtue to voluptuousness. — *b.* *D a r e*, giving, from a free, unrestrained resolution; *P r æ b e r e*, furnish, afford, willingly satisfy the want and desire of another; *T r i b u e r e*, communicating something, awarding, with the express will that henceforth it be his property: *D a r e operam rei publicæ*, doing actual service to the state; *p r æ b e r e*, allowing one's self to be used for that purpose; *t r i b u e r e*, giving our whole service exclusively to the state. *D a r e alicui aures*, lending our ears to some one, being patient and obliging to him: *p r æ b e r e aures, silentium*, lending our ear with longer patience, designates a longer duration; *t r i b u e r e silentium orationi*, with lasting silence and attention. *D a r e alicui suspicionem*, giving suspicion to some one, becoming suspicious to him; *p r æ b e r e*, causing suspicion, giving cause of suspicion to another. — *c.* *D a r e*, placing some one in possession, even though momentary; *D i c a r e*, dedicate, consecrate, solemnly declare, that something shall belong exclusively and lastingly to another; *V o v ē r e*, vowing, solemnly promising something on condition that one's desire be fulfilled; *D e v o v e r e*, consecrating something as atonement to death: *Atticus libellum mihi d e d i t, ut d a r e m Cæsari.* Cic. *Sabinus Tiro librum Mæcenati d i c a v i t.* Plin. *D a r e studium agricolationi.* Colum. *Meæ laudi, vel prope saluti tuum studium d i c e s.* Cic. *Cygni Apollini d i c a t i s u n t.* Id. *Attius Navius v o v i s s e dicitur, si suem amissam recuperavisset, uvam se deo d a t u r u m.* Id. *Agamemnon quum d e v o v i s s e t Dianæ, quod in suo regno pulcherrimum natum esset illo anno, immolavit Iphigeniam.* Id. — *d.* *D a r e*, giving; *D ō n a r e*, making a present, i. e. giving something of value, renouncing all restitution or the returning of an equivalent; *L a r g i r i*, properly, to empty itself or one's self; giving away or distributing on a large scale

(German *spenden*), making vast presents, most frequently from interest and political views, making *large* distributions among the people; *Condonare*, remitting, cancelling a debt or punishment, as a favor to some one; *Gratificari*, making one's self agreeable and obtaining favor by obliging services or presents: *Milo munus magnificum dederat.* Cic., he had given a public gladiatorial game to the people. *Munera ista, quibus es delectatus, vel civibus tuis vel diis immortalibus dona.* Id. *Hortensio summam facultatem dicendi natura largita est.* Id. *Cupidi splendoris et gloriæ eripiunt aliis, quod aliis largiantur.* Id. *Meam animadversionem et supplicium, quo usurus eram in eum, quem cepissem, remitto tibi et condono.* Id. *Parvi de eo, quod ipsis superat, aliis gratificari volunt.* Id.

313. De, Dis, Se, in compounds. *De*, down, off, 1; *Dĭs*, *dis*, as in so many English words derived from the Latin or Saxon, or in compounds not to be found in Latin, although the root of the word be of Latin origin (dismantle, discountenance, disagree; in many English words, however, *dis* stands for the original *de*, as *discharge*). The Latin *dis* answers the German prefix *zer*, designating asunder, from one another. *Sē*, by the side, off to the side: *Deducere*, leading away, and leading to another place, see 1; *Diducere*, drag from one another, lead off from one another; *Seducere*, lead off from the way, to the side, separate from others, withdraw; hence *seductus*, remote; *Diducere copias.* Cæs. *Me hodie seduxit senex solum, seorsum ab ædibus.* Plaut. — *Decŏlor*, having lost its or one's color, of indifferent appearance, e. g. *sanguis*, *species æris argentive.* Plin. *Discolor*, of different color: *Evolat admissis discolor agmen equis.* Ovid. — *Delābi*, sliding down, falling down, e. g. *equo*, *de cœlo; Dilabi*, to tumble to pieces, to flow into various directions and thus to cease: *Navis vetustate dilabens.* Liv. — *Deminuere*, making smaller, lessen by removing parts; *Diminuere*, making smaller by dividing into pieces: *De mina una deminui quinque nummos.* Plaut. *Diminuam ego caput tuum.* Ter. — *Demovere*, removing something from its place; *Dimovere*, removing from one another and to different places, to remove from one's presence, separating: *Senatus censuit, Messalinæ nomen et effigies publicis et privatis locis demovendas.* Tac. *Dimovit Atilius Regulus obstantes propinquos et populum morantem.* Hor.

314. Debere, Oportere, Opus, Usus, Necesse est. *Dēbere*, owing something to another, and hence being morally or legally obliged to return it, owing a debt, being obliged by duty (German *sollen*): *Debebat nullum nummum nemini.* Cic. *Præstitimus patriæ non minus certe, quam debuimus.* Id. *Oportere*, expresses a strong obligation founded upon duty, conscience, or moral decorum, propriety: *Oportere perfectionem declarat officii, quo et semper utendum est, et omnibus.* Cic. *Est aliquid, quod non oporteat, etiam si licet; quidquid vero non licet, certe non oportet.* Id. *Mendacem memorem esse oportet.* Quinctil. *Opus est,* it is wanted, it is necessary, because a want, as requisite or indispensable for the obtaining of some end or object: *Nihil istac opus est arte ad hanc rem, quam paro.* Ter. *Usus est*, it is requisite for the furtherance of some object: *An cuiquam est usus homini, se ut cruciet?* Ter. *Nĕcesse est*, it is absolutely necessary, of unchangeable necessity founded in natural causes, something which cannot possibly be avoided: *Cæsar castra vallo muniri vetuit, quod eminere et procul videri necesse erat.* Cæs. *Emas, non quod opus est, sed quod necesse est.* Cato.

315. Debilis, Imbecillus (is), Invalidus, Infirmus, Imbellis, Enervis. *Debilis*, he who has lost the use of some organ by old age, disease, or a misfortune, unfit for use: *Mustela annis et senecta debilis.* Phædr. *Debilem facito manu, pede, coxa.* Senec. *Memoriâ debilis erat Octavius.* Cic. *Imbecillus*, later *Imbecillis*, weak, he who suffers from natural weakness: *Marius et valetudine est et natura imbecillior.* Cic. *Si gladium imbecillo seni aut debili dederis, ipse impetu suo nemini noceat.* Id. *Eam superstitionem imbecilli animi atque anilis putant.* Id. *Invalidus*, is he who had at some other time strength (*validus*), but who is deficient in it just now, when he wants it, incapacitated (also of insufficient strength, as a military post): *Camillus, jam ad munera corporis senecta invalidus.* Liv. *Infirmus*, see 265, without firmness and proper inner support, weakly, infirm, e. g. *caput*: *Erant infirmi ad resistendum propter paucitatem hominum.* Cæs. *Cæsar infirmitatem Gallorum veritus, quod sunt in consiliis capiendis mobiles et novis plerumque rebus student.* Id., without character, without moral firmness, changeableness of mind. *Imbellis*, unwarlike, unfit for fight: *Feminæ puerique et alia imbellis turba.* Liv. *Vicimus imbelles hostes.* Id.,

coward. *Enervis*, enervated, lax, as consequence of indolence and dissipation: *Fracti enervi corpore gressus.* Petron.

316. DECET, CONVENIT; DECENTIA, DECUS, DECOR, DECORUM, HONESTUM, HONESTAS. *Decet*, it is proper, meet, becoming, handsome, of free actions, which have their reason in the nature of the actor and in circumstances, why they ought to be thus and not different; *Convĕnit*, 249, it behoves, used of something which has every necessary quality in relation to something else: *Decere est quasi aptum esse consentaneumque tempori et personæ; quod cum in factis sæpissime, tum in dictis valet, in vultu denique et gestu et incessu; contraque item dedecere.* Cic. *Ista decent humeros gestamina nostros.* Ovid. *Conveniet quum in dando munificum esse, tum in exigendo non acerbum.* Cic.—*Decentia*, is the quality of that which is proper; proper behaviour, address, the quality and consequent appearance of him who acts according to decorum: *In formis venustatem atque ordinem et, ut ita dicam, decentiam oculi judicant.* Cic. *Decus*, that which gives fine appearance, ornament: *Monumenta imperatorum, decora atque ornamenta fanorum.* Cic. In *ornamentum* we express that which is added by way of ornament; in *decus*, that ornament which, in the opinion of the speaker, befits, as such, the object to which it is applied, or elevates its character by beautifying. *Decor*, beauty, decorousness, in as far as it is perceived, appears: *in habitu ac vultu.* *Decōrum*, that which is befitting, proper for the well-behaving, and that by which man appears in his dignity as a reasonable being: *Id decorum volunt esse, quod ita naturæ consentaneum sit, ut in eo moderatio et temperantia appareat cum specie quadam liberali.* Cic. *Decorum id est, quod consentaneum sit hominis excellentiæ in eo, in quo natura ejus a reliquis animantibus differat.* Id. *Honestum*, that which is morally good, in the abstract, and *Honestas*, the moral goodness, purity, virtue, of which the *Decorum*, as the external appearance, is the effect: *Quidquid est, quod deceat, id tum apparet, quum antegressa est honestas.* Cic.

317. DECIDERE, DECERNERE, STATUERE, TRANSIGERE PACISCI, DEPACISCI. *Decidere*, finishing a question or disputed matter by *cutting* it, i. e. by a shortening of the transaction, or only one-sidedly (as we say, somewhat similarly, to cut the matter short), finishing a case quite short, summarily: *Res ad Verrem defertur, et istius more deciditur.*

Cic. *Decernere*, 269, deciding according to certain reasons in consequence of reflection, deliberation (with others), concluding: *Rem consules de consilii sententia decreverunt.* Cic. *Statuere*, establishing, settling, after previous scruples and considerations, as a lasting resolution, from which no departure shall be made: *Decidis statuisque, quid Scapulis ad denarium solveretur.* Cic. *Transigere*, settling a disputed case, a business, so that nothing unsettled or requiring alteration remains, terminating: *Qui de sua parte decidit, reliquis integram relinquit actionem; qui pro sociis transigit, satisdat, neminem eorum postea petiturum.* Cic. *Pacisci*, making an agreement, contract, compact: *Scopas Simonidi dixit, se dimidium ejus ei, quod pactus esset, pro illo carmine daturum.* Cic. *Depacisci* and *Depecisci*, to enter upon a contract, to accept of it: *Eques Romanus non ante dimissus, quam ad conditiones Apronii depactus est.* Cic.

318. Decipere, Deludere, Fallere, Fraudare, Frustrari, Imponere, Verba dare, Circumvenire, Circumscribere. *Decipere*, 172, catching unawares by false appearance, deceiving the incautious: *Ita decipiemus fovea Lycum.* Plaut. *Deludere*, to make fun of another, to banter, the fool or credulous person, what we familiarly express by bamboozling, it is deluding by easy means, or the easily deluded: *Sopitos deludunt somnia sensus.* Virg. *Fraudare*, cheating, with violation of honesty and faithfulness, obtaining property from another, defrauding: *Fraudare creditores.* Cic. *Fallere*, deceiving, leading another into error, without his perceiving it: *Nocte silenti fallere custodes.* Ovid. *Frustrari*, deceive in expectation: *Classem Dolabella comparavit, ut, si Syriæ spes eum frustrata esset, Italiam peteret.* Cic. *Impònere alicui* imposing upon another, so that the deceived person appears as a simpleton: *Eumenes simulata deditione præfectis Antigoni imposuit.* Nep. *Verba dare*, outwitting, depriving another entirely of his advantage, in spite of his cunning and watchfulness: *Hannibal clausus locorum angustiis, noctu sine ullo detrimento exercitus se expedivit; Fabio, callidissimo imperatori, verba dedit.* Nep. *Circumvenire*, circumventing, depriving one cunningly of something, catching, by intrigue: *Ajax judicio iniquo circumventus.* Cic. *Circumscribere*, cheating by distortion of law, tricks, and falsifications: *Emtiones falsas aperta circumscriptione*

fecisti. Cic. *Testamenta subjiciunt, adolescentulos circumscribunt.* Id.

319. Declamare, Pronuntiare, Recitare. *Declamare*, delivering something with a loud voice, in effect, or by way of rhetorical practice, with reference to strength and modulation of voice: *In quemvis impune declamari non licet.* Cic. *In Phalerico ad fluctum declamavit Demosthenes, ut fremitum assuesceret voce vincere. Pronuntiare*, pronouncing, uttering words clearly, distinctly, and audibly, as in public annunciations: *Prœlium pronuntiare in posterum diem.* Liv. *Pronuntiatio est, ex rerum et verborum dignitate, vocis et corporis moderatio.* Cic., of oratorical expression. *Recitare*, reciting, delivering a certain discourse or composition with a loud voice, reading aloud: *Pansa tuas literas recitavit.* Cic. *Nero declamavit sæpius publice: recitavit et carmina domi et in theatro.* Suet.

320. Decoquere, Heluari, Abligurire. *Decoquere*, to boil down, spend one's fortune: *Heluari*, to swallow it down, i. e. to ruin it by dissipation; *Abligurire*, to get through with it by dainty things, paying high prices for choice things: *Tenesne memoria, prætextatum te decoxisse?* Cic. *Tu meo periculo, gurges ac vorago patrimonii, heluabare.* Id. *Homo patria abligurierat bona.* Ter.

321. Decretum, Consultum, Edictum, Scitum, Jussum. *Decretum*, decree as decisive and unchangeable result of a deliberation on reasons and counter-reasons on a subject; *Consultum*, the measure, conclusion, which proceeds as opinion from a deliberation, also the order, if it contains at the same time the opinion of the *collegium: Consulta omnia et decreta regis rescindere.* Sall. *Majores miseriti plebis Romanæ decretis suis inopiæ opitulati sunt.* Id. — *Decretum*, the resolution which, as containing or expressing the opinion of a higher authority, demands attention and must be followed; *Edictum*, the formally published order of a superior authority, which informs the inferior of its will and desire, and deprives the latter of the excuse of not knowing it; *Flaccus Prætor sanxit edicto, ne aurum ex Asia exportari liceret.* Cic. *Nego me ex decreto Prætoris in fundum restitutum esse.* Id. — *Senatus Decretum*, also *Consultum*, a resolution or act of the senate which authorized magistrates to perform important acts, and gave to resolutions of the people the authority of law. Such a popular

resolve was called *Populi scitum*, if passed by the whole people, the entire people (of course by majority), but *Plebiscitum* if passed by the plebs, in contradistinction to the senate, after the charge by the presiding magistrate; *Jussum*, inasmuch as the people, as a whole, in virtue of its majesty, i. e. sovereignty, proclaimed or expressed its will: *Rhodii societatem ab Romanis ita volebant peti, ut nullum de ea re scitum populi fieret.* Liv. *Scitum plebis est factum, rogantibus tribunis.* Id. *Pontius accepit senatus decretum, ut, comitiis curiatis revocatus de exsilio, jussu populi Camillus dictator extemplo diceretur.* Id.

322. Dediscere, Oblivisci. *Dediscere*, to unlearn that which we had learned, from want of practice; *Oblivisci*, to forget, if we cannot any longer remember a thing: *Milites disciplinam populi Romani dedidicerant.* Cæs. *Si veteris contumeliæ oblivisci vellet: num etiam recentium injuriarum memoriam deponere posse?* Id.

323. Deducere, Derivare. *Deducere*, leading off water from a place; *Derivare*, leading to a place: *Quum pluere incipiet, aquam oportet deducere in vias.* Cato. *Deductum nomen ab Anco.* Ovid. *Fossam aqua ex flumine derivata complevit.* Cæs. *Suam culpam derivare in aliquem.* Cic., shift it upon some one, make him appear guilty.

324. Deficere, Desciscere, Rebellare; Defectio, Seditio, Secessio, Factio, Partes. *Deficere*, 3., *ab aliquo*, separating from a country, ally, severing from an ally, and withdrawing one's assistance (in German *abfallen*, falling off): *Duæ coloniæ Latinæ ad Auruncos deficiunt.* Liv. *Desciscere*, severing allegiance or submission to some one, and becoming his enemy; *Deficere* designates faithlessness in this action; *Desciscere*, unstableness, inconsistency: *Propugnatores rei publicæ qui esse voluerunt, si leviores sunt, desciscunt; si timidiores, desunt.* Cic. *Nunquam isti populi, nisi quum deerit, ad quem desciscant, a nobis non deficient.* Liv. *A me ipse defeci*, I have abandoned my own principles, have become faithless to them; *descivi*, I have acted directly contrary to my principles. *Rebellare*, beginning war again, rebeginning it: *Volsci, fortior ad rebellandum, quam ad bellandum, gens.* Liv., hence to rebel, i. e. to begin war again after having been subdued. — *Defectio*, defection: *Rebellio facta post deditionem; defectio datis obsidibus.* Cæs. *Seditio*, dissension of a

society, riot, sedition, when the citizens, in parties, oppose one another, or, by unlawful acts and violence, the lawful authorities: *Domestica seditio.* Liv. *Ea dissensio civium, quod seorsum eunt alii ad alios, seditio dicitur.* Cic. *Secessio*, the formal separation of one, the malecontent party in a state, from the other, rebellion: *Civium secessio in Sacrum montem facta.* Liv. *Factio*, a seditious party, regularly organized under a leader or head, for the purpose of obtaining supreme power: *Consul Patavinorum in Venetia seditionem comprimeret, quos certamine factionum ad intestinum bellum exarsisse legati attulerant.* Liv. *Partes*, party, as a union of several members having the same opinion, and thereby standing opposite and opposed to another of a different opinion: *Cinnano tumultu alii Sullanis, alii Cinnanis favebant partibus.* Nep.

325. Deformis, Turpis, Fœdus. *Deformis*, deformed, i. e. having an irregular and unpleasant form, displeasing by want of beauty and perfection or completeness, opp. *Formosus; Turpis*, ugly, scandalous, disgraceful, by dishonoring and disgracing deformity, i. e. deviation from what it ought to be; *Fœdus*, abominable, that which excites disgust and horror: *Jumenta prava atque deformia.* Cæs. *Turpe pecus mutilum; turpe est sine gramine campus; et sine fronde frutex, et sine crine caput.* Ovid. *Caput impexa fœdum porrigine.* Hor. *Luxuria quum omni ætati turpis, tum senectuti fœdissima est.* Cic.

326. Dejicere, Deturbare, Præcipitare. *Dejicere*, chasing, throwing down from a position, to maintain which is important, with violence: *aliquem de ponte in Tiberim. Si qui meam familiam de meo fundo dejecerit, ex eo me loco dejecerit: si qui me in meum fundum introire prohibuerit, non ex eo, sed ab eo loco me dejecerit.* Cic. *Deturbare*, driving down, from the possession away, expel, push out with great violence: *Cœlius, impetu in prætorem facto, eum de tribunali deturbavit.* Cæs. *Præcipitare*, precipitating, fall with violence head-foremost, used of a precipitous fall: *Multitudo de turre sese præcipitabat*, Liv. *Nilus præcipitat ex altissimis montibus.* Cic.

327. Dein, Deinde, Deinceps, Dehinc, Exinde, Tum, Post, Postea. *Dein*, properly, from thence, after; *Deinde*, thereupon, after this, points to a near object upon which the one in question is to follow; *Deinceps*, immediately after; *Dehinc*, from hence, to begin here, expresses locality,

and from now, expresses time: *Numidæ pro tempore instructi: dein prœlium incipitur.* Sall. *Tres fratres video deinceps tribunos plebis per triennium fore.* Cic., after one another. *Interiora Gedrosi, dehinc Persæ habitant.* Mela. *Exin*, *Exinde*, from that place, of locality, and upon that, after that, of time, and of a consequence of some fact: *Mare terram appetit: exin mari finitimus aer sublime fertur.* Cic. *Tum*, then, points at a fact in the past or the future in relation to *now*, without reference to any thing that may follow: *Quum inimici nostri venire dicentur, tum in Epirum ibo.* Cic. *Post*, after, behind; *Postea*, thereupon, thereafter, designates the following after another according to order or time: *Cædere incipiunt Milonis servos, qui post erant.* Cic. — In enumerations, *Deinde* and *Tum*, if repeated, designate every idea or sentence that follows after them as equally important in its relation to the previous part or to the whole of the sentence. *Deinde* distinguishes such ideas according to their order and successiveness; *Tum*, as belonging to various periods: *Illud erat philosophi totius augurii primum naturam ipsam videre, deinde inventionem, deinde constantiam.* Cic. *Stellæ errantes tum occultantur, tum rursus aperiuntur, tum adeunt, tum recedunt.* Id.

328. Delectare, Oblectare; Delectamentum, Deliciæ, Voluptas. *Delectare*, alluring by agreeable things, delighting; *Oblectare*, acting against disagreeable impressions by delighting, entertaining, amusing: *Musæ me a prima adolescentia delectarunt.* Cic., they attracted me. *Ab delectatione omni negotiis impedimur; ludis tamen oblectamur et ducimur.* Id. — *Delectamentum*, the means of delight, that which is capable of furnishing or procuring it; *Deliciæ*, the things themselves which attract by their charms, which delight, and on which we dwell with pleasurable sensation; *Voluptas*, the pleasurable sensation which is created by a high degree of pleasure through the senses, voluptuousness: *Amores ac deliciæ tuæ, Roscius.* Cic. *Verbo voluptatis duas res subjiciunt, lætitiam in animo, commotionem suavem jucunditatis in corpore.* Id.

329. Delectum habere, Conscribere, Legere milites. *Delectum habere*, levying troops with reference to proper age, health, and strength, as in Rome, originally in the Campus Martius, at a later period in all the provinces; *Conscribere milites*, at the *delectus*, the entering of the names of the men capable of bearing arms, whose names had been

called in the roll, enrolling the men (yet without the additional meaning which the word has in the United States or England); *Legere milites*, levying from among those that can bear arms, selecting: *Delectum consules habent. Ad duo simul bella exercitus scribitur.* Liv. *Delectus habetur; nec juniores modo conscripti, sed seniores etiam coacti nomina dare.* Id. *Legionem Fausto conscriptam, in Siciliam sibi placere a consule duci, scripserat Pompeius ad consules.* Cic., the words of Pompey were: *Lælio mandaram, ut alter vestrum cum iis militibus, quos Faustus legit, proficisceretur.*

330. Delere, Abolere, Obliterare, Extinguere, Inducere. *Delēre*, erase that which had been engraved in the wax of the tablet, with the flat end of the *stylus*, erase: *Rubeo: sed jam scripseram; delere nolui.* Cic. *Delere maculam, urbem*, to erase. *Abolēre*, causing something to vanish, perish, destroying, e. g. *monumenta, imagines: Corpus non igni abolitum.* Tac. *Obliterare*, properly, crossing writing with other writing; causing something to be forgotten: *Res vetustate obliterata; Obliterata memoria superioris belli.* Liv. *Exstinguere*, properly, removing by pointed instruments, to annihilate, extinguish, to deprive of active existence, of activity and influence: *Aquæ multitudine vis flammæ opprimitur; sua sponte autem consumtus ignis exstinguitur.* Cic., see 417. *Inducere*, cover something with something, e. g. *super lateres coria; postes inducti pice;* making plain again the wax on which something had been written, covering it over again, as it were; hence cashiering: *Nomina jam facta sunt: sed vel induci, vel mutari possunt.* Cic. *Inducendi senatus consulti maturitas nondum est.* Id.

331. Delirare, Desipere, Insanire, Furere; Insania, Furor, Rabies. *Delirare*, properly, deviating from the straight furrow (*lira*); being out of senses: *Profecto deliramus interdum senes.* Plaut. *Desipere*, giving one's self up to folly, being over gay: *Objurgabar, quod nimio gaudio pene desiperem.* Cic. *Insanire*, not having a sound mind, being crazy: *Homo audacissimus, et quod inter omnes constat, nisi inter eos, qui ipsi quoque insaniunt, insanissimus.* Cic. *Furere*, raving, raging, being furious and wild: *Sæpe iracundia graviore, vel timore, vel dolore movetur mens: quo genere Athamantem, Ajacem, Orestem furere dicimus.* Cic. — *Insania*, nonsense, craziness,

insanity, as quality: *Insania libidinum.* Cic. *Furor*, the state of fury, of the person that rages: *Insaniam majores stultitiam censuerunt, constantia, id est, sanitate vacantem: furorem autem esse rati sunt mentis ad omnia cæcitatem.* Cic. *Rabies*, the madness, when the fury of passion rises to a privation of consciousness, and knows, in its frantic irruptions, of no limits: *Canum rabies.* Ovid.

332. Demum, Denique, Postremo, Tandem. *Dēmum*, only, signifies that the preceding demonstrative (*nunc*, *post*, *tum*, *igitur*, *is*, *ibi*) must be taken in the highest degree of its meaning: *Nunc demum rescribo his literis, quas mihi misisti.* Cic. *Idem velle atque idem nolle, ea demum firma amicitia est.* Sall. *Dēnique* (for *demumque*), at length, only, attaches the idea which has been strengthened by *demum* to that which precedes: *Tum denique homines nostra intelligimus bona, quum quæ in potestate habuimus, ea amisimus.* Plaut., then and then only. Hence in enumerations, when at the end of the series the highest or lowest or something is mentioned, which comprises the whole preceding series; at the highest, at least, in short, or, even: *Decemviri provincias, civitates liberas, socios, amicos, reges denique exhauriunt.* Cic. *Hostes deditione facta, nostros præsidia deducturos, aut denique indiligentius servaturos crediderant.* Cæs., or at least. *Negant id Syracusani per religiones sacrorum ullo modo fieri posse: fas denique negant esse.* Cic., in short, in general. *Postremo*, *sc. loco*, at length, finally, designates only the last place according to order: *Omnes urbes, agri, regna denique, postremo etiam vectigalia vestra venierint.* Cic. *Tandem*, at last, at last after all, at length, of time, when long expectation is to be expressed: *Redditæ mihi tandem sunt a Cæsare literæ.* Cic.

333. Denuo, Ab—De—Ex integro, Iterum, Rursus—um. *Denuo*, literally, from anew, designates the repetition (renovation, as it were) of a state of things, according to the time after its existence had ceased for a time; *Ab—De—Ex integro*, anew, with reference to the thing itself, its essence, i. e. so, as the previous state was from the beginning, immediately after its origin, afresh; designates the mode, entirely so, as it existed before; *Iterum*, again, designates the mode, quite so, as it was before; *Rursum*, *Rursus*, again, an additional time, of the kind, of mere repetition: *Dixi equidem: sed si parum intellexti, dicam denuo.* Plaut. *Parietes ruunt: ædificantur ædes totæ de-*

nuo. Id., merely of building, in which also old yet sound and good materials may be used: *Columnam efficere ab integro novam nullo lapide redivivo.* Cic., from the bottom anew, of new hewn stones. *Faciet de integro comœdias.* Ter., invented by himself, not derived from the Greeks. *Te prætore Sicilia censa denuo est; postero anno Metellus mentionem tui census fieri vetat: censores dicit de integro sibi creari placere.* Cic. Every fifth year censors were elected anew; in this case, the election was annulled a year after it had taken place, and others were elected afresh, fresh ones. *Livianæ fabulæ, non satis dignæ, quæ iterum legantur.* Cic. *Facis, ut rursus plebes in Aventinum sevocanda esse videatur.* Id.

334. Depeculari, Spoliare, Prædari. *Depeculari*, abstracting property which does not belong to us, especially public property, robbing by embezzling: *ærarium, fana; Spoliare*, robbing in the sense of undressing, pulling off what one wears, dress or armour, uncovering, denudating: *Consules spoliari hominem et virgas expediri jubent.* Liv., undressing. *Monumenta spoliavit nudavitque omnia.* Cic. *Prædari*, making booty, plundering, robbing, in the sense of carrying off as prize: *Pecoris vis ingens in saltum avium compulsa perpulit consulem, ut prædatum eo expeditæ ducerentur legiones.* Liv.

335. Describere, Exprimere, Definire; Designare, Distribuere, Dispertire, Dispensare, Diribere. *Describere*, copying, describing, refers to the intention of a clear perception; *Exprimere*, expressing, representing, properly of plastic works, giving a more vivid and visible representation, as it were; *Definire*, defining, giving the precise *limits* of a thing, giving a distinctly *delineated, circumscribed* presentation or idea of a subject; if we give just as many marks of distinction as an object has or ought to have, to be such as we mean: *Descriptio rerum consequentium continet perspicuam et dilucidam cum gravitate expositionem.* Ad Herenn. *Orator hominum sermones moresque describat.* Cic. *Hanc speciem Pasiteles cælavit argento, et noster expressit Archias versibus.* Id. *Oratione, verbis exprimere mores, animorum sensus. Definitio est earum rerum, quæ sunt ejus rei propriæ, quam definire volumus, brevis et circumscripta explicatio.* Id. — *Describere*, giving a clear representation of the form of things by a sketch, drawing (*pingere, delineare*); hence,

directing how something is to be, ordering, designating the order; *Designare*, designate, distinguishing by making a sign upon it: *Non potuit pictor rectius describere hominis formam.* Plaut. *Servius Tullius classes centuriasque ex censu descripsit.* Liv. *Æneas urbem designat aratro.* Virg. — *Describere*, enumerating, dividing, directing, by writing, the parts of a whole. Inasmuch as the writing or directing is unimportant, and only the placing of the different parts is considered, the same is called *Distribuere*, distributing, to distinct and respective individuals; *Dispertire*, giving away by dividing into parts, used of the thing, the whole, which is divided (*dividere*); *Dispensare*, weighing out to different individuals, distributing proportionately, according to proportions; *Dīribēre*, to distribute according to order, even: *Ædiles curules frumentum quaternis æris vicatim populo descripserunt.* Liv. *Numa in duodecim menses describit annum.* Id. *Distribuisti partes Italiæ, Catilina: statuisti, quo quemque proficisci placeret.* Cic. *Archipirata æquabiliter prædam dispertit.* Id. *Ille terrarum victor, qui gentes et regna diribet.* Plin.

336. Deses, Reses; Desidia, Ignavia, Pigritia, Inertia, Segnities, Socordia, Otium. *Deses*, he who sits firmly on a place, idle, inactive; *Reses*, he who does not move from his seat, who does not move, stir, quiet, unoccupied: *Sedemus desides domi, mulierum ritu inter nos altercantes.* Liv. *Casei molles, in corpore non resides.* Varr. *Clamorem pugnantium exaudimus, resides ipsi ac segnes, tamquam nec manus nec arma habeamus.* Liv. — *Desidia*, inclination to sit upon one place, the sitting idle, putting one's hands in one's lap: *Legi frumentariæ repugnabant boni, quod ab industria plebem ad desidiam avocari putabant.* Cic. *Ignavia*, indolence, when impulse and desire of activity are wanting; hence, also, cowardice; opp. activity, industry, thriftiness, alacrity: *Non fit ex ignavo strenuus, neque fortis ex timido.* Sall. *In quem cadunt timor et infractio quædam animi et demissio, recipiat idem necesse est tarditatem et ignaviam.* Cic. *Pigritia*, crossness, if one goes crossly and reluctantly to a work, opp. cheerfulness, alacrity: *Pigritia est metus consequentis laboris.* Cic., laziness. *Noli putare, pigritia me facere, quod non mea manu scribam.* Id. *Inertia* (*iners*, without energy, strength, life, motion, and hence unfit for its purpose or destination, e. g. *sal*, *stomachus*), enduring inactivity, inclination to idle-

ness, to *fainéantise*, as the French express it: *Vita humana prope uti ferrum est: si nihil exerceas, inertia atque torpedo plus detrimenti facit, quam exercitio.* Cato. *Res aspera est: sed inertia et mollitia animi, alius alium exspectantes cunctamini, Dîs immortalibus confisi.* Sall. *Deseruntur officia defensionis negligentia, pigritia, inertia.* Cic., from inclination to ease and comfort (indolence), or from incapacity. *Segnities*, slowness, sleepiness, drowsiness in acting, dulness of mind: *Hortantur consulem, ut castigaret segnitiem populi.* Liv., the people, tired of eternal war, were slow in entering into a new war with Macedonia. *Socordia*, thoughtlessness, want of attention and energy; hence, also, dulness: *Nisi animum advertitis omnes, nisi somnum socordiamque ex pectore oculisque amovetis.* Plaut. *Pœnus ab extremis orbis terrarum terminis nostra cunctatione et socordia jam huc progressus.* Liv. *Otium*, leisure, the time which remains unoccupied by professional employment; it may be well or badly made use of; ease, opp. *negotium: Nostrum otium negotii inopia, non requiescendi studio constitutum est.* Cic.

337. Desperare, Diffidere. *Desperare* (*de*–*spes*), giving up hope, despairing, if all grounds of expecting that which we wish to be fulfilled are gone; *Diffidĕre*, distrusting, if but few or weak grounds to expect this realization are left: *Galli, nisi perfregerint munitiones, de omni salute desperant.* Cæs. *Ita graviter ægrum Eudemum fuisse, ut omnes medici diffiderent.* Cic.

338. Despicere, Spernere, Aspernari, Temnere, Contemnere, Fastidire, Negligere. *Despicere*, looking down upon a thing as below one's self, considering something far below ourselves: *Omnes despicit, hominem præ se neminem putat, se solum potentem putat.* Cic. *Spernere*, holding far off from one's self, disdaining, slighting, not wanting it in the least; *Aspernari*, spurning, not wishing to have any thing to do with it, involving disdain, contempt: *Ille spernit segregatque ab se omnes.* Plaut. *Qui habet, ultro appetitur: qui est pauper, aspernatur.* Cic. *Temnere*, poetical, more commonly *Contemnere*, contemning, holding valueless, worthless, unworthy of attention: *Jejunus raro stomachus vulgaria temnit.* Hor. *Nemo potest id, quod malum esse decreverit, non curare idque contemnere.* Cic. *Contemsit Siculos; non duxit homines.* Id. *Fastidire*, disdaining proudly or as unfit for us, not good, not delicate enough for us:

Superbas aures habemus, si quum domini servorum non fastidiant preces, nos rogari ab honestis feminis indignamur. Liv. *Negligere*, neglecting, not paying attention to something or some one: *alicujus imperium. Omnes, quibus res sunt minus secundæ, propter suam impotentiam se semper credunt negligi.* Ter.

339. Destruere, Demoliri, Diruere, Excidere, Evertere, Delere. Speaking of buildings, *Destruere*, literally *unbuilding* (see 39), pulling down by layers: *Navem, ædificium idem destruit facillime, qui construxit.* Cic. *Demoliri*, pulling down high fabrics, with exertion; also *statuas*, see 51: *Augures jusserunt demoliri ea, quorum altitudo officeret auspiciis.* Cic. *Diruere*, pull asunder, in various parts, demolish (*dis-ruere*, see 39): *Legiones ductæ ad diruendam urbem.* Liv. *Excidere*, hewing out, as it were, demolish from the bottom, entirely, to the very bottom: *Monumenta publica, ædes sacras, domos inimicorum suorum oppugnavit, excidit, incendit.* Cic., razing to the ground. *Evertere*, upsetting, turning the bottom up, destroying, in a way of turning every thing topsy-turvy: *Urbem nondum excisam et eversam, sed jam captam atque oppressam vidimus.* Cic. *Delere*, annihilate: *Scipio alter Africanus duas urbes huic imperio infestissimas, Carthaginem Numantiamque, delevit.* Cic.

340. Deterior, Pejor. *Deterior*, less good, worse, in the sense of deterioration, growing worse, comparatively to that which is better; *Pejor*, worse, more evil, more wicked, in the sense of augmenting evil, or that which is bad: *In mundo si quis corrigere aliquid volet, deterius faciet.* Cic. *De male Græcis Latine scripta deterius.* Id., worse, i. e. further from what it ought to be. *Consules orabant tribunos, ne pessimum facinus pejore exemplo admitterent judices.* Liv. *Neminem pejus oderunt.* Cic.

341. De—Distinere, Distringere, Occupare, Morari, Tardare. *Detinere*, keeping a person in a place or at a thing, so that he occupies himself solely with it; *Distinere*, keeping from one another, *distant* from a thing, off from something, so that he cannot occupy himself with it so much, detaining: *Me detinuit morbus.* Ter. *Quæ facilius proveniebant, quia Parthi Hyrcano bello distinebantur.* Tac. *Distringere*, pull in different directions, occupy one's self with more than one thing: *Hannibalem mittendum in Africam esse ad distringendos Romanos.* Liv., to

make a "diversion." *Sulla multis negotiis distentus est.* Cic. *Numquam a causis et judiciis districtior fui.* Id., when attention is divided among several. *Occupare*, properly, mastering a subject; occupy one's self: *Populus in funambulo animum occuparat.* Ter. *Quamvis occupatus sis, otii tamen plus habes.* Cic. *Morari*, 300, detain, make tarry, used as verb active: *Legatio belli celeritatem morabitur.* Cic. *Tardare*, properly making slow; retarding, interfering with the progress, opp. *accelerare: Mea dubitatio aut impedire profectionem meam videbatur, aut certe tardare.* Cic. *Res sæpe tentata impetus Cæsaris consiliaque tardabat.* Cæs.

342. Detrectare, Obtrectare. *Detrectare*, properly, endeavouring to carry off; declining a thing or a performance, *militiam;* taking off from others, i. e. merits, detracting, placing them in the shade, *virtutes: Ingenium magni detrectat Livor Homeri.* Ovid. *Obtrectare*, opposing a person on account of his merits from envy or jealousy, endeavouring to impede the effects of his meritorious qualities: *Cessatum a milite, ac de industria, ut obtrectaretur laudibus ducis, impedita victoria est.* Liv.

343. De — Divertere, Deversari; Deversorium, Hospitium, De — Diverticulum, De — Divortium. *Devertere*, turning off the road and *turning* in, alighting (precisely the German *einkehren*); *Divertere* and *Diverti*, turning from one another into different directions, taking a road leading in a different direction; *Deversari*, stopping, tarrying where we have alighted: *Quum duo quidam iter facerent et Megaram venissent, alter ad cauponem devertit, ad hospitem alter.* Cic. *Proficiscenti Consuli causa in Pamphyliam divertendi oblata est.* Liv. *Omnes ad eam domum, in qua iste deversabatur, profecti sunt.* Cic. — *Deversorium*, the place where we enter, turn in from the road; *Hospitium*, the inn which receives the "stranger" hospitably, which is a comfort to him: *In aliquo peropportuno deversorio requiescere.* Cic. *Te in Arpinati videbimus et hospitio agresti accipiemus.* Id. *Deverticulum*, branch way, which leads *off* from the road; *Diverticulum*, road leading in a diverging direction: *Hæc deverticula et anfractus suffugia sunt infirmitatis.* Quinctil. *Ubi ad ipsum venio diverticulum, constiti.* Ter., also: *Gladii abditi ex omnibus locis deverticuli protrahebantur.* Liv., of the corner, for *deversorii.* *Devortium*, the place

where a road leads off from the main road; *Divortium,* the place where a road or river divides into two different directions: *Devortia itinerum indicebantur, ut civitates a proximis hibernis in avia frumentum referrent.* Tac. *Prope divortium itinerum castra posituri erant.* Liv.

344. Deus, Divus, Numen. *Deus,* a certain god; *Divus,* divine, a god in general, in solemn expression, and a deified emperor; *Nūmen,* the deity, inasmuch as it shows effectually its majesty and power: *Deum, Deo natum, salvere Romulum jubent.* Liv. *Ad divos adeunto caste.* Cic. *Omnes naturæ numini divino parent.* Id. *O numen aquarum, Neptune!* Ovid.

345. Diadema, Infula, Mitra. *Diadema,* the wide, white head-band of kings; *Infula,* the white woollen band over the forehead of the priests: *Phœbi Triviæque sacerdos, infula cui sacra redimibat tempora vitta.* Virg. *Mitra,* a sort of cap with flaps covering the cheeks, to be tied under the chin: *Ille Paris, Mæonia mentum mitra crinemque madentem subnixus.* Virg.

346. Dictio, Stilus. *Dictio,* properly, the oral delivery; diction, the peculiar manner of presenting the thoughts for and by oral delivery, calculated upon and according to the effect which it will produce with the hearer; for *genus dicendi: Fuit in Crasso popularis dictio excellens: Antonii genus dicendi multo aptius judiciis, quam concionibus.* Cic. *Stilus,* style, the mode of presenting thoughts by words and writing, which pays regard to the connexion and distribution of words: *Stilus optimus dicendi effector et magister.* Cic.

347. Dies festi, profesti, fasti, nefasti, comitiales, intercensi. *Dies festi,* feast days, days of rejoicing, when all labor and business were suspended, and every one gave himself up to pleasure of some sort; *profesti,* non-feast days, among these were *Dies fasti,* court days, *nefasti,* when the holding court was prohibited; *comitiales,* when *comitia,* but not sessions of the senate were held; *intercensi* or *intercisi,* days when a few hours at the middle of the day, about noon, were spent in holding court, the morning and evening hours, however, in sacrificing.

348. Differre, Proferre, Prolatare, Procrastinare, Diffindere. *Differre,* deferring something to a more convenient time; *Proferre,* extending (pushing further out), delaying on account of an obstacle: *In crastinum dif-*

fero res severas. Nep. *Si coheredes laxius volent proferre diem auctionis, poterunt vel biduum, vel triduum, vel ut videbitur.* Cic. *Prolatare*, making wider forward, appoint something for a more distant time, e. g. *comitia: Id malum opprimi sustentando ac prolatando nullo modo potest.* Cic. *Procrastinare*, always delaying to *tomorrow*, from one day to another, procrastinating: *Primo rem differre quotidie ac procrastinare cœperunt.* Cic. *Diffindere*, interrupting a law case, and adjourning it to some other day: *Papirio legem curiatam de imperio ferenti triste omen diem diffidit.* Liv.

349. Difficilis, Laboriosus, Operosus; Morosus. *Difficilis*, difficult, the execution of which opposes many obstacles even to great powers and means; *Laboriosus*, laborious, toilsome, the bringing about of which is connected with great labor, trouble; *Operosus*, the completion of which requires manifold labor, much work, many hands we could not well give it; vast, applied to work, undertaking, expresses somewhat, and in certain cases, the Latin *operosus* (German *mühsam*): *Erat difficile eodem tempore rapidissimo flumine opera perficere et tela vitare.* Cic. *Operum fuit omnium laboriosissimum cuniculus in arcem hostium agi cœptus.* Liv. *Laboriosæ exercitationes.* Cic., fatiguing. *Sepulcrum operosius, quam quod decem homines effecerint triduo.* Id. — *Difficilis*, difficult to be treated, obstinate, hard, stubborn: *Avunculus difficillima natura, cujus asperitatem nemo ferre potest.* Nep. *Mōrosus*, cross, morose, to whose satisfaction nothing can be done, grumbling, e. g. *senex.*

350. Digerere, Ordinare, Disponere. *Digerere*, distributing properly, so that that which belongs together be placed together, and each group be properly separated from the rest: *Carmina digerere in numerum.* Virg. *Primum omne jus civile in genera digerat; deinde eorum generum quasi quædam membra dispertiat.* Cic. *Ordinare*, placing in order, giving to each individual thing or being its proper place in a series, e. g. *partes orationis.* Cic. *Ars perpetuis præceptis ordinata.* Liv. *Disponere*, disposing, placing, according to a plan, in various places: *Vigilias disponere per urbem.* Liv.

351. Dignitas, Honestas, Existimatio. *Dignitas*, dignity, which, on account of personal or political advantages or privileges, gives claim to esteem and acknowledgment;

Honestas, properly, the quality of being honored or having honor, i. e. feeling of honor; moral dignity, which gives a claim to general esteem and honor, on account of his rational actions, and the honor itself, thus obtained; *Existimatio*, 45, 93, the judgment, opinion of others, founded upon the above quality, honor, civil honor, reputation: *Dignitas est alicujus honesta, et cultu et honore et verecundia digna auctoritas.* Cic. *In officio colendo sita vitæ est honestas omnis, et in negligendo turpitudo.* Id.

352. Dilapidare, Dissipare. *Dilapidare*, properly, to pull down, pull asunder a heap of stones; spending one's fortune by dissipation, down to nothing: *Conveniundus Phormio est, priusquam dilapidet nostras triginta minas, ut auferamus.* Ter. *Dissipare*, strewing about that which belongs together, diffusing: *Statuam istius deturbant, comminuunt, dissipant.* Cic. *Ignis totis se passim dissipavit castris.* Liv. *Dissipare fortunas alicujus.* Cic.

353. Discernere, Internoscere, Distinguere, Secernere. *Discernere*, seeing two or more things as different things, distinguishing, so that we do not take the one for the other, e. g. *alba et atra: Discernit, quid sit ejusdem generis, quid alterius.* Cic. *Internoscere*, knowing one from among others, knowing him by known marks of distinction, and distinguishing him thus from others: *Mater geminos internoscit consuetudine oculorum.* Cic. *Distinguere*, distinguishing something by accurate delineation from other things: *Numerum in cadentibus guttis, quod intervallis distinguuntur, notare possumus.* Cic., also effecting that something be much distinguished from something else, easily known. *Pocula ex auro gemmis erant distincta.* Id., ornamented. *Secernere*, separating by sifting: *Bestiæ secernunt pestifera a salutaribus.* Cic.

354. Disciplina, Doctrina, Præceptum. *Disciplina*, that which is learned, inasmuch as it occupies the *disciple*, the learner; instruction, and the whole education which he receives, and the instruction or system, in as far as it teaches methodically the branch of a science: *Ad Druidas magnus adolescentium numerus disciplinæ causa concurrit. Magnum ibi numerum versuum ediscere dicuntur: itaque annos nonnulli vicenos in disciplina permanent.* Cæs. *Magorum disciplina scientiaque.* Cic. *Doctrina*, the instruction which a teacher gives, and the knowledge requisite for this; also every science: *Doctrinæ pretium triste magister*

habet. Ovid. *Homo disertissimus et omni doctrina ornatissimus.* Cic. *Præceptum*, 262, the instruction given as precept, rule: *Præcepta dicendi, vivendi, dare, tradere.* Cic.

355. Discrimen, Differentia, Discrepantia, Diversitas; Periculum, Dimicatio. *Discrimen*, that which distinguishes two things from each other, makes the difference between them, by which they are discriminated: *Duo maria pertenui discrimine separantur.* Cic., i. e. *Isthmo.* The difference of two things, if they have such qualities that they can be distinguished from one another, is expressed by *Differentia*, if the two things are thereby kept from one another, are different things; by *Discrepantia*, want of harmony, disagreement, if they do not harmonize (sound, chime) together, hence the name; *Diversitas*, diversity, if they deviate from one another, have, as it were, a different direction, are diverging: *Differentia honesti et decori.* Cic. *Oculi in homine numerosissimæ varietatis atque differentiæ: grandiores, modici, parvi, prominentes, conditi.* Plin. *Discrepantia scripti et voluntatis.* Cic., want of agreement or harmony. *Sua cuique vox, sicut facies. Hinc illa gentium totque linguarum toto orbe diversitas.* Plin. — *Discrimen*, the distinguishing point, that which gives the decision, on which it turns; *Perīculum*, the attempt, by which we obtain experience while we are thereby exposed to danger, the trial, the danger itself, the risk; *Dimicatio*, 253, struggle against a great danger, when something important is at stake: *Totius belli in unius viri vita positum est discrimen.* Cic. *Siculi volunt meæ fidei diligentiæque periculum facere, qui innocentiæ abstinentiæque fecerunt.* Id. *Publicum periculum erat a vi tempestatis in iis, quæ portarentur ad exercitus.* Liv. *In tanta dimicatione capitis, famæ, fortunarumque omnium ab Jove pacem peto.* Cic.

356. Disertus, Eloquens, Facundus. *Disertus*, of ready speech, one who is able to deliver something in good order, clearly and perspicuously; *Eloquens*, eloquent, well-speaking, used of the completely trained orator, according to art; *Facundus*, speaking fluently, he who finds it easy to speak, and who is not wanting in words, used of natural eloquence, perhaps expressed by our well-spoken: *Eum statuebam disertum, qui posset satis acute atque dilucide, apud mediocres homines, ex communi quadam opinione hominum dicere; eloquentem vero, qui mirabilius et magnifi-*

centius augere posset atque ornare, quæ vellet, omnesque omnium rerum, quæ ad dicendum pertinerent, fontes animo atque memoria contineret. Cic. *Caligula eloquentiæ plurimum attendit, quantumvis facundus et promtus.* Suet.

357. Dispar, Impar, Disparilis, Dissimilis. *Dispar*, not entirely equal, uneven, that which does not make a *pair* with another thing on account of disproportion; *Impar*, uneven (as of a number), unequal, which does not make a *pair* on account of total absence of the requisite qualities; *Disparĭlis*, that which with difficulty, on account of frequent and rapid change, can be made equal: *Disparibus septem compacta cicutis fistula.* Virg. *Erant trigemini fratres, nec ætate nec viribus dispares.* Liv. *Stellarum numerus par an impar sit, nescitur.* Cic. *Hannibali par audacia Romanus, consilio et viribus impar.* Liv. *Cœli varietas et disparilis aspiratio terrarum.* Cic., alternating. *Dissimilis*, dissimilar, designates quality: *Dispares mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias.* Cic.

358. Dissensio, Dissidium, Discidium, Discordia. *Dissensio*, disagreement in opinion and disposition, e. g. *de jure: Animorum disjunctio dissensionem facit.* Cic. *Dissidium*, dissension, discord, if two persons on account of discord keep themselves far from one another: *Quod una non estis, non dissensione ac dissidio vestro, sed voluntate ac judicio tuo factum est.* Cic. *Discidium*, forcible separation: *Manet memoria, etiam in discidio publicorum fœderum, privati juris.* Liv. *Nero exturbat Octaviam — civilis discidii specie.* Tac., of divorce. *Discordia*, discord, as the result of striving for different aims: *Duas ex una civitate discordia fecerat.* Liv.

359. Distantia, Intervallum, Spatium. *Distantia*, distance of one thing from another: *Tanta est inter bonos et improbos, quanta maxima potest esse, morum studiorumque distantia.* Cic. *Intervallum*, space between two things: *Trabes paribus intervallis distantes inter se binos pedes, in solo collocantur: ea intervalla saxis effarciuntur.* Cæs. *Spatium*, the space into which something may be received, in which something can be done: *Inter duas acies tantum erat relictum spatii, ut satis esset ad concursum utriusque exercitus.* Cæs.

360. Diu, Dudum, Pridem. *Diu*, long, a long time, in general: *Ille vult diu vivere; hic diu vixit; — sperat*

adolescens, diu se victurum. Cic. *Dudum* (*diu—dum*), already a long time, this long while, connects the length of time with now, to express the weariness and tediousness of this duration of time: *Vide, quam dudum hic adsto et pulto!* Plaut. *Antonium jam dudum Cotta et Sulpicius exspectant.* Cic., already a long time. *Prīdem*, a long time ago, of things which belong to a time having passed away long before the one we speak in: *Sermo huc evasit, quam pridem mî pater et mater mortui essent: dico, jam diu.* Ter. *Ad te jam pridem de testamento scripsi.* Cic.

361. Diversus, Varius. *Diversus*, different, not the same, that which may be distinguished by marks peculiar to it; *Varius*, variegated, party-colored, changing, changeable, that which by many changes distinguishes itself from the others of its class: *Diversi dissipatique in omnes partes fugiunt.* Cæs., in different directions. *Difficile est, ea, quæ commodis, utilitate et prope natura diversa sunt, voluntate conjungere.* Cic. *Varietas proprie quidem in disparibus coloribus dicitur: sed transfertur in multa disparia; varium poema, varia oratio, varii mores, varia fortuna; voluptas etiam varia dici solet, quum percipitur e multis dissimilibus rebus dissimiliter efficientibus voluptates.* Id.

362. Dives, Fortunatus, Locuples, Opulentus. *Dives*, rich, he who has an abundance of all sorts of goods, generally temporal or earthly ones: *Dives est, cui tanta possessio est, ut ad liberaliter vivendum facile contentus sit.*—*Animus hominis dives, non arca appellari solet.* Cic. *Fortunatus*, fortunate, favored by fortune, possessed of goods: *Ecquis me hodie vivit fortunatior?* Ter. *Quid vos hanc tenuem sectamini prædam, quibus licet jam esse fortunatissimis?* Cæs. *Locŭples*, rich in real estate, and he who has every thing in plenty: *A locorum possessionibus locuplētes vocabantur.* Cic. *Copiis rei familiaris locupletes.* Id. *Testis locuples.* Id., creditable, of full value. *Opulentus*, rich in means, gold and goods, power and influence, rich, powerful: *Crœsus, rex Asiæ opulentissimus.* Cic. *Opŭlentior factio tenuit urbem.* Liv.

363. Dividere, Partiri, Separare, Dirimere, Diribere. *Dividere*, separating from one another, disuniting a whole into its component parts; *Partire*, dividing, making divisions so that the separated parts stand in a certain proportion to each other: *Omne corpus secari ac dividi potest.* Cic.

In circo loca divisa Patribus Equitibusque. Liv., partitioned off. *Cum liberis vivi bona nostra partimur.* Cic. *Separare*, separating, so that something comes out of all connexion with another thing: *Privati ac separati agri apud Suevos nihil est.* Cæs. *Dīrĭmere*, not allowing a union or connexion to take place, enemies not to come to an issue: *Hispania, ab Africa angusto diremta freto.* Liv. *Dirimere certamen, prœlium, connubium, pacem. Dirimere suffragia, tabellas*, selecting and counting out the votes (tablets) in *comitia* or courts; but *Dīribēre tabellas*, 335, distributing these tablets among the people or judges: *Licinius Macer, repetundarum reus, dum sententiæ diriberentur, in Menianum conscendit.* Val. Max. *Indicant tabulæ publicæ, vos rogatores, vos diribitores, vos custodes fuisse tabellarum.* Cic.

364. Divortium, Diffarreatio, Repudium. *Divortium*, lawful divorce, when, upon the motion of the husband, the separation from the lawful (*connubio*, 260) *uxor* was formally confirmed by a family court: *Tunc repudiatam tu credis uxorem, quum res suas sibi habere jussa est, quum egredi domo.* Quinctil. Declam. *Diffarreatio — genus erat sacrificii, quo inter virum et mulierem fiebat dissolutio, dicta diffarreatio, quia fiebat farreo libo adhibito.* Festus. But, since a marriage concluded by the *confarreatio* was to be indissoluble, it would appear that *diffarreatio* was only the postponement of the sacrifice on account of some bad omen: *Confarreationes tonitru dirimit.* Serv. ad V. Æn. 4, 374.

365. Diurnus, Quotidianus. *Diurnus*, daily, that which belongs to the day-time, and returns every day, opp. *nocturnus*: *Quod est tempus, quo illi non cantent, vel diurnum, vel nocturnum?* Cic. *Labores diurni nocturnique domi militiæque.* Id. *Quotidianus*, daily, which day by day is repeated: *Homines spes prædandi ab agricultura et quotidiano labore revocabat.* Cæs., the same work, which is daily performed. *Quotidiani maxime fiebant sumtus.* Nep.

366. Diutinus, Diuturnus. *Diutĭnus*, wearisome, that which lasts longer than we wish: *Desiderium libertatis odiumque diutinæ servitutis.* Cic. *Diuturnus*, lasting long, respecting the long space of time only: *Macedonia vix se potest diuturna pace recreare.* Cic.

367. Docere, Erudire, Imbuere; Doctus, Eruditus, Peritus, Gnarus; Doctor, Magister, Præceptor, Pæda-

GOGUS, LITERATUS, LITERATOR, PROFESSOR. *Docere*, teaching, in order to increase the knowledge of another; *Erudire*, properly, to un-rude him, instruct, to free him from ignorance; *Imbuere*, properly, immerging, imparting doctrines, knowledge, opinions, sentiments, skill, by times, so that they enter deeply and are not forgotten again: *Non perfectus literis, sed imbutus.* Suet., of elementary instruction. *Cicero per legatos cuncta edoctus.* Sall., thoroughly informed. *Oratorem erudire in jure civili.* Cic. *Parentium præceptis imbuti ad eorum consuetudinem moremque deducimur.* Id. *Pueri animum tenerum bonis opinionibus imbuere.* Id. — *Doctus*, he who is scientifically educated, he who knows thoroughly and systematically what he knows, who is master of his science; *Eruditus* (he who has been freed of rudeness), he that is rich in, well-stored with knowledge, learning, originally he that has been raised out of the rude, untaught state into knowledge; *Perītus*, experienced, who by experience and practice has obtained knowledge; *Gnarus*, versed, expert, having perfect knowledge of a subject: *Memmius fuit doctus ex disciplina Stoicorum.* Cic. *Epicurus non satis politus est iis artibus, quas qui tenent, eruditi appellantur.* Id. *Ad ea eligenda, quæ dubitationem afferunt, adhibere doctos homines, vel etiam usu peritos.* — *Sisenna, doctus vir, gnarus rei publicæ.* Id. — *Doctor*, teacher, as the person fully versed in a branch, and giving thorough instruction in it; *Magister*, teacher, as master of a science, and directing an institution as principal; *Præceptor*, inasmuch as he gives direction for the application and practice of his science or art; *Pædagōgus*, the superintendent over children, who taught good manners, the rudiments of knowledge, and a pure pronunciation; *Literatus* and *Literator*, expounder of poets, a scholar of languages; *Professor*, a public teacher of a specific science or art; these latter designations are used by later writers only: *Considerare oportet, quos quis habuerit artium liberalium magistros, quos vivendi præceptores.* Cic. *Pædagogi jure vetustatis plurimum benevolentiæ postulabant.* Id.

368. DOLIUM, (CUPA), SERIA, ORCA, AMPHORA, CADUS, URCEUS, LAGENA. Lying vessels for liquids: *Dolium*, a larger barrel of clay, at a later period of wood, differing from the *Cupa*, wine-tub, which was, at the upper end, open and wider than below; *Seria*, a barrel, longer than the other

vessels: *Relevi dolia omnia, omnes serias.* Ter. *Orca,* a still smaller barrel, similar in form to the *dolium* and *seria,* keg: *Orcæ fervore musti ruptæ.* Varr. Vessels standing up: *Amphora,* a vessel of clay, entirely round, provided with two handles at the upper end, and a narrow mouth, for the preservation of wine, after it had gone through the requisite fermentation in the *dolia*; *Cadus,* larger, of the same kind, without handles, containing two *amphoræ* and a half: *Hic dies festus corticem adstrictum pice demovebit amphoræ fumum bibere institutæ.* Hor. *Urceus,* a pitcher of clay, with a handle, to draw liquids, to obtain them out of another vessel, well, &c.; *Lagēna,* a flask of clay, with narrow neck and handles, in which the wine was carried on the table: *Mater nostra lagenas etiam inanes obsignabat.* Cic.

369. Dolor, Mœror, Mœstitia, Tristitia, Luctus. *Dolor,* pain, that acute sensation which is caused by a great loss, or any other disagreeable occurrence, especially when this sensation or feeling is fresh, lately caused: *Huic nihil possit offensionis accedere sine acerbissimo animi sensu ac dolore?* Cic. *Mœror,* grief, affliction, the deep but silent, dumb pain at the misfortune or loss of a beloved object, which has obtained a hold of our soul, so much so that it becomes visible: *Magnum dolorem, vel mœrorem potius ex crudeli et miserabili morte C. Trebonii accepimus.* Cic. *Mœstitia,* protracted melancholy, in consequence of deep affliction, as quality; *Tristitia,* affliction, inasmuch as it manifests itself by gestures and expression of the face: *Lacrimis ac tristitiæ te tradidisti.* Cic. *Luctus,* mourning and mournfulness, within, and inasmuch as it is manifested by the appearance both of the man himself and his dress: *In luctu et squalore sum.* Cic., (see *Squalore.*)

370. Domare, Subigere, Condocefacere. *Domare,* breaking, overcoming, violently making one's self master of something, and depriving it of its forces of resistance: *leones, equos, gentes feras; domitas habere libidines.* Cic. *Subigere,* subjugate, forcing to something; properly, driving down to something: *Subigitque fateri commissa piacula.* Virg. *Nulla gens est, quæ non aut ita subacta sit, ut vix exstet, aut ita domita, ut quiescat.* Cic. *Condocefacere,* drilling, breaking for a certain purpose: *Feris beluis utimur domitis et condocefactis, ut elephantis.* Cic.

371. Dominus, Herus. *Dominus,* he who possesses

something as property, and has free power over it, master, as proprietor: *Adolescens harum est dominus ædium.* Ter. *Hĕrus* (German *Herr*, connected with *hehr*, elevated), master, in as far as he is elevated above something, as the master of slaves, the father of the house: *Sed iis, qui vi oppressos imperio coercent, sit sane adhibenda sævitia, ut heris in famulos.* Cic. Thus *Domina, Hera.*

372. Domus, Insula, Tectum, Habitatio, Mansio, Domicilium, Sedes; Familia. *Domus*, 38, dwellinghouse of the family, with its out-houses; *Insula,* a single, insulated dwellinghouse, without out-buildings, on an open space; also a number, cluster, or row of such houses in a separate place, which belong to one owner, and in which lodgers (*inquilini*) live: *Clodii insula est venalis, cujus hic* (*Cœlius*) *in ædiculis habitat.* Cic. *Præter immensum numerum insularum, domus priscorum ducum arserunt.* Suet. *Tectum*, a house, inasmuch as we are there under a *roof: Quoniam jam nox est, in vestra tecta discedite.* Cic. *Habitatio*, a room, inasmuch as we live in it, and a house, as dwelling-place, habitation, the lodging of a lodger, i. e. a hired lodging: *Villico juxta januam fiat habitatio.* Colum. *Mercedes habitationum annuas conductoribus donavit.* Cæs. *Mansio*, the place where one stops, night's lodging: *Ad primam statim mansionem febrim nactus est.* Suet.—*Domus*, home, inasmuch as it indicates a place, hence only *domi, domum, domo: Domo Carthaginienses sunt.* Plaut. *Domicilium*, home, as place of dwelling, where we are at home, domicile; *Sedes*, seat, where we settle down, settle domestically: *Quum Archias domicilium Romæ multos jam annos haberet.* Cic. *Cerebrum, cor, pulmones, jecur sunt domicilia vitæ.* Id. *Advenis locum ac sedes parare.* Cæs.—*Domus*, the house, i. e. the father of the house, with all the family, i. e. those that live with him, also a race, with its founder, as we use *house* when we say the house of Austria: *Domus te nostra tota salutat.* Cic. *Quod genus et proavos et regia nomina jactas, clara satis domus hæc nobilitate sua est.* Ovid. *Familia*, all the servants of a man, his children and servants, also his clients, his *people*, and the direct line of some founder, bearing his name: *Familia, quæ constat ex servis pluribus.* Cic. *Orgetŏrix ad judicium omnem suam familiam, ad hominum millia decem, undique coegit.* Cæs. *Honestæ familiæ plebeiæ et proavus et avus prætores fuerunt.* Cic.

373. Donum, Munus, Præmium; Donarium, Strena. *Donum*, gift freely given; *Munus*, a present, to give which the giver feels himself obliged in some sort or other: *Donum hoc divinum rationis et consilii hominibus impertitum.* Cic. *Quod munus rei publicæ afferre majus possumus, quam si docemus atque erudimus juventutem?* Id. *Præmium*, prize for exertions, honorable reward for merit: *Cæsar his, qui primi murum adscendissent, præmia proposuit.* Cæs.— *Donum*, gift in general, any thing given, e. g. *militare;* donation: *Latini coronam auream Jovi donum in Capitolium mittunt.* Liv. *Donarium*, a votive gift, something given from respect to the gods, to propitiate them, &c., and the place in the temple where they were preserved: *Templum donariis ornare.* Aur. Vict. *Strena*, a festival gift, such as were given on a new-year's day: *Tiberius strenarum commercium prohibuit, ne ultra Kalendas Januarias exerceretur.* Suet.

374. Dormire, Stertere, Dormitare, Sopire. *Dormire*, sleeping: *Jacet corpus dormientis, ut mortui.* Cic. *Stertĕre*, snoring whilst sleeping: *Ita stertebat, ut ego vicinus audirem.* Cic. *Dormitare*, being sleepy, and lying in a fast sleep: *Te dormitare aiebas; cubitum hinc abiimus.* Plaut. *Arte et graviter dormitare.* Cic. *Sopire*, making to fall asleep, lull into fast sleep: *Tiburtini tibicines invitant, et vino oneratos sopiunt.* Liv. [Falling asleep is *sopiri.*]

375. Dorsum, Tergum, Tergus. *Dorsum*, back, as elevated part of the animal body from the neck to the hindquarters: *Asellus gravius dorso subiit onus.* Hor. *Jugum montis in angustum dorsum cuneatum.* Liv. *Tergum*, back, as the side which is turned off, reverse: *Manus post tergum revincire.* Virg. *Terga vertere.* Cæs. *Tergus, ŏris*, the skin of the back, see 309. *Durissimum dorso tergus elephantorum.* Plin.

376. Ducere, Ductare, Trahere; Habere, Perhibere. *Ducere*, drawing after one's self, leaning; *Ductare*, leading about, mocking, making fun of some one: *Duxit honestissimi viri filiam.* Cic., marrying (leading to a home). *Nisi feres argentum, frustra me ductare non potes.* Plaut. *Exercitum ductare*, instead of *ducere*, in Sallustius, has found no imitators. *Trahere*, pulling, dragging, is more forcible than *ducere: Spe duci; Aliquem trahere ad supplicium. Ducunt volentem fata, nolentem trahunt.*

Senec. *Trahimur omnes laudis studio, et optimus quisque maxime gloria ducitur.* Cic. *Ducere bellum*, dragging on the war, intentionally prolonging it; *trahere*, prolonging it beyond what one might or ought to have done, from want of energy. — *Ducere*, holding something to be such or such, in the sense of *drawing* conclusions (*rationem ducere*): *Priore se consilio, quod optimum duceret, cum potentissimo populo per ingens beneficium perpetuam firmare pacem amicitiamque.* Liv. *Habere*, holding to be, if we have ended the drawing conclusions (*ducere*), and act accordingly, though it be only according to reasons of probability; hence, *Orant, ne se in hostium numero duceret.* Cæs., 6, 32. *Reductos in hostium numero habuit.* Id., 1, 28. 6, 6. *Perhibere*, considering, holding to be, with conviction and in fact: *Bene qui conjiciet, vatem hunc perhibebo optimum.* Cic.

377. Dulcis, Suavis, Jucundus, Gratus, Amœnus. *Dulcis*, sweet, that which produces the highest degree of pleasurable sensation, e. g. *mel*, *pomum*, *nectar*, *sonus*, *epistola*. *Omne animal sentit et dulcia et amara.* Cic. *Suavis*, sweet, lovely, agreeable, designates the sensation which the *dulce* produces: *Aquæ potu suavissimæ.* Plin. *Radix suavissimi gustus et odoris.* Id. *Suave rubens hyacinthus.* Virg. *Jucundus*, delightful, joyful, that which delights at the same time the inner sense: *Juvare in utroque* (*et corpore et animo*) *dicitur, ex eoque jucundum.* Cic. *Commune patrium solum dulce est atque jucundum.* Id. *Gratus*, grateful, that which produces pleasurable sensation, and on that account is welcome, liked by us: *Gratior et pulchro veniens in corpore virtus.* Virg. *Fuit mihi laudis nostræ gratulatio tua jucunda, et timoris consolatio grata.* Cic. *Amœnus*, fine, pleasing, especially of scenery which has a cheerful, serene appearance; later writers use it also of objects of taste: *Ita me Venus amœna amet.* Plaut. *Ego laudo ruris amœni rivos.* Hor. *Senecæ fuit ingenium amœnum.* Tac.

378. Dum, Donec, Quoad. *Dum*, during, whilst, points at something within the present time, and something near, or which was present at the time we speak of; *Donec* (obsolete *Donicum*, i. e. *dum-cum*), so long until, until, designates the idea expressed by while, more accurately; *Quoad*, as long as, so long as, stands as a relative which refers to a demonstrative in the next sentence, though this demonstrative be but imagined: *Homines, dum docent, discunt.* Senec.

Donec eris felix, multos numerabis amicos. Ovid. *Luna quum defecisset, clamor ululatusque in castris Macedonum fuit, donec luna in suam lucem emersit.* Liv. *Epaminondas exercebatur luctando ad eum finem, quoad stans complecti posset adversarium.* Nep.

379. Dumtaxat, Solum, Tantum, Modo, Solum—Tantummodo, Nonnisi. *Dumtaxat*, in the mean time only, limits to a definite duration: *Coluntur amicitiæ simulatione dumtaxat ad tempus.* Cic. *Solum*, only, alone, excluding all the rest: *Nos nuntiationem solum habemus, consules et reliqui magistratus etiam spectionem.* Cic. *Tantum*, only, according to the degree of quantity, in contradistinction to the negation: *Nomen tantum virtutis usurpas: quid ipsa valeat, ignoras.* Cic. *Modo*, only, in the sense of moderating, restricting: *Omnes, qui ea mediocriter modo considerant.* Cic., and strengthening the sense: *Unam solummodo Zenonis statuam vendidit Cato.* Plin. *Torquatus suppressa voce dixit, tantummodo ut vos exaudire possetis.* Cic. *Nonnisi*, only, makes an exception after a negation: *Drusus, nullo tum alio hoste, non nisi apud Germanias adsequi nomen imperatorium et deportare lauream poterat.* Tac.

380. Dumus, Vepres, Sentes, Rubus. *Dūmus*, a cluster of *tough*, wildly-entwined vines, which rather impede than wound: *Animadverti columellam e dumis eminentem.* Cic. *Věpres*, plural, vines with thorns: *Ovibus hirsuti secuerunt corpora vepres.* Virg. *Sentes*, plural, thorn-bushes, with sharp, pointed thorns, e. g. hawthorn: *Hamatis præcordia sentibus implet.* Ovid. *Rubus*, blackberry: *Rubus et sentes tantummodo lædere natæ.* Ovid.

381. Duplex, Duplus, Geminus, Gemellus. *Duplex*, twofold, twice, indicates the multiple, how many times a thing, single or by another, exists; *Duplus*, double, indicates, as proportional number, how often one magnitude is to be taken, in order to express the measure of another, so that this may also stand for the other, e. g. *duplex stipendium.* Cæs., but not *vice versa: Duplices tendens ad sidera palmas.* Virg. *Pecuniam sacram sublatam conquiri, duplamque in thesauros reponi jussit.* Liv. *Geminus*, double, according to birth, twin; hence also of two things essentially agreeing according to their destination: *Fratres gemini, Amphion atque Zethus.* Plaut. *Par est avaritia, similis improbitas, eadem impudentia, gemina audacia.* Cic., twin sister. *Gemellus*, belonging to one another like twins,

poetical: *Prolem gemellam pignora Lucina bina favente dedi.* Ovid. *Poma cohærentia et gemella.* Plin., which hang by one stem.

382. Duritia—es, Duritas, Rigor, Severitas. *Duritia*, hardness, as essential external property; *Durities*, as internal: *Serpens defensus duritia pellis.* Ovid. *Patientiam imitatur duritia immanis.* Cic. *Calculi in jocineribus duritie lapillis similes.* Plin. *Duritas*, as the quality; the repulsive manner, unfriendliness, opp. *comitas: Aliqui duritatem et severitatem quandam verbis sequuntur.* Cic. *Rigor*, the being stiff, impliability, rigor, which does not yield, e. g. *ferri*, *animi: Saxa ponere duritiem cœpere, suumque rigorem.* Ovid. *Severitas*, severity, gravity, which is strict and punctual: *Id supplicium hujus imperii severitas postulabat.* Cic.

E.

383. Ebrietas, Crapula, Ebriositas, Temulentia, Vinolentia. *Ebrietas*, intoxication, as quality of the intoxicated person, drunkenness: *Ebrietas operta recludit.* Hor. *Crăpula*, intoxication, as the state of the intoxicated man, in which he finds himself, as the word *excitement* is now sometimes delicately used; the state of privation of senses, dizziness, brought on by drinking (the German *Rausch;* the Germans therefore say, he has a *Rausch*): *Edormi crapulam.* Cic. *Ebriositas*, inclination to intoxication, intemperance, mania of drinking; *Temulentia*, that degree of drunkenness when the head is gone entirely (in German, *Taumel*, the state in which the person vacillates from one side to another): *Alexander amicos in temulentia interemit.* Plin. *Vinolentia*, inclination to immoderate wine-drinking: *Quid furiosam vinolentiam tuam proferam?* Cic.

384. Ecce, En. *En*, look! see! points at something present; *Ecce*, lo! see here! points at something to be remarked, deserving attention: *En quatuor aras; ecce duas tibi, Daphni, duas, altaria, Phœbo.* Virg.

385. Edere, Comedere, Mandere, Manducare, Gustare, Vorare; Pasci, Vesci, Pabulari; Edax, Gulosus, Vorax. *Edere*, eating, i. e. in biting, taking in nutriment; *Comedere*, eating up, consuming: *Hodie te istic muscæ*

comedissent. Cic. *Mandere*, chewing, masticating, crushing the food: *Dentibus manditur atque ab his extenuatur et molitur cibus.* Cic. *Manducare*, playing, acting the chewer (*mandūcus*), performing visibly the act of chewing, grotesquely: *Pullos columbinos manducato candido farciunt pane.* Varr. *Negant recte dici, piscem vel aliud tenerum quid manduco, sed potius edo. Manducatur autem, quod denti reluctatur.* Diomed. It is chewing hard. *Gustare*, tasting, eating moderately, and so that we perceive accurately the taste of the food, eating with gastronomic attention: *Nos in essedo panem et palmulas gustavimus.* Suet. *Vorare*, devouring, gulping down without previous mastication: *Animalia alia carpunt, alia vorant, alia mandunt.* Cic. *Pasci*, feeding, with pleasure and for momentary want, of animals, e. g. *Sues pascuntur glande;* tropically of men: *Illi maleficio et scelere pascuntur.* Cic., delighting in. *Vesci*, to nourish one's self, taking as nourishment: *Penus est omne, quo vescuntur homines.* Cic. *Pabulari*, feeding on the pasture (German *weiden*), eating fodder, procuring fodder, foraging: *Capra placide ac lente pabuletur.* Colum. *Pabulandi frumentandique causa progredi.* Cæs. — *Edax*, one who eats much, e. g. *parasītus; ignis, cura.* *Gulōsus*, who has too large a throat, who makes the *gula* (English *gullet*) his most important part, hence *gourmand*, French, and dainty (*gourmet*); *Vorax*, greedy and devouring in quantity (German *Fresser*), e. g. *Charybdis*, voracious.

386. Educere, Educare, Tollere. *Educere*, rearing, has reference to care and preservation; *Educare*, bringing up, educating, education and formation of body and mind; *Tollere*, according to Roman custom, the taking up, as father, the infant from the ground, and thus undertaking its care and education: *Parentis est, quem procrearit et eduxerit, eum vestire.* Cic. *Educat nutrix, instituit pædagogus.* Varr. *Quod erit natum, tollito.* Plaut.

387. Egregius, Eximius. *Egregius*, choice, excellent, not equal with the common herd; *Eximius*, distinguished by peculiar advantages, worthy of making an exception: *Gens bello egregia.* Virg. *Eximium ingenium summaque virtus.* Cic.

388. Ejulare, Ululare, Vagire, Quiritare. *Ejulare*, lamentably howling, screaming from pain: *Philoctetes Herculem vidit in Œta magnitudine dolorum ejulantem.* Cic.

Ululare, exciting horror, by howling, &c.: *Visæque canes ululare per umbram.* Virg. *Galli suo more victoriam conclamant atque ululatum tollunt.* Cæs. *Vagire*, is the crying of infants: *Si repuerascam et in cunis vagiam.* Cic. *Quiritare*, screaming miserably for assistance: *Quiritare dicitur is, qui Quiritium fidem clamans implorat.* Varr. *Præ ululatibus nulla vox quiritantium inter cædes exaudiri poterat.* Liv.

389. Elegans, Ornatus. *Elegans*, properly, one for whom nothing is good enough, who is exceedingly particular in *choosing;* he who in dress, furniture, dishes, unites with the greatest simplicity fine choice, tasteful, see 245. *Elegans dictus antiquitus, qui nimis lecto amœnoque cultu victuque esset. Postea elegans reprehendi quidem desiit; sed laude nulla dignabatur, nisi cujus elegantia erat moderatissima.* Gell. *In epularum apparatu, a magnificentia recedens, non se parcum solum, sed etiam elegantem videri volet.* Cic. *Ornatus*, ornamented, embellished with rich embellishments, richly furnished: *Domicilia regis, omnibus rebus ornata atque referta.* Cic. *Oratio ornata, et artificio quodam et expolitione distincta.* Id.

390. Elidere, Suffocare, Strangulare. *Elidere* (*e—lædere*), injuring deeply (from the bottom), entirely, e. g. *oculos, caput saxo; elidere fauces*, pressing the throat most violently, strangling; *Suffocare*, suffocating by closing the organs of respiration: *Acerbum est, in melle situm suffocari.* Lucret. *Strangulare*, throttle, strangulate, by drawing together the throat: *Agrippina non laqueo strangulata.* Tac.

391. Emancipare, Manumittere. *Emancipare*, resigning the right of ownership over something formally, especially dismissing a son from the paternal power and authority: *Vident omnes, adoptatum emancipari statim, ne sit ejus filius, qui adoptavit.* Cic. *Manu mittere*, manumitting a slave, making him free: *Sunt servi illi de cognatorum sententia manumissi.* Cic.

392. Emere, Coemere, Mercari, Nundinari. *Emere*, buying, obtaining by buying: *domum; aliquem donis.* Liv. *Coemere*, buying several things together: *Sulla omnia bona coemit.* Cic. *Mercari*, trading, selling and buying, when this is connected with transactions, and on both sides the object is rather gain than lasting possession: *Sordidi putandi, qui mercantur a mercatoribus, quod statim vendant.* Cic.

Nundinari, carrying on open trade, properly on markets: *Una in domo omnes, quorum intererat, totum imperium populi Romani nundinabantur.* Cic.

393. Enodare, Enucleare. *Enodare* (un-knotting), disentangling something difficult, explaining, clearing up, (the German *entwickeln* is precisely the same); *Enucleare* (properly shelling out, or rather un-kernelling), bringing something from its obscurity to light, elucidating, presenting lucidly: *Aristoteles veterum præcepta artis enodata diligenter exposuit.* Cic. *Nec quidquam in amplificatione nimis enucleandum est: minuta est enim omnis diligentia.* Id.

394. Epistola, Literæ (Litera, Elementum), Libelli, Codicilli. *Epistola* (ἐπιστολή), epistle, letter, inasmuch as it is sent from one to another: *Hoc est epistolæ proprium, ut is, ad quem scribitur, de iis rebus, quas ignorat, certior fiat.* Cic. *Literæ*, a letter, as something written: *Venio nunc ad tuas literas, quas pluribus epistolis accepi, dum sum in Arpinati.* Cic. (Properly, *letters*, something written, from *Litera*, the letter in the alphabet: *Sus rostro si humi A literam impresserit.* Cic., differs from *Elementum*, the fundamental sound: *Litera est nota elementi, et velut imago quædam vocis literatæ. Elementa proprie dicuntur ipsæ pronuntiationes: notæ autem earum literæ. Abusive tamen et elementa pro literis et literæ pro elementis vocantur.* Priscian. *Philippus rex Alexandro filio suo prima literarum elementa tradi ab Aristotele voluit.* Quinctil.) *Libelli*, unsealed short letters, notes; they were differently folded from the *epistolæ*. *Codicilli*, 218, a writing for persons in the neighbourhood, also a petition, imperial order: *Quæsivi e Balbo per codicillos, quid esset in lege.* Cic. *Sejanus composuit ad Cæsarem codicillos. moris quippe tum erat, quamquam præsentem, scripto adire.* Tac.

395. Equus, Caballus, Mannus, Canterius, Veredus. *Equus*, horse, name for the species; *Caballus*, a horse for common use and labor: *Olitoris aget mercede caballum.* Hor. *Mannus*, a horse from Gaul, shorter, and, on account of quickness, used by the wealthy: *Currit, agens mannos, ad villam præcipitanter.* Lucret. *Canterius*, or *Cantherius* (κανθήλιος), a horse as beast of burden, baggage horse: *In viis habere malunt placidos (equos). itaque institutum, ut castrentur equi. ii canterii appellantur.* Varr. *Verēdus*, a light messenger's-horse: *Vel celerem mannum*

vel ruptum terga veredum conscendas, propere dummodo jam venias. Auson.

396. Errare, Vagari, Palari; Erraticus, Vagus, Erro. *Errare*, erring, from want of knowledge of the country, place, &c.: *Excutimur cursu et cæcis erramus in undis.* Virg. *Văgari*, pursuing one's way in various directions, without object, in order not to remain in one settled place: *Quodam tempore homines fusi per agros ac dispersi vagabantur.* Cic. *Pālari*, walking in all directions, of a herd which separates, and the individuals of which err singly about: *Palantes oves solæ libere grassantur; ne balant quidem, quum a pecu cetero absunt.* Plaut. *Hostes vagi per agros palantur.* Liv. — *Erraticus*, erring about, according to its nature, erratic: *Stella erratica.* Varr., a planet. Nigidius called them *errones.* *Vitis serpens multiplici lapsu et erratico.* Cic. *Vagus*, unsettled, unsteady: *Vagus et exsul errabat undique exclusus.* Cic. *Erro*, a vagrant, one who errs about in a country, without definite, legitimate object.

397. Et, Que, Ac, Atque; Etiam, Quoque, Idem. Notions, ideas, and sentences are connected by *Et*, and, simply and externally, as belonging together in a certain respect; *Que*, and, expresses the same by way of addition; *Atque* and its contraction *Ac*, and, unites things as placed equal to one another according to internal connexion or agreement: *Quid interest, motu animi sublato, inter hominem et saxum?* — *In lunæ cursu est et brumæ quædam et solstitii similitudo, multaque ab ea manant et fluunt, quibus animantes alantur augescantque.* Cic., *et — et*, as well as, for two parts taken as equal. — *Si forte quæreretur, quis esset imperator: Epaminondam atque Hannibalem, atque ejus generis homines nominarem.* — *Quis esset tantus fructus in prosperis rebus, nisi haberes, qui illis æque ac tu ipse gauderet?* Cic. — An addition of an idea yet to be added to the preceding one, or a sentence of this sort, is added with *et*, also, and thus also, and at the same time, too, without further modification; *Etiam*, also, even, and still, and yet; *Quoque*, just so, in the same way, manner, also, something which stands with the preceding in the same relation; *Idem*, also, at the same time, if the same subject is repeated: *Pueri certe in Formiano videntur hiematuri: num et ego, nescio.* Cic. *Victor ex Volscis in Æquos transiit, et ipsos bellum molientes.* Liv. *Qui omnibus Druidibus præsit, suffragio Drui-*

dum deligitur, nonnunquam etiam de principatu armis contendunt. Cæs. *Per se jus est expetendum et colendum. quod si jus: etiam justitia. sic reliquæ quoque virtutes per se colendæ sunt.* Cic. *Quidquid honestum est, idem est utile.* Id. *Balbus eo utebatur cibo, qui et suavissimus esset, et idem facillimus ad concoquendum.* Id.

398. Etsi, Etiamsi, Tametsi, Licet, Ut, Ne, Quamvis, Quamquam. In concessive sentences, which stand to the minor position in the relation of a condition to a consequence contrary or opposed to the expected one, the minor position contains a direct affirmation, a positive statement; the antecedent, however, contains, *a.* the assertion that the fulfilment of the condition has no influence upon the opposite assertion of the minor position,— non-consideration of the condition; — this is given by *Etsi*, even if, also if, although; strengthened, *Etiamsi*, even though, allowing something very important; *Tametsi*, also *Tamen etsi*, notwithstanding, opposes the taking place of the antecedent to the minor position with additional weight: *Etsi summa difficultas faciundi pontis proponebatur, tamen id sibi contendendum, aut aliter non transducendum exercitum, existimabat.* Cæs. *Habet res deliberationem; etsi ex parte magna tibi assentior.* Cic. *Ista veritas etiam si jucunda non est, mihi tamen grata est.* Id. *Ego bonos viros sequar, etiamsi ruent.* Id. *Tua vero nobilitas, Ser. Sulpici, tametsi, summa est, tamen hominibus literatis est notior, populo vero obscurior.* Id. *Tamen etsi antea scripsi, quæ existimavi scribi oportere: tamen hoc tempore breviter te commonendum putavi.* Id. — *b.* or the declaration that the taking place of that condition is allowed to rest on its own merits, is given with *Licet*, may it be, be it so; the mode is designated by *Ut*, supposed; negatively, by *Ne*, supposed that not; the degree of the notion by *Quamvis*, how much soever, though ever so much, although; and making the notion general by *Quamquam*, how much so ever, although; *Utut*, howsoever, in whatever mode or manner: *Quoniam semel suscepi hanc causam, licet undique omnes in me terrores periculaque impendeant omnia, succurram atque subibo.* Cic. *Ut omnia contingant, quæ volo, levari non possum.* Id. *Ne sit sane summum malum dolor; malum certe est.* Id. *Quamvis non fueris suasor et impulsor profectionis meæ, approbator certe fuisti.* Id. *Quamquam omnis virtus nos ad se allicit, tamen justitia et liberalitas id maxime efficit.* Id. *Id quoque*

possum ferre, quamquam injurium est. Ter., limiting, restricting or correcting the minor position.

399. Ex sententia, De sententia, In sententiam. *Ex sententia*, according to desire: *Ut reliqua ex sententia succedant.* Cic. *Quod ex animi tui sententia juraris, sicut verbis concipitur more nostro, id non facere perjurium est.* Id., according to true conviction and feeling. *De sententia*, according to your opinion, desire, counsel: *Nihil facturus sum, nisi de sententia tua.* Cic. *In sententiam*, entering into some one's opinion, agreeing with it: *Plura in eam sententiam ab eisdem contra verecundiam disputantur.* Cic. *Factum est senatus consultum in meam sententiam.* Id., as I had voted.

400. Examinare, Ponderare, Librare, Exigere. *Examinare*, making something in the balance equal to a certain weight, weighing accurately according to it: *Britanni utuntur annulis ferreis ad certum pondus examinatis pro nummo.* Cæs. *Male verum examinat corruptus judex.* Hor. *Ponderare*, inquire into, whether something have the proper weight: *Semper amatorum ponderat illa sinus.* Propert. *Non est ex fortuna fides ponderanda.* Cic. *Librare*, making level, keeping in equilibrium: *Terra librata ponderibus.* Cic. *Telum missile libro.* Virg., swinging. *Exigere*, examining according to the plumb-line, measure, or weight: *ad perpendiculum columnas.* Cic. *Margaritarum pondus sua manu exegit.* Suet.

401. Exanimus—is, Inanimus. *Exanimus* and *Exanimis*, deprived of life, that from which the soul has fled or been taken, exanimate (in German, *entseelt;* literally, *unsouled, dis-souled*): *Exanimumque auro corpus* (*Hectoris*) *vendebat Achilles.* Virg. *Inanimus*, inanimate (lifeless), that which has never lived, e. g. *aurum, lapis: Inter inanimum et animal hoc interest, quod animal agit aliquid.* Cic.

402. Excedere, Effugere, Evadere, Erumpere. *Excedere*, marching out, off, quietly departing from some place: *Exercitum ab Janiculo deduxit Porsena et agro Romano excessit.* Liv. *Effŭgere*, to fly from, out of a place, escaping, hastening away from pending danger: *Rex e manibus effugit.* Cic. *Effugere celeritate periculum.* Cæs. *Invidiam vulgi.* Nep. *Evadere*, escaping from watches and danger, escaping with celerity and cunning, and obtaining the end: *e manibus hostium.* Liv. *Jamque pedem referens casus evaserat omnes.* Virg. *Erumpere*,

breaking forth with violence, as is the case in a sally from a besieged town: *Occasione rursus erumpam data.* Phædr., of the stag in the stable. *Catilina abiit, excessit, evasit, erupit.* Cic. *Abiit*, is removing from out our sphere of vision (what in vulgar English would be indicated by *clearing out*); *excessit*, removing beyond the limit; *evasit*, escaping from danger; *erupit*, violently breaking forth, and breaking his path to the certain aim.

403. Excudere, Excutere, Extundere. *Excudere*, beating out by repeated blows: *silici scintillam.* Virg., beating forth; *librum.* Cic., welding, i. e. writing. *Excutere*, with one blow, and *crushing: Tibi hoc cyatho oculum excutiam.* Plaut. *Extundere*, pushing out: *Quum labor extuderit fastidia.* Hor., driving away. *Ut varias usus meditando extunderet artes.* Virg., bringing forth, i. e. about.

404. Excusare, Purgare. *Excusare*, excusing, i. e. removing guilt by bringing forth reasons, or diminishing guilt: *Atticæ velim me ita excuses, ut omnem culpam in te transferas.* Cic. *Purgare*, clearing one's self of guilt, exculpating, proving one's innocence, justifying one's self: *Brutus per literas purgat Cæsarem de interitu Marcelli.* Cic.

405. Exemplum, Exemplar, Documentum, Argumentum. *Exemplum*, properly, something selected from various objects, for the representation of qualities common to all; a thing fashioned after something else, destined for imitation, a pattern, model, example, an example for illustration, for proof of something similar: *Cæsaris literarum exemplum tibi misi.* Cic. *Ille vir, exemplum innocentiæ.* Id. *Exemplo demonstratur id, quod dicimus, cujusmodi sit.* Ad Herenn. *Exemplar*, that which may serve as example, may take the place of the original, according to its kind: *Idem liber, in exemplaria transscriptus.* Plin. Copies. *M. Cato, quo omnes quasi exemplari ad industriam virtutemque ducimur.* Cic. *Exemplum*, is the model, of itself, inasmuch as it faithfully represents the original; *exemplar*, with reference to him who is to make use of it. *Documentum*, an example for instruction, warning, proof, *evidencing* a position: *Perseus documentum humanorum casuum fuit.* Liv. *Documenta damus, qua simus origine nati.* Ovid. *Argumentum*, the mark of distinction, proof from facts, from which we may learn the truth, and by which we may

convince others: *Argumenta atque indicia sceleris.* Cic., evidence.

406. Exhibere, Offerre, Porrigere; Ostendere, Ostentare, Monstrare, Demonstrare, Portendere. *Exhibere*, handing out, giving up, after resistance: *Exhibemus servum, quem habemus. Equitem Romanum, proclamantem: heres meus es! exhibere testamenti tabulas coegit.* Sueton. *Offerre*, offering, bringing toward one, giving to one in bringing it, and offering for acceptance, e. g. *se pro patria ad mortem.* Cic. *Modestis etiam offerre, quod non petierunt.* Phædr. *Solus tu inventus es, qui cum accusatoribus sederes, atque os tuum non modo ostenderes, sed etiam offerres.* Cic. *Porrigere*, stretching out before one, proffer, laying before: *Manum porrigere in mensam.* Cic., in order to take away something. *Dexteram hospes hospiti porrexisti.* Id. *A diis bona porrigentibus et dantibus nolle sumere.* Id. — *Exhibere*, showing, proving by fact: *Exhibuit junctam cum viribus artem.* Ovid., the art of throwing the disk. *Præmium es pollicitus: exhibe vocis fidem.* Phædr. *Ostendere*, showing, exhibiting a thing in its true form or light, without concealing any essential part: *Eis mores ostendi tuos, et collaudavi secundum facta et virtutes tuas.* Ter. *Ostentare*, showing something in a manner that it may be seen very clearly, exposing a thing to perfect sight, *showing off*, showing it ostentatiously, bragging with it: *Altera manu fert lapidem, panem ostentat altera.* Plaut. *Ut potius amorem tibi ostenderem meum, quam ostentarem prudentiam.* Cic. *Monstrare*, showing, with instruction, directing, e. g. *viam: Tu istic, si quid librarii mea manu non intelligent, monstrabis.* Cic. *Demonstrare*, pointing at a subject with instruction, so that it cannot be mistaken for another; proving, demonstrating: *Hi qui hospites ad ea, quæ visenda sunt, ducere solent, et unumquidque ostendere, ut ante demonstrabant, quid ubique esset: ita nunc, quid undique ablatum sit, ostendunt.* Cic. *Portendere*, showing from a distance, indicating something coming, pending, future, portending, indicating, foretokening: *Victoria sese portendit fatis, ominibus, oraculis.* Liv. *Dii mihi auguriis auspiciisque omnia læta ac prospera portendunt.* Id.

407. Exilis, Tenuis, Gracilis, Macer, Vescus. *Exīlis,* small, weak, in proportion to the proper degree of the extensive or intensive magnitude of things of the same kind

(at times, puny), e. g. *jecur exile*, opp. *plenum; exiles artus*, emaciated: *Cura oratoribus convenit, ne ad mulierum et ægrorum exilitatem vox tenuetur.* Quinctil. *Tenuis*, thin, the parts of which are stretched out, opp. thick and dense, e. g. *filum, aër: Oculi membranis tenuissimis vestiti.* Cic. *Gracilis*, long and thin, lank, slender, and by its slenderness pleasing, gracile: *Virgines, quas matres student demissis humeris esse, vincto pectore, ut graciles sint.* Ter. *Pini silvestres graciles. Macer* (*meagre*), lean, opp. *pinguis* (which see): *Macra cavum repetes arctum, quem macra subisti.* Hor. *Vescus*, consuming, and consumed, i. e. dried out: *Saxa vesco sale peresa.* Lucret. *Vescæ salicum frondes.* Virg.

408. Expedire, Extricare. *Expedire*, properly, getting the *foot* out of a fetter or trap; disentangling, making loose, free: *Ex laqueis se expedire.* Cic. *Expedire nomina*, paying debts: *se cura.* Cic. *Extricare*, freeing from entangling disorder, extricating: *Pugnat extricata densis cerva plagis.* Hor. *De Dionysio adhuc nihil extrico.* Cic., I cannot yet give any information.

409. Expergefacere, Suscitare; Expergefactus, Experrectus. *Expergefacere*, wakening a sleeping one, stirring him: *Italiam tumultus expergefecit terrore subito.* Ad Herenn. *Suscitare*, causing that something or one rise, inciting to activity: *Cinerem dimovit et ignes suscitat hesternos.* Ovid. *Themistocles Miltiadis tropæis e somno suscitabatur.* Cic. *Suscitare testem, bellum civile.* Id.—*Expergefactus*, awakened from without; *Experrectus*, he who awakens of himself: *Quum, somno repetito, simul cum sole experrectus essem.* Cic.

410. Experiri, Tentare, Periclitari. *Experiri*, obtaining experience by a trial, experiment, trying, e. g. *vim veneni in aliquo; alicujus fidem virtutemque; Una spes erat salutis, si eruptione facta extremum auxilium experirentur.* Cæs. *Tentare*, properly, endeavouring to learn the qualities of something by touching, which precedes the *experiri*: *Vadum fluminis tentabant, si transire possent.* Cæs. *Periclitari*, making an attempt, trial, which is connected with danger, daring, risking: *Homines in prœliis belli fortunam periclitantur.* Cic.

411. Explanare, Explicare, Interpretari, Exponere. *Explanare*, explaining, making clear and *plain*, if obscure and entangled notions are the cause of ambiguity or obscurity

of sense; *Explicare*, unfolding, developing, if want of proper exactness and copiousness and indistinctness are the cause; *Interpretari*, interpreting, showing the meaning of some signs, translating, if things or words convey no meaning to the studious; *Exponere*, exposing, i. e. making an exposition with words, clearly and in proper order, presenting lucidly and in its parts: *Rem non intelligo; explanabis igitur.* — *Definire rem non presse et anguste, sed explanatius et ad popularem intelligentiam accommodatius.* — *Crassus hæc, quæ coarctavit in oratione sua, dilatet atque explicet.* — *Somnium magi Cyro interpretati sunt.* — *Rem latentem explicare definitione, obscuram explanare interpretando.* — *Ab initio, res quemadmodum gesta sit, vobis exponemus.* Cic.

412. Explorare, Ex — Requirere; Explorator, Speculator, Emissarius, Excursor. *Explorare*, exploring, inquiring into, obtaining knowledge by persons sent for this purpose; of sharply seeing with strained attention: *Exquirere*, seeking out, asking, questioning something out, looking and inquiring for something lost or missing, *hunting* for it: *Explorare iter, locum castris idoneum;* hence *Exploratus*, that which, by inquiry, has been placed beyond doubt: *Bene provisa et diligenter explorata principia ponere.* Cic. *I intro, exquire, sit ne ita, ut ego prædico.* Plaut., go in and see whether it is not just as I say. *A te nihil dum certi exquiro, sed quid videatur.* Cic. *Consilio convocato, sententias exquirere cœpit.* Cæs. *Te requisivi sæpius, ut viderem.* — *Vectigalibus amissis, subsidia belli requiretis.* Cic. — *Explorator*, a spy, one who on the spot endeavours to observe closely every thing which interests his party, and who, therefore, gives information to be depended upon: *Cæsar per exploratores certior factus est.* Cæs. *Speculator*, observer, spy, who from a distance observes the enemy, scout: *Ex speculatoribus cognitum, Jugurtham haud procul abesse.* Sall. *Emissarius*, an emissary, one sent to espy or to get any information; *Excursor*, one who takes another way, who runs far out in order to espy: *Petit hereditatem Nævius quidam, istius excursor et emissarius.* Cic.

413. Expugnare, Debellare, Vincere, Superare. *Expugnare*, conquering by storm: *castellum, urbem munitam; alicujus pertinaciam; Debellare*, beating down by war, making, by war, the enemy incapable of resistance, and thus

bringing the war to an end, warring down the enemy, if we could say so: *Pugnare et ipsi mihi placet: neque prius, quam debellavero, absistam.* Liv. *Aulius cum Ferentanis uno secundo prœlio debellavit.* Id. *Vincere*, overcoming, being victorious over, conquering, mastering obstacles and resistance: *Jus esse belli, ut, qui vicissent, iis, quos vicissent, quemadmodum vellent, imperarent.* Cæs. *Labor omnia vincit.* Virg. *Superare*, getting beyond a thing, being an overmatch, excelling: *Metellus Scaurum constantia et gravitate superavit.—In officio etiam si multi mecum contendent, tamen omnes facile superabo.* Cic. *Vincere*, points at weakening resistance, and abasement of the opponent; *Superare*, only represents the victor as the superior, the one overcome.

414. Exsistere, Exstare, Emergere, Eminere, Prominere; Esse. *Exsistere*, properly, placing itself forth; stepping forth, becoming visible; *Exstare*, standing out, i. e. being visible: *Si exsistat ab inferis Lycurgus, gaudeat ruinis murorum.* Liv. *Ineunte vere in vitibus exsistit gemma.* Cic. *Ex virtutibus vita beata exsistit.* Id., originates, is the consequence of. *Milites capite solo ex aqua exstabant.* Cæs. *Exstat memoria, senatus consultum.* Cic., there is extant, yet existing; *Emergĕre*, emerging, coming forth: *Aves quædam se in mari mergunt atque emergunt.* Cic. *Emergere se ex malis.* Ter. *Sæpe multorum improbitate depressa veritas emergit.* Cic. *Eminēre*, reaching above and out of something; used of the position of striving up, rising aloft, topping: *Columella non multum e dumis eminens.—Globus terræ eminens e mari.* Cic. *Prominere*, projecting: *Hostium cuneus, a cetera prominens acie.* Liv. *Elephanto dentes prominent.* Plin.—*Exsistere*, originating, showing itself, with the notion of activity; *Esse*, to be, merely indicates existence as a state: *Nisi Ilias illa exstitisset, idem tumulus, qui corpus Achillis contexerat, nomen etiam obruisset.—In gloria bellica multi apud majores nostros exstiterunt.—Homo nequissimus omnium, qui sunt, qui fuerunt, qui futuri sunt.* Cic.

415. Exspectare, Præstolari, Opperiri. *Exspectare*, awaiting something that is to come: *Sto exspectans, si quid mî imperent.* Ter. *Præstŏlari*, being present to receive some one: *Quem præstolare, Parmeno, hic ante ostium?* Ter. *Opperiri*, waiting until the expected effect,

waiting so long as something occurs (German *abwarten*): *Parati atque intenti hostium adventum opperiebantur.* Liv.

416. Exsul, Extorris, Relegatus, Deportatus. *Exsul*, the exile, he who is *not allowed* in the *patria*, as punishment and dishonor, with the loss of all places of honor and authority, yet without loss of Roman citizenship; also, he who voluntarily expatriates himself to escape punishment: *Hannibal Carthagine expulsus Ephesum ad Antiochum venit exsul.* Cic. *Extorris*, homeless, he who misses his home-country, he who *cannot* remain in his father-land: *Jugurtha me extorrem patria, domo, inopem et coopertum miseriis effecit, ut ubivis tutius, quam in regno meo essem.* Sall. *Relegatus*, 65, one who has been degradingly expelled from his city; a milder punishment than the exile: *Octavianus M. Lepidum supplicem concessa vita Circeios in perpetuum relegavit.* Suet. *Edictum in pœnæ nomine lene fuit. Quippe relegatus, non exsul dicor in illo.* Ovid. *Deportatus*, a criminal who was for ever banished to wild islands, losing with this his citizenship and property, which was not the effect of the *relegatio*. Both these punishments were introduced by Augustus: *Vibius Serenus, de vi publica damnatus, in insulam Amorgum deportatur.* Tac.

417. Exstinguere, Opprimere. *Exstinguere*, extinguishing, 330, designates a more cautious effacing, annulling; *Opprimere*, pressing down, damping, a quicker, more forcible overcoming and suppression: *Danda opera est, si amicorum dissidia fiant, ut exstinctæ potius amicitiæ, quam oppressæ esse videantur.* Cic.

418. Extra, Extrinsecus; Præter, Præterquam. *Extra*, without, outside, of position or situation: *Extra et intus hostem habere.* Cæs. *Non potui intelligere extra ostium, intus quæ inter sese ipsi egerint.* Ter. *Extra culpam, periculum, jocum.* Cic. *Extrinsecus* (*extrim*, XX, 7.), from without, designating direction: *Metus extrinsecus imminentis belli.* Liv., from without. *Columna extrinsecus inaurata.* Cic., on the surface. *Extra*, except, not included in the quantity or multitude: *Neque notus neque cognatus extra unam aniculam quisquam aderat.* Ter. *Præter*, except, of things passed over: *Frumentum omne, præter quod secum portaturi erant, comburunt.* Cæs. *Omnino ego neminem video, præter istum.* Cic. *Præterquam* except, only as adverb: *Ex hac sede Vestales nihil unquam, præterquam urbs capta, movit.* Liv.

419. Extremus, Extimus, Ultimus, Postremus, Postumus. The last is *Extremus*, the outermost of several outer (*exterus*) parts of a contiguous series, surface, meeting, in contradistinction of the parts within; *Extĭmus*, the outermost, that which is on the outermost point, contradistinguished from the centre: *Epistola, in qua extrema scriptum erat.* Cic. *Extremo anno pacis aliquid fuit.* Liv. *Novem orbium vel potius globorum unus est cœlestis, extimus, qui reliquos omnes complectitur.* Cic. *Ultimus*, the most distant, on the other side, in contradistinction to the nearest this side, *citimus;* the most remote on the other extreme end, beyond which nothing of the same kind exists: *Luna ultima a cœlo, citima terris, luce lucet aliena.* Cic. *Hostis ab Oceano terrarumque ultimis oris bellum ciebat.* Liv. *Cæsar, reducto exercitu, partem ultimam pontis, quæ ripas Ubiorum contingebat, rescindit, atque in extremo ponte turrim constituit.* Cæs., *extremo*, on the end this side. *Postremus*, the hindmost of the other *posteri*, or preceding ones (with regard to him): *Ut quisque in fuga postremus, ita periculo princeps erat; postremam enim quamque navem piratæ primam adoriebantur.* Cic. *Postumus*, the last in relation to the first, generally he who is the last born of the children, also born after the father's death, that which is born or produced late: *Postuma spes.* Appul. *Posthuma proles non eum significat, qui patre mortuo, sed qui postremo loco natus est.* Gell.

F.

420. Fabrica, Officina, Taberna; Fabricator, Machinator. *Fabrica*, the workshop of an artificer in hard metal (*faber*): *Est in fabrica: ibi lectulos ilignis pedibus faciundos dedit.* Ter. *Officina*, the workshop in which something is made and produced by way of mechanical trade, or some mechanical product, e. g. *armorum; falsorum commentariorum et chirographorum.* Cic. *Taberna*, a stall, a booth, in which ware of all sorts is offered for sale, and also such things are made as do not require a more substantial building: *Taberna sutrina, libraria.*—*Fabricator*, the skilful artificer, maker, who with instruments, especially with sharp ones, and with the hammer, produces fine

work: *Myrmecides, minutorum opusculorum fabricator.* Cic. *Doli fabricator Epeus.* Virg. *Machinator*, who invents or makes machines, that is, skilfully composed instruments or assemblages of such, in order to produce or facilitate motion: *Archimedes, inventor ac machinator bellicorum tormentorum.* Liv. *Scelerum machinator.* Cic., the leader, ringleader.

421. FABULA, APOLOGUS, NARRATIO. *Fabula*, an invented tale, a nursery tale, a piece for theatrical performance: *Fabula neqüe veras neque verisimiles continet res, ut hæ, quæ tragœdiis traditæ sunt.* Ad Herenn. *Apolŏgus*, an apologue, a fable with a moral and instructive object; *Narratio*, narration, account, representation of an event: *Exprimere et ponere ante oculos ea, quæ videantur esse verisimilia, est proprium narrationis. Ad ridiculi genus adscribamus narrationes apologorum.* Cic.

422. FACERE, AGERE, GERERE; REDDERE; OPERARI; ACTIO, GESTIO, ACTUS, GESTUS. *a. Facere*, making, designates the result of activity; *Agere*, carrying on, acting, designates the activity itself; *Gerere*, properly, carrying something openly, that it may be seen, 440; a branch of business, profession, office with its duties, with reference to the deportment of the invested person, or his execution of his calling: *Facere pontem, classem, bellum, cædem, fœdus, insidias, pactionem*, bringing about, that which did not exist before; *facere argentariam, medicinam, pecuariam, sc. artem*, performing the respective arts or trades, acting (as) the broker, physician. *Agere jumenta, navem*, driving; *negotium, diem festum, vitam*, doing the business, celebrating the day, acting it out (German *begehen*). *Fabulam facit poeta, agit actor.* Quinctil., making and acting, i. e. acting out. *Reum facere*, making one the *reus*, bringing him before the court; *agere*, speaking against him as accuser. *Gerere in capite galeam; gerere et administrare magistratum, rem publicam, negotium, res bellicas; se gerere pro cive*, behave as citizen. There is always in *gerere*, in these cases, the idea of *leading*, as we have it in leading a life of a certain kind. *Facere bellum alicui*, beginning war with some one; *agere bellum*, carrying it on, causing that it be carried on, directing it; *gerere bellum*, leading it, performing hostilities. *Facta*, the things done; *Acta*, actions, according to a certain procedure or rule, political actions of an individual, and public transactions; *Gesta, res*

gestæ, official performances, especially warlike performances, deeds, in connexion with one another: *In judiciis facta arguebantur, dicta impune erant.* Tac. *Res urbanas actaque omnia ad te perferri arbitror*, Cic. *Habebam acta urbana usque ad Nonas Martias.* Id. *Thucydides res gestas et bella narrat.* Id. *b. Facere*, making, effecting a different state of a thing; *Reddere*, making, transforming into a different state, changing the previous one: *Ducem faciebat vulnus inutilem.* Liv. *Ut ex alienissimis sociis amicissimos, ex infidelissimis firmissimos redderem.* Cic. *c. Facere* (*sacra*), sacrificing, bringing about a sacrifice; *Operari sacris*, being occupied with sacrificing, performing a sacrifice: *Nostri sacra pro civibus civem facere voluerunt.* Cic. *Aliqua assiduæ textis operata Minervæ cantat.* Tibull.—*Actio*, every civil, political action, transaction, e. g. *de pace*, and the action in court: *Prætor dat actionem*, he allows it, grants the action; *intendere actionem perduellionis*, bringing it, attacking some one legally, by way of legal action; *Gestio*, the direction, and carrying along and out, e. g. *negotii.*—*Actus*, action, that is, activity, as state of the performer, agent: *Ad ultimum vitæ finem in actu erimus.* Senec. *Gestus*, position, *bearing* of the body, the way of *leading* it, as it were, gesture: *Vitium in gestu motuque caveatur.* Cic.

423. Facere, Dare, Habere fidem; Agere, Habere, Facere concilium. *Facere fidem*, making belief, that is, creating belief, making credible: *Argumentum est ratio, rei dubiæ faciens fidem.* Cic. *Dare fidem*, giving one's word, promise (pledging one's faith): *Fidem hosti datam fallere.* Cic. *Habere fidem*, being credible, creditable; *alicui*, having belief in what one says: *Debebit habere fidem nostra prædictio.* Cic. *Majorem tibi fidem habui, quam pene ipsi mihi.* Id.—*Agere concilium, conventum*, holding a council, convention, &c., if we speak of their direction and transactions taking place there: *Habere*, cause them to be held, and presiding over them: *Hostes concilia secreta agunt.* Liv. *In oppidis Siciliæ prætores conventum agere solent.* Cic. *Consul Scodræ, evocatis ex tota provincia principibus, conventum habuit.* Liv. *Facere*, joining in a convention, meeting in, making, producing it, as it were: *Ecetræ Antiates coloni palam concilia faciunt.* Liv., assembling, convening.

424. Facies, Species, Forma; Vultus, Frons, Os. *Facies*, the whole front, front side or facing side of a thing, according to its formation, its form: *Agesilaus et statura fuit humili, et corpore exiguo, et claudus altero pede. Itaque ignoti faciem ejus quum intuerentur, contemnebant.* Nep. *Species*, appearance of a thing, as its exterior appears to the beholder, the looking of a thing: *Natura speciem ita formavit oris, ut in ea penitus reconditos mores effingeret.* Cic. *Præclara classis in speciem, sed inops et infirma propter dimissionem propugnatorum.* Id. *Forma*, the outlines, by which a thing receives its definite shape, by which it may be distinguished from others: *Mulier sibi præter formam nihil ad similitudinem hominis reservavit.* Cic. — *Facies*, face, as the whole prominent surface on the front side of the human head, according to its natural formation: *Facies homini tantum; ceteris os, aut rostra.* Plin. *Facies pulchra, honesta, decora.* This is called *Vultus*, inasmuch as in its middle part, in its traits, and the *rolling* (*volo, volvere*) of the eyes, peculiar expressions and emotions are visible; *Frons*, forehead, inasmuch as in it, the highest and most prominent part of the face, the same or similar things are expressed; and *Os*, mouth, inasmuch as the play of its muscles express these inner movements peculiarly: *Quemadmodum animo affecti sumus, vultus indicat.* Cic. *Dominatur maxime vultus. Hoc supplices, hoc minaces, hoc blandi, hoc tristes, hoc erecti, hoc summissi sumus. Sed in ipso vultu plurimum valent oculi, per quos maxime animus eminet.* Quinctil. *Frons tranquilla et serena.* Cic. *Frons homini tristitiæ, hilaritatis, clementiæ, severitatis index.* Plin. *In speculo os contemplare suum.* Plaut., the face, according to its traits, mien, and accidental form. *Licet ora ipsa cernere iratorum, aut eorum, qui aut metu commoti sunt aut voluptate nimia gestiunt: quorum omnium vultus mutantur.* Cic. *Pudibundaque frondibus ora protegit.* Ovid. *Nam quo redibo ore ad eam, quam contemserim?* Ter., as the seat, expression of shame and shamelessness.

425. Facultas, Facilitas. *Facultas*, expresses the possibility or capability of doing a thing on the part of the acting subject, hence the faculty, opportunity, possibility, with regard to action; *Facilitas*, the same on the part of the thing to be done, feasibility, of things that may easily be done, facility, and, applied to men, readiness, kindness, one who easily yields, who is facile: *Hortensio summam copiam*

facultatemque dicendi natura largita est. Cic. *Reliquis fugæ facultas datur.* Cæs. *Germani agros inter se partiuntur: facilitatem partiendi camporum spatia præstant.* Tac. *Meam facilitatem laudatote, quum vobis non gravate respondero.* Cic.

426. FÆX, SENTINA. *Fæx*, dregs, sediment of a liquid which has fermented: *Cadi cum fæce siccati.* Hor. *Infima fæx populi.* Cic. *Sentina*, the dirt on the very bottom in a vessel, bilge water: *Sentinam exhaurire.* Cic. *Exhaurietur ex urbe perniciosa sentina rei publicæ.* Id., the dregs, the very offal of the state; properly, the sink, with what is in it.

427. FALSUS, FALLAX, PELLAX; FALSO, PERPERAM. *Falsus*, false, deceiving one's self, i. e. being wrong, and that which is not what it appears to be: *Falsus es.* Ter., you are *wrong*, you are mistaken. *Pœna est falsarum et corruptarum literarum.* Cic. *Fallax*, deceitful: *Astrologi vani atque fallaces.* Cic. *Quod si est erratum spe falsa atque fallaci, redeamus in viam.* Id. *Pellax* (*pellicere*), seductive, delusive, the intriguer, who cunningly conceals his falseness, in order to lead others toward his own end: *Pellax Ulysses.* — *Falso*, falsely, wrongly, not according to the true state of things; *Perperam*, incorrectly, not according to the cause and ground of things: *Falson' an vero laudent, non flocci faciunt.* Plaut. *Calceum perperam, ac sinistrum pro dextro, inducere.* Suet. *Utrum recte, an perperam, judicatum est?* Cic., wrongly.

428. FAMA, RUMOR, SERMO; FAMOSUS, INFAMIS. *Fama*, the saying, reputation, every thing which, as being remarkable, is told of a person either publicly or among the people, good or evil reputation, name: *Ad Labienum de victoria Cæsaris fama perfertur.* Cæs. *Fama fuit, Themistoclem venenum sua sponte sumsisse.* Nep. *Famæ inservire.* Tac. *Rumor*, rumor, the talk of the people among themselves of contemporary events, uncertain whether it have any true foundation: *Ex Asia nihil perfertur ad nos præter rumores de oppresso Dolabella, satis illos quidem constantes, sed adhuc sine auctore.* Cic. *Calamitas tanta fuit, ut eam ad aures Luculli non ex prœlio nuntius, sed ex sermone rumor afferret.* Id. *Sermo*, the talk of individuals of something, especially evil talk, gossip: *In sermonem hominum venire; Hominum malevolis de aliquo sermonibus credere.* Cic. — *Famosus*, he who stands in *fama*, that is,

reputation, bad or good, of whom they talk a great deal. *Famosa mors.* Hor. *Me ad famosas vetuit mater accedere.* Cic. *Infamis*, he who stands in evil repute, badly renowned, famous in a bad respect: *Homines vitiis atque omni dedecore infames.* Cic. *Infamem annum pestilentia fecit.* Liv.

429. Fari, Loqui, Dicere, Perhibere; Dic, Da, Cedo; Effari, Edicere. *Fari*, speaking, uttering articulated sounds, words; in the "golden age," it was used of the solemn, oracle-like utterance: *Nescios fari pueros.* Hor. *Tum ad eos is deus, qui omnia genuit, fatur: Hæc vos, qui deorum satu orti estis, attendite.* Cic. *Loqui*, speaking, i. e. expressing one's thoughts by language (German *reden*), of the common utterance of man, in contradistinction to the mute animal, e. g. *pure et Latine: Magni interest, quibuscum quisque loquatur a puero, quemadmodum patres, pædagogi, matres etiam loquantur.* Cic. *Dicere*, properly, *showing*, saying, indicates the form of representation of one's thoughts by language; hence it is used of the orator, if the object is which sense the words ought to have: *Dicam, quod sentio.* Cic. *Quæ quum dixissem, magis ut illum provocarem, quam ut ipse loquerer: tum Triarius, Quid Epicuro, inquit, reliquisti, nisi te, quoquo modo loqueretur, intelligere, quid diceret?* Id. *Perhibere*, 376, saying, naming, calling, in the sense of believing, holding to be: *Prohibiti estis in provincia vestra pedem ponere, et prohibiti, ut perhibetis, summa cum injuria.* Cic. *Bene qui conjiciet, vatem hunc perhibebo optimum.* Id. — *Dic*, say, demands implicit answer or declaration; *Da*, tell me, mention, where, what; *Cĕdo*, out with it, tell me, demands communication: *Sed da mihi nunc, satisne probas?* Cic. (The German *angeben*, *gieb an*, is precisely the same.) *Cedo tabulas!* Id. *Si Galbam laudas ut oratorem, cedo, quæso, orationes, et dic, hunc velle de illo modo dicere.* Id. — *Effari*, speaking out, expressing with words, antiquated; also, consecrating a sacred spot with certain formulas of consecration: *Celanda effari.* Liv. *Epicurus verum esse concedat, quod ita effabimur: aut vivet cras Hermachus, aut non vivet.* Cic. *Effari templa dicuntur ab auguribus.* Varr. *Edicere*, speaking out, stating that which was unknown, making known something as an order or direction for observing it: *Jussus est a consule, de conjuratione quæ sciret, edicere.* Sall. *Consul exercitui in Etruriam ad conveniendum diem edixerat.* Liv. (Hence *edictum*, which see.)

430. Fascia, Vitta, Tænia, Lemniscus. *Fascia*, a larger band, for winding round something: *Octavius devinctus erat fasciis propter dolorem artuum.* Cic. *Fascia pectoralis.* Martial., otherwise *strophium. Fasciis opus est, pulvinis, cunis, incunabulis.* Plaut., swaddling-clothes. *Vitta*, a band to tie the hair, used by priests and women: *Vitta coercuerat neglectos alba capillos (virginis).* Ovid., also for animals destined for sacrifice, altars, and the hands of those that implored for protection: *Effer aquam et molli cinge hæc altaria vitta.* Virg. *Tibi me Fortuna precari et vitta comtos voluit prætendere ramos.* Id. *Tænia* (ταινία), a band, in the sense of extension: *Puniceis evincti tempora tæniis.* Virg. *Lemniscus* (λημνίσκος), a narrow woollen band, originally of fine inner rind of linden tree, which was tied round wreaths, and the end of which used to hang down by way of ornament: *Lemnisci, fasciolæ coloriæ dependentes ex coronis.* Festus.

431. Fasti, Annales, Historia, Acta, Commentarii, Kalendarium. *Fasti majores seu consulares*, a record of consuls and dictators, with a brief indication of their deeds, and remarkable events, which record was engraven in marble, as the *Tabulæ s. Fasti Capitolini.* To these belong the *Fasti triumphales*, containing the victories of Roman generals and their triumphs, with the year, month, and day when performed; *Annales sc. libri*, annals, in which the events of a state, year after year, were commemorated; *Historia*, properly, narration; history, as credible and well related representation of remarkable events in their connexion with causes and consequences: *Paginas in annalibus magistratuum fastisque percurrere licet consulum dictatorumque.* Liv. *Erat olim historia nihil aliud, nisi annalium confectio, cujus rei memoriæque publicæ retinendæ causa res omnes singulorum annorum mandabat literis pontifex maximus; ii, qui etiam nunc annales maximi nominantur.* Cic. *Historia, testis temporum, lux veritatis, vita memoriæ, voce oratoris immortalitati commendatur.* Id. The *Historiæ* of Livy may as well be called *annales*, as the *Annales* of Tacitus may be called *historiæ*, on account of their historical manner, showing the connexion of causes and effects. *Acta*, 422, public records of state transactions in important events, which, under the emperors, took the place of the annals, the latter having fallen into disuse: *Cæsar primus instituit, ut acta Senatus et populi diurna confice-*

rentur. Suet. Jul. 20. *Acta Senatus*, the senatorial protocol, written by one of the senators; the minutes of the senate, kept by a senator: *Acta diurna populi Romani*, *Acta publica*, *diurna*, contained events relating to the people, or interesting in some way or other to them, buildings, births, marriages, deaths of celebrated persons, transactions in public courts, *comitiæ*, &c. *Commentarii*, 34, memorable things which a person, without binding himself to any peculiar rule, wrote down, in order to save the knowledge of occurrences, even of not very important ones, from falling into oblivion; nothing comes nearer than our *memoirs*, though this expresses not the precise thing; the German *Denkwürdigkeiten* expresses it: *Omnes suppliciorum acerbitates ex annalium monumentis atque ex regum commentariis conquisivit.* Cic. *Pontificum commentarii.* Id. *Conficiam commentarios rerum mearum.* Id. *Fasti minores s. Kalendares*, *Romani*, *urbani*, described a whole year, according to months, with the indication of the *dies fasti et nefasti*, *dies senatus et comitiales*, of festivals, days of rest, games, and extensive meals after sacrifices, and were under the superintendence of the *pontifex maximus*, but were publicly made known by placards since the year 450, A. U. C., only. The *Fasti rustici*, only indicated the *Kalendæ*, *Nonæ*, *Idus*, *Nundinæ*, rural festivals and field-work, the twelve heavenly signs, and duration of the day, engraved on a marble block: *Cn. Flavius*, *ædilis curulis*, *civile jus*, *repositum in penetralibus pontificum*, *evulgavit; fastosque circa forum in albo proposuit*, *ut*, *quando lege agi posset*, *sciretur.* Liv. *Videmus lunam*, *accretione et deminutione luminis*, *quasi fastorum notis signantem dies.* Cic. *Kalendarium*, or *Calendarium*, the book of debts, in which capitalists entered their capitals and interests, which on the *Calendæ* were lent and paid: *Nemo beneficia in Kalendario scribit.* Senec.

432. Fateri, Con — Profiteri. *Fateri*, confessing, telling, in consequence of some inducement given from without, something which otherwise we should have preferred to pass over in silence or to deny: *Fateor non modo in socios sed etiam in cives nostros persæpe esse severe ac vehementer vindicatum.* Cic. *Confiteri*, confessing, in consequence of strong action from without, if we allow something of which we are ashamed, or that we bear the guilt of something: *Habes*, *Tubero*, *quod est accusatori maxime optandum*, *confitentem reum.* Cic. *Se victum confiteri.* Cæs. *Pro-*

fiteri, confessing openly and without evasion, not making a secret of a thing, of which we do not mean to be ashamed: *Themistocles apud Lacedæmonios liberrime professus est, Athenienses suo consilio urbem muris sepsisse.* Nep. *Confitetur ita, ut non solum fateri, sed etiam profiteri videatur.* Cic.

433. Favere, Studere, Secundare, Fovere; Favorabilis, Propitius, Secundus, Faustus, Prosper. *Favere*, properly, *waving*, *blowing: Ventis faventibus navigare.* Ovid., blowing favorably, being favorably disposed, being inclined to aid one: *Favebam et rei publicæ, cui semper favi, et dignitati ac gloriæ tuæ.* Cic. *Favete linguis.* Hor., silence! One's favor was evinced at sacrifices by reverential silence; in the theatre, by attention, silence, and applause; at festivals, by congratulations. *Studere*, *supporting* one by our favor, taking his part, feeling attached to something, diligently attending, studying a thing: *Cœlius studuit Catilinæ, consulatum petenti.* Cic. *Studere sacrificiis, labori ac duritiæ, agriculturæ.* Cæs. *Secundare*, favoring, making a thing happily succeed, *aiding*, poetical: *Dî nostra incepta secundent auguriumque tuum.* Virg. As we say, divine aid. *Fŏvere*, 470, fostering, with delicate treatment and careful removal or avoidance of every thing which might be disagreeable to the other, or render us disagreeable to him: *Inimicum meum sic amplexabantur, sic in manibus habebant, sic fovebant, certe ut mihi stomachum facere se arbitrarentur.* Cic. — *Favorabilis*, capable of obtaining favor, well-received: *Tiberius favorabili in speciem oratione vim imperii tenuit.* Tac. *Secundus*, favoring, aiding, that which succeeds according to our wishes, e. g. *prœlium, navigatio: Video navem secundis ventis cursum tenentem suum.* Cic. *Conon inconsideratior in secunda, quam in adversa erat fortuna.* Nep. *Faustus* (*favor*, XIII, 1.), of favorable portent, indication, lucky: *O faustum et felicem diem!* Ter. *Prosper* (*pro–spes*, VIII, 1.), corresponding to our hope, succeeding well, successful: *Tenere navem prospero cursu; Prospero flatu fortunæ uti: Nihil est prosperum, nisi voluptas, nihil asperum, nisi dolor.* Cic. *Propitius*, gracious, well-disposed, of gods, opp. *iratus: Huic homini pauci deos propitios, plerique iratos putabunt.* Cic.

434. Faux, Gula, Guttur, Jugulum. *Faux*, 78, the upper, narrow part of the gullet, close by the entrance into

the larynx: *Os devoratum fauce quum hæreret lupi.* Phædr. *Gula*, gullet, the channel through which the food passes down, in the back part of the oral cavity: *Lentulo vindices rerum capitalium laqueo gulam fregere.* Sall. *Gulæ parens.* Hor., a bibber, glutton. *Guttur*, throat, the entrance into the channels of the throat, of the gullet and the larynx: *Ille (Cerberus) fame rabida tria guttura pandens.* Virg. *Et liquidum tenui gutture cantat avis.* Ovid. *Jugulum*, properly, the clavicle; the throat, the hollow at the fore part of the neck between the two collar-bones: *Da jugulum cultris, hostia dira, meis.* Ovid.

435. FAX, TÆDA, FUNALE, CANDELA, CEREUS. *Fax*, a torch of wood, covered with a thick combustible substance, especially such a one if burning: *Spina, nuptiarum facibus auspicatissima.* Plin. *Dolorum, invidiæ faces.* Cic. *Tæda*, a torch of resinous wood, pine, &c.: *Ardet ut ad magnos pinea tæda Deos.* Ovid. *Funale*, a torch of oakum, or similar stuff, covered with combustible matter, a wax torch: *Noctem flammis funalia vincunt.* Virg. *Candēla*, the taper made of pith covered with pitch or tallow: *Scirpi palustres, e quibus detracto cortice candelæ luminibus et funeribus serviunt.* Plin. *Cereus*, a wax taper: *Cereos Saturnalibus muneri dabant humiliores potentioribus, quia candelis pauperes, locupletes cereis utebantur.* Festus.

436. FENESTRA, TRANSENNA, CANCELLI. *Fĕnestra*, an opening in the wall, in order to admit light, square or round, generally oblong; they were shut with two shutters, right and left, curtains, or lattice-work; under the emperors, with tables of *lapis phengites, specularis (isinglass)*: *Quantam ei fenestram ad nequitiam patefeceris?* Ter. *Transenna*, a net or lattice-work, a lattice-window or window with grates: *Eam copiam, quasi per transennam, prætereuntes strictim adspeximus.* Cic. *Cancelli* (*cancer*), bars, which prevent entrance into, or the approach to a place; it may likewise consist of lattice-work: *Ex fori cancellis plausus est excitatus.* Cic. *Certarum rerum forensibus cancellis circumscripta scientia.* Id.

437. FENUS, USURA, VERSURA, VERSURAM FACERE, VERSURA SOLVERE; ANATOCISMUS; FENEBRIS, FENERATORIUS. *Fenus*, profit of invested capital, by which the creditor increases his property, usury: *Duodecim tabulis sanctum, ne quis unciario fenore amplius exerceret, quum antea ex libidine locupletium agitaretur.* Tac., i. e. annually of one

hundred *asses* as many *unciæ;* hence there were paid monthly (431.) $8\frac{1}{3}$ *unciæ. Scaptius centesimis, renovato in singulos annos fenore, contentus non fuit.* Cic., *sc. partibus sortis*, i. e. of one hundred *asses* capital, monthly $\frac{1}{100}$ or one *as*, annually, therefore, twelve *pro cent. Usura*, that which is given for the *use* of borrowed capital, interest: *Cœlius Prætor legem promulgavit, ut sine usuris creditæ pecuniæ solvantur.* Cæs. *Versura* (properly, the turning of the ox at the end of the furrow), the change of a dead capital into one bearing interest, or also the transformation of a capital and interests, both due, into a new debt: *Rogatione tribunicia ad semuncias redacta, postremo vetita versura.* Tac. The *fenus unciarium* was reduced to $4\frac{1}{6}$ *unciæ*, and at length all borrowing on interest prohibited. *Versuram facere*, borrowing a capital on interest, in order to pay a debt: *Salaminii quum Romæ versuram facere vellent, non poterant; quod lex Gabinia vetabat.* Cic. They intended to satisfy with it their creditor, Scaptius. *Versurâ, Versurâ facta solvere*, paying a debt with borrowed money: *Oppio DCCC aperuisti: quæ quidem ego utique vel versura facta solvi volo.* Cic. *Anatocismus*, interest upon interest, when the unpaid interests were added to the capital, thus bearing themselves interest: *Clamabant, nihil impudentius Scaptio, qui centesimis cum anatocismo contentus non esset.* Cic. Scaptius demanded *quaternæ centesimæ cum anatocismo anniversario.* Ibid., therefore, 100 capital gave, with fourfold *centesimæ*, that is, 48 per cent. interest, and the *anatocismus*, which was calculated for the next year, $100 + 48 + 23\frac{1}{25} = 171\frac{1}{25}$. — *Fenebris*, relating to usury: *Fenebribus legibus constricta est avaritia.* Liv. *Feneratorius*, carrying on usury: *Avara et feneratoria Gallorum philosophia.* Val. Max.

438. Ferax, Fertilis, Fecundus, Uber. *Ferax*, fertile, having a strong impulse to produce often and much: *Terra ferax Cereris multoque feracior uvæ.* Ovid. *Fertilis*, that which *bears* much, capable of *bearing* much, fertile, of inanimate nature, e. g. *ager: Gallia frugum hominumque fertilis.* Liv. *Fecundus*, productive, full of fecundity, that is, containing much of generative energy and substance, and hence producing much: *Sue nihil genuit natura fecundius.* Cic. *Fossionibus agri repastinationibusque multo fit terra fecundior.* Id. *Byzantium fertili solo fecundoque mari, quia vis piscium innumera Pontum erumpit.*

Tac. *Uber*, 276, producing nourishment in plenty, abundantly causing or favoring it, e. g. *solum: Lactis uberes cantare rivos.* Hor. *Periclem censet Socrates uberem et fecundum fuisse.* Cic., rich in ideas, and constantly producing new ones.

439. FERIÆ, JUSTITIUM; FERIATUS, OTIOSUS. *Feriæ*, days of rest, generally connected with religious service: *Feriarum festorumque dierum ratio in liberis requietem habet litium et jurgiorum; in servis operum et laborum.* Cic. *Justitium* (standing still of the *jus*), vacations of courts of law, their adjournment at universal mourning or great danger of the state; when they were passed, the business began again: *In tanto tumultu justitium per aliquot dies servatum.* Liv. — *Feriatus*, having, enjoying days of rest; one who does not occupy himself with any thing: *Feriatum cessatione torpere.* Cic. *Ne putes, filium tuum in Asia feriatum a studiis futurum.* Id. *Otiosus*, having leisure, being free from official or professional occupations: *Satius est otiosum esse, quam nihil agere.* Plin.

440. FERRE, GERERE, BAJULARE, PORTARE, VEHERE; FERRE, CAPERE FRUCTUM; FERRE, DE — REFERRE REM AD ALIQUEM. *Ferre*, carrying, bringing as *burden*, load, e. g. *jugum: Oppidani cum omnibus rebus suis, quæ ferri agique potuerunt, nocte excesserunt.* Liv. *Ferre sententiam de aliquo.* Cic., giving a judgment; *Tribus plerasque tulit Plancius.* Id., obtaining the votes of most tribes. *Gerere*, 422, carrying something publicly: *Princeps Horatius ibat, trigemina spolia præ se gerens.* Liv. *Bajulare* (properly, making a *jack*), carrying on the neck: *Hic istam colloca cruminam in collo plane.* — *Ego bajulabo.* Plaut. *Portare*, getting away, conveying a thing from one place to another; *Naves legatos Romam portabant.* Liv. *Miles circumspiciebat, quid secum portare posset.* Cæs. *Tantum nunc porto a portu tibi boni. Nunc hanc lætitiam accipe a me, quam fero.* Plaut. *Vehere*, moving away, conveying; *curru, equo vehi*, driving, riding, i. e. being moved away, by a vehicle, on horseback. *Formica vehit ore cibum.* Ovid. *Pecuniam portantibus suis præcipit Gentius, parvis itineribus veherent.* Liv., carrying. *Quadrigis vehens.* Cic., moving away, along. — *Ferre fructum* (bearing advantage, bringing use), being profitable, and enjoying advantage (carrying away advantage), as reward of one's merit; *Capere*, deriving advantage, enjoying the fruits of something: *Pisoni*

fructum pietatis suæ neque ex me, neque a populo Romano ferre licuit. Cic. *Omnium laborum vos fructus uberes capietis.* Id.—*Ferre rem ad populum*, bringing something before the people, relating it to them, that they may vote on it: *Volero rogationem ad populum tulit, ut plebeii magistratus tributis comitiis fierent.* Liv. *Tum, ut bellum juberent, latum ad populum est.* Id. *Deferre rem ad aliquem*, lodging information with some one, informing some one: *Eporedorix, cognito Litavici consilio, rem ad Cæsarem defert.* Cæs. *Galliæ civitates habent legibus sanctum, si quis quid de re publica a finitimis rumore ac fama acceperit, uti ad magistratum deferat.* Id. *Referre rem* and *de re ad aliquem*, making report, as delegate or ambassador, or officially, consulting with some one about something: *His mandavit Cæsar, ut, quæ diceret Ariovistus, cognoscerent et ad se referrent.* Cæs. *Tunc relata ex integro res ad Senatum.* Liv.

441. Ferre, Perferre, Sustinere, Tolerare, Pati, Perpeti, Sinere, Permittere. *Ferre*, bearing a burden, having to carry onerous things, having them upon *one's shoulders: Magna laus est tulisse casus sapienter adversos, non fractum esse fortuna.* Cic. *Perferre*, bearing, with manly perseverance, to a certain aim or end (*per*): *Id, quod suscepi, quoad potero, perferam.* Cic. *Sustinere*, keeping the burden up, not allowing it to sink, *holding* from *below*, persevering, with greater endurance than is required by *perferre*, sustaining with perseverance: *Suscipis onus officii, quod te putas sustinere posse.* Cic. *Milites virtute et patientia nitebantur, atque omnia vulnera sustinebant.* Cæs. *Tolerare*, bearing (if we say, he bore it well, like a man; standing, if used as verb active), offering resistance to the feeling of the burdensome or onerous with persevering strength, e. g. *hiemem, famem, sumtus: Ferte, viri, et duros animo tolerate labores.* Cic. *Pati*, suffering, bearing with resignation, allowing a thing to be done, to pass: *Virorum est fortium, toleranter dolorem pati.* Cic. *Gallia omnes æquo animo belli patitur injurias.* Id. *Sequani per fines suos Helvetios ire patiuntur.* Cæs. *Perpeti*, persevering in suffering (*per–pati*): *Mendicitatem multi perpetiuntur, ut vivant.* Cic. *Sinere*, 292, allowing to happen, permitting: *Sine nunc meo me vivere modo.* Ter. *Suevi vinum ad se importari non sinunt.* Cæs. *Permittere*, properly, allowing to run; permitting that something be done,

not throwing obstacles in the way, not hindering: *Id, quod imperatur, necessarium: illud, quod permittitur, voluntarium est.* Cic. *Pontes reficere, magnitudo fluminis non permittebat.* Cæs.

442. Fervere, Effervescere, Æstuare, Ebullire. *Fervēre*, obsolete *Fervĕre*, brewing, i. e. the making noise by agitation of liquids (as the German *brauen*, brewing, and *brausen*, producing loud noise, as the wind, yet lower than howling, are etymologically nearly the same words), boiling, e. g. *aqua, cera, æs: Fervere appellant musti in vina transitum.* Plin. *Effervescere*, brewing up, boiling up, hence, *Orator effervescens iracundia.* Cic. *Æstuare*, being in the state which is the effect of enduring and more violent inward heat; with water, it precedes that of bubbling by boiling, simmering (German *wallen*): *Syrtes, ubi Maura semper æstuat unda.* Hor. *Ille quum æstuaret* (*sole*), *umbram secutus est.* Cic., boiled. *Ebullire*, bubbling of boiling water, throwing *up* bubbles; hence, *Dixerit Epicurus, semper beatum esse sapientem, quod quidem solet ebullire.* Cic., with which he boasts.

443. Fessus, Fatigatus, Lassus, Languidus. *Fessus* (*fătiscere*, bursting from superabundance), tired, exhausted; used of the exhaustion of strength, as quality; *Fatigatus*, 10, tired, without strength, as the state, effected from without; *Lassus*, lax, used of want of strength or energy united with dislike of labor, without its being the effect of exertion; *Languidus*, languid, worn out, of exhaustion: *Fessis labore ac pugnando quies data militibus.* Liv. *Longo itinere fatigatus et onere fessus.* Id. *Ut lassus veni de via, me volo curare.* Plaut. *Romani, quamquam itinere atque opere castrorum et prœlio fessi lassique erant, tamen instructi intentique obviam procedebant. Nam dolus Numidarum nihil languidi, neque remissi patiebatur.* Sall.

444. Fetialis, Pater patratus, Caduceator. The *Fetiales*, priests, who watched over the observance of the law of nations, demanded, when hostilities had broken out, satisfaction of the enemies, announced war with peculiar ceremonies, and consecrated alliances and treaties. The one among them whose office it was to take the oath (*jusjurandum patrare*), was called the *Pater patratus.* Liv. 1, 24. 32. *Caduceator*, a herald sent to the enemy; he carried for his security a staff of peace: *Philippus caduceatorem ad Consulem misit, qui inducias ad sepeliendos equites peteret.* Liv.

445. Fetus, Catulus (Catellus), Pullus, Hinnus, Hinnuleus. *Fetus*, the produced living issue, the brood, e. g. *avium: Bestiæ, quæ multiplices fetus procreant, ut sues, ut canes.* Cic. *Catulus*, a young one of cats, dogs, foxes, monkeys, hogs, stags, and other animals (it comprises, therefore, more than the English *whelp* does at present, though the original meaning of *whelp* is not restricted to beasts of prey; it is originally the same with *calf*, in other Teutonic languages *Kalp*, *Kwalp*, &c.): *Leæna catulorum oblita.* Virg. *Catellus*, signifies a puppy only. *Tantillum loci, ubi catellus cubet.* Plaut. *Pullus*, filly (which is the same word), of horses, asses; especially of fowl (*pullet*): *Quum cavea liberati pulli non pascerentur.* Cic. *Hinnus*, the young of a mare and an ass: *Equo et asina genitos mares, hinnos antiqui vocabant: contraque mulos, quos asini et equæ generarent.* Plin. *Hinnulus*, the young of goats, deer, chamois, stags; *Hinnuleus*, a stag of one year, without antlers yet.

446. Fides, Fidelitas; Fidus, Fidelis; Fidentia, Fiducia, Confidentia. *Fides*, properly, promise; the honesty in promises and contracts or agreements, if we keep them honestly and conscientiously; and the belief in the truth of a thing, the holding ourselves convinced of its certainty: *Fides est dictorum conventorumque constantia et veritas.* Cic. *Fidem res habuit.* Ovid., it was believed, the thing found belief. *Fidelitas*, faithfulness, conscientiousness in the fulfilment of one's duties and calling: *Vita mea fidelitate amicorum conservata est.* Cic. — *Fidus*, trustworthy, to be relied upon: *Canum fida custodia.* *Fidelis*, faithful, who keeps faith, in whom you may confide: *Servi animo fideli in dominum.* Cic. — *Fidentia*, the being confident, self-reliance, the being of good cheer, opp. *metus: Fidentia est, per quam magnis et honestis in rebus multum ipse animus in se fiduciæ certa cum spe collocavit.* Cic. *Fiducia*, confidence: *Non modo spem tibi, sed prope certam fiduciam salutis præbet.* Liv. In law language, *fiducia* signifies the pledge or security for fulfilment of payment, which the creditor receives from the debtor; further, a sale on condition of being permitted to buy back, and the necessary contract respecting the transaction: *Qui fiduciam accepit, debet præstare fidem.* Cic. *Confidentia*, a faulty confidence, boldness, temerity: *Videte, quo*

vultu, qua confidentia dicant; tum intelligetis, qua religione dicant. Cic.

447. Fieri, Evadere. *Fieri* (one of the most sensible lacks of the English idiom is, that it has no word which expresses that signification of *fieri* which in German is given by *werden*, a want which makes itself continually felt, and actually forces the writer to leave certain shades unsaid); beginning to be, growing, continuing to be, happening; *Evadere*, coming about, to pass, at last, turning out thus or otherwise: *Ego sum ille Amphitruo, idem Mercurius qui fit, quando commodum est.* Plaut. *Fit, quod futurum dixi.* Id. *Albucius perfectus Epicureus evaserat.* Cic.

448. Figura, Forma, Species; Tropus; Figurare, Formare, Conformare. The figure of a thing is called *Figura*, if it represents something general, and is proper for a certain end only; *Forma*, if it represents a definite object, and, conformably to the letter, its parts stand in the proper proportions to one another; *Species*, if the observer represents it to himself, as it appears to him, see 424, hence the appearance, the look: *Himera, in muliebrem figuram habitumque formata ex oppidi nomine et fluminis.* Cic. *Natura figuram corporis habilem et aptam ingenio humano dedit.* Id. *Artifex quum faceret Jovis formam aut Minervæ, non ex aliquo similitudinem ducebat.* Id. *Uri sunt specie et colore et figura tauri.* Cæs. *Natura formam, corporis nostri, reliquamque figuram, in qua esset species honesta, eam posuit in promtu.* Cic. *Formam*, those parts which give beauty to the body; *figuram*, those which are necessary for its destination; *species*, the sight of which is not offensive. — *Figura*, in rhetoric, every modification of expression by which the same is beautified, and becomes capable of producing a more lively impression or notion connected with direct pleasure, e. g. *prosopopœia: Crudelitatis mater est avaritia, et pater furor;* the *antitheton*: *Domus deerat? At habebas. Pecunia superabat? At egebas.* *Tropus*, the more vivid representation of an idea under the image of something similar or well-known, as in the *metonymy*, *synecdoche*, and *metaphor;* the trope. — *Figurare*, shaping, forming something according to its destiny: *Boum terga non ad onus accipiendum figurata.* Cic. *Formare*, fashioning, giving to a substance that form in which it represents a certain object with the same proportions of its parts: *E Pario formatum marmore signum.* Ovid. *Materiam fingit et*

formatt effectio. Cic. *Conformare*, forming something harmonious in its parts: *Mundus non ædificatus est, sed a natura conformatus.* Cic.

449. Fingere, Con — Effingere, Conflare; Fictor, Plastes; Figularis, Fictilis; Fictus, Commenticius, Simulatus. *Fingere*, fashioning, forming, causing a rude substance to assume a certain form; it precedes the *figurare* and *formare*, see 448; *Confingere*, forming that things fit together, to one another; *Effingere*, forming after an original; *Conflare*, melting metals together: *Aves fingunt nidos; fingere aliquid e cera.* Cic. *Apes favos confingunt et ceras.* Plin. *Icarus bis conatus erat casus effingere in auro.* Virg. *Augustus argenteas statuas, olim sibi positas, conflavit omnes.* Suet. — *Fictor*, the fashioner, he who fashions some substance, e. g. wax, clay, wood, stone, and the like, into a figure, an image, &c.; *Plastes*, the fashioner of soft substance, as wax, clay; yet for this, *fictor* is more common: *Faber quum quid ædificaturus est, materia utitur ea, quæ sit parata: fictorque item cera.* Cic. — *Figularis*, proper for the potter (*figulus*), e. g. *rota*, *creta; Fictilis*, earthen, made of clay: *Vasa fictilia.* — If *fingere* takes as substance something unreal, merely imagined, it signifies treating a fiction poetically (German *erdichten*); the inventing of this subject, the thinking it out, is expressed by *Comminisci;* hence *Fictus*, invented, fictitious, put on by way of hypocrisy (German *erheuchelt*): *Pro non incauto, fictum astutumque vocamus.* Hor. *Commenticius*, invented by way of fiction, for pleasure or entertainment, e. g. *crimen; ficta et commenticia fabula.* Cic. *Simulatus*, only apparent, not real: *In amicitia tenendum, ne quid fictum sit neve simulatum.* Cic., no simulation.

450. Finis, Modus, Terminus, Limes, Meta; Finire, Terminare, Definire, Determinare. *Finis*, the limit of a thing as the end of its extension, the end, where something ceases in time or space; *Fines*, the limits of a country, and the land comprised within them itself: *Ligures ad extremum finem provinciæ Galliæ venerunt.* Liv. *Domus finis est usus.* Cic., the object, the *end.* *Dumnŏrix a Sequanis impetrat, ut per fines suos Helvetios ire patiantur.* Cæs. *Modus*, the measure to determine a magnitude, and by which something is limited, according to space, time, and degree: *Modos, quibus metirentur rura, alius alios constituit.* Varr.

Modum ponere orationi. Tac., not allowing it to become too long; *finem ponere*, to make an end to it, stopping. *Terminus*, the sign or mark of limit, the limit-stone, as the final aim not to be trespassed, in reference to the space on the other side: *Certos mihi fines terminosque constituam, extra quos egredi non possim.* Cic. *Limes*, a cross-way, cross-path, boundary, limits, the old *mere*, the strip of unploughed land between two fields (in German, *Rain*), and every landmark for the purpose of dividing land, a post, tree, stone: *Ante Jovem ne signare quidem aut partiri limite campum fas erat.* Virg. *Meta*, a conically formed haystack, the cone at the end of the Roman circus, and, in general, the aim, term, where we turn again: *Fœnum siccatum in metas exstruere.* Colum. *Sol ex æquo meta distabat utraque.* Ovid., at noon, because there the chariot of Phœbus turns again, if not back, at least down. — *Finire*, limiting, ending, finishing, concluding: *Populi Romani imperium Rhenus finit.* Cæs. *Terminare*, drawing the limits, beyond which something shall not go: *Mare terras terminat omnes.* Lucret. *Bellum finire*, bringing to an end; *Terminare bellum*, putting a stop to it, not allowing it to continue any longer. *Definire*, showing, indicating accurately the limits, how far a thing extends and no further, or how far it is to extend: *Fundi extremam partem oleæ directo ordine definiunt.* Cic., they indicate the limits of the land from within outward; — *terminant*, they make the limit with regard to the things without, surrounding land. *Determinare*, reducing the limits to a certain mark or to certain bounds, boundaries: *Vates scipione determinavit templi imaginem in solo.* Plin.

451. Flaccescere, Tabescere; Flaccidus, Marcidus. *Flaccescere*, becoming flaccid, slack (*flagging*), withering; *Tabescere*, melting away by dissolution, diminishing imperceptibly, vanishing: *Fœniculum sub tecto exponito, dum flaccescat.* Colum. *Sol altas nives radiis tabescere cogit.* Lucret. *Diuturno morbo tabescere.* Cic. — *Flaccidus*, withered, slack, limber, e. g. *folium; Marcidus*, friable, brittle (this is the nearest, I believe, that our language can approach, though *marcidus* expresses that lack of consistency and solidity which we observe in wood with dry rot, or the ice of sea water, while brittle would indicate the ease with which glass can be broken), e. g. *asseres obruti vetustate.* Vitruv. *Caper flaccidis et prægravantibus auribus.*

Colum., naturally flabby; *Equis fessis aures marcidæ.* Plin., slack, pending, from fatigue.

452. Flare, Spirare, Halare. *Flare*, blowing, is the forcible exhalation of air in one direction, and in one blast, one exertion: *Simul flare sorbereque haud facile est.* Plaut. *Spirare*, breathing, blowing, of the motions of the atmosphere, every perceptible draft of air: *Nec Zephyros audis spirare secundos?* Virg. *Halare*, a soft streaming of air from within the body; that breathing which is stronger than the common breathing, but less forcible than blowing, if expressed by *flare*: *De gelidis halabat vallibus aura.* Ovid.

453. Flectere, Plectere, Plicare; Movere, Afficere. *Flectere*, bending, changing the straight direction into a curved: *Flectitur obsequio curvatus ab arbore ramus.* Ovid. *Plectere*, braiding, entwining, according to order or not, pliable bodies, is only used in the *partic. præt.* and in compounds. *Flores plexi corollis.* Catull. *Plicare*, folding: *Charta plicetur altera.* Martial. — *Flectere*, giving a different direction to one's opinion or disposition, moving to compassion, to yield: *Commutare animos atque omni ratione flectere.* Cic. *Movere*, moving from the spot: *Glebæ cæpere moveri.* Ovid., and moving the soul, the heart, producing in them a change, exciting pleasure or displeasure, inclination or disinclination, joy or grief: *Movere risum, indignationem, odium, misericordiam. Flectere si nequeo superos, Acheronta movebo.* Virg. *Afficere animum*, influencing the soul in a manner that it is placed in a disposition corresponding to our intentions, influencing: *Eorum, qui audiunt, sic afficiuntur animi, ut eos affici vult orator.* Cic. *Animi spectantur aut quemadmodum affecti sint, virtutibus, vitiis, artibus, inertiis, aut quemadmodum commoti, cupiditate, metu, voluptate, molestia.* Id.

454. Florere, Vigere. *Florere*, blowing, flourishing: *Arbor lentisci una ter floret.* Cic. *Regina Berenice, florens ætate formaque.* Tac. *Vigēre*, being in its vigor, in full power, alacrity, and activity, being alive: *Jacet corpus dormientis, ut mortui; viget autem et vivit animus.* Cic.

455. Fluere, Labi, Manare; Fluctus, Unda, Fluentum; Fluxus, Fluidus, Caducus. *Fluere*, flowing, moving along, as liquid body, without reference to direction or course; *Labi*, 156, running, easily gliding along, slightly

downward; *Manare*, running, coursing, streaming, from a given point in one uninterrupted course, and extending further: *Fluunt lachrimæ more perennis aquæ.* Ovid. *Adspice jucundo labentes murmure rivos.* Id. *Gutta labitur ex oculis.* Id., glides down. *Sudor ad imos manat talos.* Hor. *Manabat saxo vena perennis aquæ.* Ovid. *Multa a luna manant et fluunt, quibus animantes alantur.* Cic. — *Fluctus*, properly, the waving, the wave, the large mass of water which is forcibly heaving and apparently moving along on the agitated sea, the billow: *Insani feriant sine litora fluctus.* Virg. *Unda*, the wave, smaller than the previous one, the ever-movable, mostly smaller mass of water which heaves on a moved mass of water: *Sonat undarum incursu gravis unda; fluctibus erigitur cœlumque æquare videtur pontus.* Ovid. *Fluentum*, the heaving mass in its natural state, while *fluctus* is caused from without by storm, earthquake. *Fluenta*, the billows, heavings, as an aggregate (German, *die Fluthen*): *Ille (Eridanus) caput placidis sublime fluentis extulit.* Claudian. — *Fluxus*, that by which the flowing becomes perceptible: *Purpuræ fluxos habent succos.* Plin. *Vas fluxum pertusumque.* Lucret. *Fluxa fortuna, fides*, inconstant. *Fluidus*, liquid, fluid: *Contrarium est terrenum fluido.* Colum. *Mollia et fluida corpora.* Liv., lax, incapable of resistance. *Caducus*, that in which the falling shows itself as prominent quality, fallen, falling, ripe for falling, e. g. *folium: Res humanæ fragiles caducæque sunt.* Cic., frail, transient, apt or destined to fall (the German *hinfällig*).

456. Fluvius, Flumen, Amnis, Rivus, Torrens. *Fluvius*, river (properly, *the flow*) considered simply materially, as ever-flowing mass of water: *Fluvius Eurotas is, qui propter Lacedæmonem fluit.* Cic. Hence also as river-god, personified quality of flowing. *Flumen*, river, inasmuch as we perceive in it the flowing as a permanent state: *Indus est omnium fluminum maximus.* Cic. Hence also used of rivulets: *Nos flumina arcemus, dirigimus, avertimus.* Cic. *Flumen orationis: Flumen aliis verborum volubilitasque cordi est.* Id., flow of words. *Amnis*, the stream, larger than *Fluvius*, and flowing with greater rapidity, e. g. *Mæander: Pars magna Carpetanorum flumine (Tago) absumta; quidam vorticoso amni delati in hostes, ab elephantis obtriti sunt.* Liv. *Rivus*, a small running water, rivulet: *E rivo flumina magna facis.* Ovid. *Sudor fluit undique*

rivis. Id. *Torrens*, properly, boiling of heat (*torrere*), streaming with velocity, tearing rapidity: *Urbs cingitur amne torrenti.* Curt. Hence a wild freshet, which increases rapidly, becomes *torrens* and dries up again: *Rapidus montano flumine torrens sternit sata.* Virg.

457. Fœtidus, Putidus. *Fœtidus*, stinking, the evil smell of which causes disgust: *Ore fœtido teterrimam nobis popinam inhalabas.* Cic. *Putidus*, rotten, putrid, smelling of rottenness: *Putida caro.* Cic. *Putidæ paludis vorago.* Catull.

458. Folium, Frons. *Folium*, the leaf, of all kinds of leaves; *Frons*, properly, the young sprout of leaves; the branch with the leaves, and foliage: *In arboribus truncus, rami, folia sunt.* Cic. *Folia cæpæ, chartarum.* Plin. *In nemoribus virgulta et frons multa.* Varr. *Bobus præstabit villicus Octobri frondem et ficulnea folia.* Colum.

459. Fons, Scaturigo, Scatebra, Puteus. *Fons*, the well, in reference to its origin from the earth: *Rivorum a fonte deductio.* Cic. *Causa atque fons mœroris.* Id. *Scaturigo*, the well, as the water gushing forth with violence from the earth: *Vix deducta summa arena erat, quum scaturigines primo tenues emicare, dein multam fundere aquam cœperunt.* Liv. *Scatĕbra*, spouting, gushing forth from the earth, and rising to some elevation: *Scatebra fonticuli semper emicante, lacus non augetur.* Plin. *Puteus*, a pool, a well, artificially dug, where water collects: *Miserum est opus demum fodere puteum, ubi sitis fauces tenet.* Plaut. *Aqua hausta de jugi puteo.* Cic.

460. Forare, Perforare, Terebrare, Cavare. *Forare*, making a hole, as passage: *Forata arbore lapidem adigito.* Colum. *Perforat ense latus.* Ovid., through and through. *Perforare* is *Forare* with the idea of quite through. *Terebrare*, boring with a gimlet or similar instrument, which is turned: *Arbores terebrare Gallica terebra.* Colum. *Cavare*, hollowing, making a cavity: *Saxa cavantur aqua.* Ovid., poetical: *Parmam gladio, galeamque cavari videt.* Id.

461. Forem, Essem; Fore, Futurum esse. *Forem*, I should, would be, and *Fore*, to become (see 447), infinitive future of the verb being, designates a being (i. e. "to be," a state) which depends upon circumstances, with regard to which first something else must happen before it can be realized, can appear as reality; *Essem*, I may be, a being

("to be," a state) which is supposed, indeed, yet supposed as something actual, real; *Futurum esse*, a being, a state, which does not yet exist, but is now becoming, growing: *Si sæcla forent antiquis grata puellis, essem ego, quod nunc tu: tempore vincor ego.* Propert. *Neque ego ea, quæ facta sunt, fore quum dicebam, divinabam futura: sed quod et fieri posse, et exitiosum fore, si evenisset, videbam, id ne accideret, timebam.* Cic. *Gavium eum futurum esse puto, qui esse debet.* Id.

462. Forfex (Forpex), Forceps, Volsella. *Forpex*, the scissors of the barbers, is only corrupted pronunciation of *Forfex*, the scissors; *Forceps* (*fervum-capere*, 164, properly, fire tongs); *Forfice fila: pilos cape forpice: Forcipe ferrum.* Isidor. *Vitiosa grana uvarum forficibus amputant.* Colum. *Compressam forcipe linguam abstulit ense.* Ovid. *Volsella*, tweezers, a pair of nippers, to tear out (*evellere*, French *épiler*) hairs, and for similar use.

463. Fori, Transtra, Juga. *Fori*, 186, the passages on the deck, from aft to the bow: *Fori, tabulata navium: ab eo, quod incessus ferant.* Servius. *Transtra*, the benches for the oarsmen, in the hold abeam the vessel: *Navium transtra pedalibus in latitudinem trabibus confixa clavis ferreis.* Cæs. *Juga*, the same benches, inasmuch as they reach across the vessel, from one side to the other: *Animas, quæ per juga longa sedebant, deturbat, laxatque foros.* Virg.

464. Foris, Foras. *Foris* (instead of *a foris partibus*, from *forus*, i. e. *quod fertur extra*), without, and from without, opp. *intus*, *intra; Foras* (for *ad foras partes*), outward, direction toward without: *Adversarii et intra vallum et foris cædebantur.* Nep. *Ut apud te exemplum experiundi habeas, ne petas foris.* Plaut. *Incœnatum senem foras extrudunt mulieres.* Id.

465. Formula, Norma, Regula. *Formula*, the prescribed, generally ancient words, which were used in certain kinds of legal transactions, and in the sense of which the latter must be executed, when they should be valid, e. g. *Formulæ testamentorum, juris consultorum. Sunt jura, sunt formulæ de omnibus rebus constitutæ, ne quis aut in genere injuriæ, aut ratione actionis errare possit.* Cic. *P. Scipio Æmilianus Africam in formulam redegit provinciæ.* Vellei., giving the accustomed organization of a Roman

province. *Norma*, square (of the carpenter), and *Regula*, a rule (the instrument for ruling); tropically, the rule, that by which we regulate our free actions. *Norma* determines the measures and proportions which we observe in so doing; *Regula*, the whole procedure which we follow or observe: *Nec sunt hæc rhythmicorum ac musicorum acerrima norma dirigenda.* Cic. *Habere regulam, qua vera et falsa judicentur.* Id.

466. Fornix, Camera, Testudo, Tholus, Lacunar, Laquear. *Fornix*, the single arch-way; *Camera* (which is more correct than the later *Camara*), the ceiling, consisting of arches, vault: *Tullianum (in carcere Romano) muniunt undique parietes, atque insuper camera lapideis fornicibus vincta.* Sall. *Testudo*, a vault of low and long arches, in the form of the shell of a turtle. *Tholus*, the inner central point of a vault, in which the arches meet; generally a cupola: *Par (Terræ rotundæ) facies templi: nullus procurrit in illo angulus: a pluvio vindicat imbre tholus.* Ovid. *Lacunar*, the inlaid ceiling, inasmuch as it is provided with embellishing squares, hollows (*lacus*); *Laquearia*, plur. the lines similar to drawn cords (*laqueus*) which define these entablatures of a ceiling; hence the ceiling itself: *Non ebur, neque aureum mea renidet in domo lacunar.* Hor. *Dependent lychni laquearibus aureis.* Virg.

467. Forte, Fortuito — tu, Fors, Forsan, Forsit, Forsitan, Fortasse, Fortassis. *Forte*, as form of the Ablative, by a chance, by chance, of an event, the causes and connexion of which we are unable to explain: *Forte evenit, ut in Privernati essemus.* Cic., hence perhaps, after *si, nisi*: *Nemo fere saltat sobrius, nisi forte insanit.* Cic. *Fortuīto*, only with later writers *Fortuitu*, accidentally: *Ea, quæ gignuntur, donata consulto nobis, non fortuito nata videntur.* Cic. *Fors*, 183, as adverb, *Forsan*, *Forsit* (*fors – sit*), poetical, and *Forsitan*, it may, it might be that, are used if something is imagined as possible: *Et fors æquatis cepissent præmia rostris, ni Cloanthus divos in vota vocasset.* Virg., at a boat-racing. *Aliquis forsan me putet non putare hoc verum.* Ter. *Forsitan quæratis, qui iste terror sit.* Cic., expecting. *Neque id facio, ut forsitan quibusdam videor, simulatione.* Id. *Fortasse*, as Accusative, rarer *Fortassis*, as Genitive, perhaps, if the supposition is pronounced with a belief in the probability of the event: *Habes epistolam verbosiorem fortasse, quam vellem.*

Cic. *Sed ego fortasse vaticinor et hæc omnia meliores habebunt exitus.* Id., for which older editions have *ego fortassis.*

468. Forum, Velabrum, Macellum; Conciliabulum, Emporium. *Forum*, market, market-place, whither commodities were carried (*ferre*) for sale, e. g. *boarium*, *piscatorium. Erat Vaga, oppidum Numidarum, forum rerum venalium totius regni maxime celebratum.* Sall. *Velabrum*, places or squares in Rome, at the foot of the Aventine, Palatine, and Capitoline hills, where oil and cheese sellers offered their commodities. Between the larger and lesser *Velabrum* was situated the *Macellum*, the food market, where meat, fowls, vegetables, &c. were sold. — *Forum Romanum*, chief square in Rome, where all public magisterial acts were performed; hence also were called *Fora* those provincial places where, on account of the conflux of people, market-days and courts were held, e. g. *Forum Julii*, *Forum Voconii; Conciliabulum*, properly a club; generally, smaller market-places, with courts, in the Roman provinces: *Decemviri supplicationem in biduum in urbe et per omnia fora, conciliabulaque edixerunt.* Liv. *Emporium*, properly, a commercial place: *Creusa Thespiensium emporium*, *in intimo sinu Corinthiaco retractum.* Liv.

469. Fossa, Fovea, Scrobs. *Fossa* (*fodere*), a long ditch, fosse (as being *dug*, as the German *Graben*, from the corresponding verb, and etymologically the same with the English word *grave*): *Pomarium circummunire fossa præcipiti.* Colum. *Fŏvea* (*fŏdere*), a short ditch, a hole dug in the ground, an excavation to catch or keep wild beasts: *Anates in foveas*, *quibus feras venamur*, *delapsæ evadunt.* Plin. *Scrobs*, obsolete *Scrobis*, a hole to put something in: *Viti ponendæ scrobis in longitudinem altitudinemque defossus tripedaneus.* Colum.

470. Fovere, Calefacere. *Fovere*, warming, keeping warm: *Aves pullos pennis fovent*, *ne frigore lædantur.* Cic., hence, fostering, 433. *Quasi fovebam dolores meos.* Id. *Calefacere*, making warm, heating: *Arborum consectione ad calefaciendum corpus*, *igni adhibito*, *utimur.* Cic.

471. Frangere, Rumpere; Fragmentum, Frustum, Segmentum. *Frangere*, breaking something solid by a violent pressure, blow, &c.: *cervices*, *patinam; alicujus furorem petulantiamque.* Cic. *Perfidiosum et nefarium est fidem*

frangere. Id. *Rumpere* (from *rapere*, plucking), tearing, separating by violent extension: *Nodos et vincula linea rupit.* Virg. *Inflatæ rumpuntur vesiculæ.* Cic. *Frangere fœdus*, designates the sacrilegious violation of that which is sacred in the *fœdus; Rumpere*, the violent separation and dissolution of the part. — *Fragmentum*, part of something broken, fragment, e. g. *lapidis, fustis; Frustum* (*rumpere*), a piece torn off from a whole: *Frustum offæ cadit ex pulli ore, quum pascitur.* Cic. *Viscera in frusta secant.* Virg. *Segmentum* (*secare*), a piece cut off, a segment; this is even on the side of the cut, and thus may be fitted to the whole again, which the *frustum* cannot: *Plura sunt segmenta mundi, quæ nostri circulos appellavere.* Plin. *Quid de veste loquar? nec vos, segmenta, requiro.* Ovid.

472. Frenum, Lupi, Lupata, Capistrum; Habena. *Frenum*, plur. *Freni* and *Frena*, bridle, bit; the latter is the original meaning: *Equum coegit frenos invitum pati.* Phædr. *Frena injicere licentiæ.* Hor. *Lupi*, "wolf-bit," a sort of *frenum* with iron teeth, like those of wolves; more frequently *Lupati* and *Lupata: Asper equus duris contunditur ora lupatis.* Ovid. *Capistrum*, cavesson (from the French *cavesson*, German *Kappzaum*, literally, Cap-bridle), also halter: *Pullos asinorum noctibus leniter capistris habent vinctos.* Varr. *Habena*, halter, something by which we may retard, relax, lead something, bridle of horses: *Tempore paret equus lentis animosus habenis, et placido duros accipit ore lupos.* Ovid.

473. Frigus, Algor (Algu), Gelu, Rigor. *Frigus*, the cold, which causes congealing: *Tectis frigorum vis pellitur.* Cic. *Algor*, the cold which is felt, the feeling cold: *Hostis confectus algore atque inedia.* Tac. *Algu*, antiquated, the cold which withers, makes limber: *Crepitans dentibus algu.* Lucret. *Gelu*, the cold which makes coagulate, congeal, the frost: *Geluque flumina constiterint acuto.* Hor. *Rigor*, the stiffness of frost: *Bruma nives affert pigrumque rigorem reddit.* Lucret.

474. Fruges, Fructus, Fetus, Frumentum; Frugi, Frugalis. *Fruges*, all fruit of the field, also of trees, as productions of the soil: *Natura fruges ad spicam perducit ab herba.* Cic. *Fructus* (*frui*), the fruit, which can be enjoyed, eaten; the produce, and every enjoyment, use, which we derive from a thing: *Fructum, arbitror, esse*

fundi eum, qui ex eo satus nascitur utilis ad aliquam rem. Varr. *Frugum fructuumque reliquorum perceptio et conservatio sine hominum opera nulla esse potest.* Cic., of the fruits of the field, and of the produce of meadow land, gardens, and pastures. *Gloria est fructus veræ virtutis.* Id. *Fetus*, 445, the fruit as something produced by the process of generation: *Ager aratur, quo meliores fetus possit et grandiores edere.* Cic. *Fetus arborei, vineæ.* Virg. *Frumentum*, grain, as means of nourishment: *Frumentum ex agris in loca tuta comportatur.* Cic. *Frugum sunt duo genera: frumentum, ut triticum, hordeum; et legumina, ut faba, cicer.* Plin. — *Frugi*, properly, useful; acting rationally: *L. Piso tanta virtute atque integritate fuit, ut solus Frugi nominaretur.* Cic. *Proverbii locum obtinet; hominem frugi omnia recte facere.* Id. *Frugalis* is only used as comparative and superlative of *frugi: Optimus colonus, parcissimus, modestissimus, frugalissimus.* Cic.

475. Frustra, Incassum, Nequidquam, Gratis, Gratuito; Cassus, Irritus. *In vain* is given by *Frustra* (*fraus*), if deceived expectation and unsuccessful exertion is to be expressed: *Obsecro, ne me in lætitiam frustra conjicias.* Ter. *Hæc si verbis explicare conemur, frustra suscipiatur labor.* Cic. *Incassum*, without effect and use: *Galli vana incassum jactare tela.* Liv. *Incassum pati labores.* Virg. *Nequidquam*, without coming to the object, effecting any thing: *Res nequidquam erant repetitæ.* Liv. *Nequidquam sapit sapiens, qui ipse sibi prodesse non quit.* Ennius; while *Gratis*, also *Gratiis*, is gratis, without taking or giving remuneration: *Gratis rei publicæ servire.* Cic. *Habitare gratis in alieno.* Id. *Gratuito*, gratuitously, from mere kindness, to render himself obliging: *Multorum causas non gravate et gratuito defendere.* Cic. — *Cassus*, empty, of something hollow, e. g. *nux, glans;* hence, in vain: *Cassi labores et infructuosæ preces.* Plin. *Irritus*, properly, invalid: *Quod modo erat ratum, irritum est.* Ter., hence, in vain, as well as not done, frustrated: *Sternuntur segetes, longique labor perit irritus anni.* Ovid. *Irritæ preces.* Plin., without effect, useless.

476. Fugere, Subterfugere, Vitare, Facere fugam, Tergum vertere, Solum vertere; Fuga, Exsilium; Fugax, Fugitivus, Profugus. *Fugere*, flying, retiring in haste from a place, and striving to get rid of a thing, withdrawing from it, e. g. *conspectum multitudinis, laborem.*

Subterfugere, stealing away from, e. g. *periculum*: *Ulysses simulatione insaniæ militiam subterfugere voluit.* Cic. *Vitare*, avoiding, going out of the *way*: *Eum locum si qui vitare voluerit, sex millium circuitu in oppidum perveniet.* Cæs. *Columbæ quum sæpe effugissent miluum, et celeritate pennæ evitassent necem.* Phædr. *Periculum fugere*, flying the danger, is if we do not expose ourselves to it; *vitare*, escaping it, by not falling into it. *Fugam facere*, making flight, i. e. running away, becoming runaways: *Fundam tibi nunc vellem dari, ut tu illos procul hinc ex occulto cæderes: facerent fugam.* Ter. *Fuga confestim ex acie, duce amisso, fieri cœpta est.* Liv., and making that one runs away: *Anguis elapsus terrorem fugamque fecit.* Liv. *Terga vertere*, turning the back, i. e. turning to flight: *Hostes terga verterunt, neque prius fugere destiterunt, quam ad flumen Rhenum pervenerint.* Cæs. *Solum vertere*, changing the soil (i. e. our country), means going into a foreign or other country, generally of voluntary exile: *Qui volunt pœnam aliquam subterfugere, aut calamitatem, eo solum vertunt, hoc est, sedem ac locum mutant.* Cic., emigrating. — *Fuga*, flight from one's country, as mere removal: *Ob invidias multitudinis civium expulsiones, calamitates, fugæ.* *Exsilium* (see 416), the residence without one's country, in order to escape punishment, and as punishment, exile: *Exsilium non supplicium est, sed perfugium portusque supplicii.* Cic. *Camillus damnatus in exsilium abiit.* Liv. — *Fugax*, given to flight, apt to fly, he who does not *stand*, and easily runs away, e. g. *cervus*: *Fugaces labuntur anni.* Hor. *Fugitivus*, fugitive, being on the flight, also a runaway slave: *Dicitur tuus servus fugitivus cum Vardæis esse: ego, terra marique ut conquireretur, præmandavi.* Cic. *Profŭgus*, he who flies *on* in the wide world: *Profugi Scythæ.* Hor., who have no stationary place, erring: *Hannibal, patria profugus, pervenerat ad Antiochum.* Liv., far away from his country.

477. Fulcire, Sustinere, Sustentare; Fultus, Nixus, Fretus. *Fulcire*, propping, supporting, giving support: *Fulcire opus trabibus.* Plin. *Imperium gloria debet fultum esse et benevolentia sociorum.* Cic. *Sustinere*, 441, holding upright (as we use the noun *upright* for a support); holding *up, supporting*: *Senex ferula titubantes artus sustinet.* Ovid. *Milo humeris sustinebat bovem vivum.* Cic. *Cæsar labentem excepit, fulsit et sustinuit re, fortuna,*

fide. Cic. *Sustentare*, tropical, keeping *up* something from perishing, preserving, and bearing, enduring: *Valetudo sustentatur notitia sui corporis et observatione, quæ res aut prodesse soleant, aut obesse.* Cic. *Sapientes laborem spe otii sustentant.* Sall. — *Fultus*, supported, held up by a support: *Domus fulta columnis.* Propert. *Nixus* or *Nisus*, resting on something, leaning: *Scævola, confectus senectute, hastili nixus.* Cic. *Fretus*, properly, resting on something; confiding in something, relying on (which is the same trope): *Hæc scripsi liberius, fretus conscientia officii mei benevolentiæque.* Cic. *Miles, ferro et animis fretus.* Liv.

478. Fulgere, Splendere, Lucere, Nitere, Coruscare, Radiare, Micare; Fulgere, Fulgurare; Fulgor, Fulgur, Fulgetrum, Fulguratio, Fulmen. *Fulgēre*, emitting a bright, blinding light, shining in a high degree, e. g. *ebore et auro, purpurâ: Micantes fulsere gladii.* Liv. *Splendēre*, emitting a pure, shining light: *Splendens Pario marmore purius.* Hor. *Splendens stella candida.* Plaut. *Lucere*, giving light, emitting a light which makes things visible: *Luna luce lucet aliena.* Cic. *Nitēre*, shining, of the mild shine of a pure, smooth, bright, or oily surface: *Nitent unguentis, fulgent purpura.* Cic. *Æra nitent usu.* Ovid. *Cŏruscare*, properly of the quivering of the lightning, flame, rays of light; glittering, corruscating: *Flamma inter nubes coruscat.* Cic., of the lightning; hence it is used of the quivering motion of slender, pointed bodies: *Longe coruscat sarraco veniente abies.* Juvenal., active: *Hastamque coruscat.* Virg., shakes. *Radiare*, radiating, sending forth rays: *Radiantis imagine lunæ.* Virg. *Micare*, of rays suddenly darting forth and vanishing: *Qualis gemma micat.* Virg. *Micat ignibus æther.* Id., hence of similar movements: *Aures micantes pavidis equis.* Plin. — (The reader will have observed, that the English language is peculiarly destitute of words designating with nicety either the degree, effect, or movement of light. Indeed, there are yet many other notions respecting light to be expressed, and are actually expressed by other languages, for which we have no words in English. For the varieties of sound, the English seems peculiarly rich. May not the reason be, that light is not a very prominent ingredient in the English sky, but that the sea-girt isle has the greatest variety of sounds daily sounding up to her shore? Be that as it may, the remark applies to

the subsequent part of this section likewise.) — *Fulgĕre*, obsolete, lightning, of the sudden dart of the single flash of lightning: *Antiqui ad significandum hanc e nubibus subitæ lucis eruptionem dicebant fulgĕre.* Senec. *Fulgurare*, the flashing of the electric fluid in the skies, without a particular line in which the light is concentrated, diffusive flashing: *Noctu magis, quam interdiu sine tonitribus fulgurat.* Plin. — *Fulgor*, the bright splendor of the lightning, and of similar flashes of light which suddenly vanish, and of emission of dazzling light, e. g. *armorum; Fulgur*, the lightning as fiery meteor which precedes the thunder, and with equal rapidity darts forth and vanishes; *Fulgĕtrum*, the light in the skies which lasts longer and is without thunder; also the flash of lightning merely as fiery phenomenon; *Fulguratio*, the same, as act; *Fulmen*, the flash of lightning with brilliant light and annihilating power: *Prospera Juppiter his dextris fulgoribus edit.* Enn. *Stellæ solis fulgore obumbrantur.* Senec. *Credas et rapidum Ætnæo fulgur ab igne jaci.* Ovid. *Si in nube flatus aut vapor erumpit ardens, fulmina oriuntur; si longiore tractu nititur, fulgetra.* Plin. *Fulguratio est late ignis explicitus; Fulmen est coactus ignis et impetu jactus.* Senec.

479. Fundere, Profligare, Sternere, Prosternere; Fundus, Prædium, Rus, Villa. *Fundere*, pouring on the ground: *Mercurium e patera sanguinem visum esse fundere, qui quum terram attigisset, refervescere videretur.* Cic., hence scattering, dispersing an army already beaten: *Ex literis hostium exercitum cæsum fusumque cognovi.* Cic. *Legiones, item classes fusæ fugatæque.* Sall. *Profligare*, beating down to the ground along before one: *Aciem hostium.* Cic. *Classem hostium primo impetu profligavi.* Cæs. *Commissum ac profligatum bellum conficere.* Liv., pretty nearly finishing. *Sternere*, *strewing* (German *streuen*, which is of the same root with the Latin) on the ground, extending, stretching on the ground: *Semitam saxo quadrato straverunt.* Liv. *Stravit pelliculis hædinis lectulos.* Cic., and forcibly, violently stretching on the ground, throwing to the ground: *Turbam invadite, ac sternite omnia ferro.* Liv., see *Torrens*, 456. *Prosternere*, stretching down to the ground, cutting down: *Se ad pedes; corpora humi.* Liv. *Communis Mars belli utramque aciem pari cæde prostravit.* Id. He who is *profligatus*, has been deprived of the power of resistance; the *prostratus*, of the courage

and energy.—*Fundus*, the soil, inasmuch as it is the ground and substratum; and a real estate (as this is called in German, likewise, a *Grundstück*, a ground-piece; it is also called lying property, i. e. not movable; and the Latin *Fundus* leads to the same original meaning, *fundere*, see above): *Fundus dicitur ager, quod planus sit ad similitudinem fundi vasorum.* Festus. *Fundum alienum arat, incultum familiarem deserit.* Plaut. *Mancipio fundum accepi.* Cic., a farm with the appertaining land; *Prædium*, a farm, which as free property (fee simple) of a Roman citizen (*dominium quiritarium*), might be pledged as bail, mortgage, &c., for which reason it must lie in Italy, or at least in a province which had *Jus Latii: Patres, si quibus argentum in præsentia deesset, dandam ex ærario pecuniam mutuam, prædibusque ac prædiis cavendum populo, censebant.* Liv. *Rus*, a farm, with regard to its rurality, i. e. contradistinction to the residence in town, with its privation of pure air, rural scenery, &c.; see 50. *Villa*, a country seat, with the predominating idea of the edifice, villa: *Accepit agrum temporibus iis, quum jacerent pretia prædiorum: qui ager neque villam habuit, neque fuit cultus.* Cic. *Fundi appellatione omne ædificium et omnis ager continetur: sed in usu urbana ædificia, ædes; rustica, villæ dicuntur.* Digg.

480. Funus, Exsequiæ, Pompa, Sepultura, Humatio, Justa; Funebris, Funereus, Funestus, Feralis; Feralia, Inferiæ. *Funus* (Gothic *Fun*, for fire, which is the root of the German *Funke*, spark), funeral, inasmuch as the body was burnt; see 155. *Huic vivo funus ducitur.* Cic. *Exsequiæ, sc. res*, the funeral procession, with every thing belonging to it; properly, the funeral *suit* (the *following*): *Mater exsequias illius funeris prosecuta.* Cic. *Pompa*, is the same, yet with the idea of solemnity and pomp; pompous or magnificent funeral: *Publici funeris pompa.* Tac. *Spoliatum cadaver imaginibus, exsequiis, pompa, laudatione, canibus dilaniandum reliquisti.* Cic. *Sepultura*, the mode in which a dead body is brought under ground, the peculiar manner of burying, the burial: *Antiquissimo sepulturæ genere redditur terræ corpus, et ita locatum ac situm operimento matris obducitur.* Cic. *Humatio*, interment, as action; *Justa*, the last marks of honor or reverence, prescribed by law or custom, which we feel bound to pay to a departed person: *Nondum omnia paterno funeri justa solvit.* Cic.—*Funebris*, that which is becoming for a

corpse, relating to it: *laudatio, epulum, vestimenti genus.* Cic. *Funereus*, peculiar to a corpse, belonging to it: *Ter omen funereus bubo letali carmine fecit.* Ovid. *Pyram fronde coronat funerea.* Virg., with cypresses. *Funestus*, mournful: *Familia funesta fratris morte.* Liv. *Funestus dies Alliensis.* Cic. *Fēralis*, agreeing with a funeral: *Tu tamen exstincto feralia munera ferto.* Ovid., hence, — *Fēralia sc. sacra*, the annual feast of the dead: *Hanc quia justa ferunt, dixere Fĕralia lucem.* Ovid. *Inferiæ*, sacrifices which brought on the *feralia*, on the seventeenth or twenty-first of February, on the tombs of the departed: *Inferias exstincto mittere Phoco.* Ovid.

481. Fungi, De — Perfungi, Administrare, Obire. *Fungi*, getting through with something, finishing it; performing an office, business, with pleasure and satisfaction on account of success: *Functus erat dapibus.* Ovid. *Consulentibus respondens senectutis non inertis grato atque honesto fungebar munere.* Cic. *Defungi*, getting through with something entirely, getting off, especially off from something onerous, e. g. *honoribus, cura, labore, pœna: Maximo se affectum beneficio putavit, quum tribus decumis pro una defungeretur.* Cic. *Perfungi*, getting through a thing entirely, passing through a sufferance, at last having it behind one's self, serving through a difficulty, as it were, surmounting: *Eis favemus, qui eadem pericula, quibus nos perfuncti sumus, ingrediuntur.* Cic. *Administrare*, making the minister, i. e. the servant in some affair or business, directing, administering it by one's services, attention, handling a business, e. g. *bellum, navem: Administrat ad rem divinam tibi.* Plaut. *Postulat, rem publicam suscipiant atque una secum administrent.* Cæs. *Toti officio maritimo M. Bibulus præpositus cuncta administrabat.* Id. *Obire*, tending, keeping, attending, e. g. *sacra, bellum, negotium, res suas: Rex certamini non adfuit, quum imperator Romanus omnia militaria munera ipse impigre obiret.* Liv.

482. Fur, Latro, Prædo, Pirata; Furari, Rapere, Diripere. *Fur* (*ferre*, carrying off), a thief, he who carries off the property of others secretly and with bad intent of appropriation: *XII. tabulæ nocturnum furem interfici impune voluerunt.* Cic. *Latro* (Gallic *Ladrau*, robber), highway robber, he who publicly and forcibly, and armed, attacks others and takes property from them: *Subito latrones ex*

insidiis advolant, interque cædem diripiunt nummos. Phædr. *Prædo*, 334, a robber, he who goes out and robs, on land or water: *Maritimos prædones consectando mare tutum reddidit.* Nep. *Pirāta*, one who ranges (πείρω) the sea with the view of robbing, a pirate, corsair: *Belli more, non latrociniorum, orbem classibus piratæ terrebant.* Vellei.— *Furari*, stealing: *Solet hæc, quæ rapuit et furatus est, nonnunquam dicere, se emisse.* Cic. *Răpere*, robbing, hastily and forcibly: *Vivebat latronum ritu, ut tantum haberet, quantum rapere potuisset.* Cic. *Diripere*, 131, plundering: *Expilare socios, diripere provincias.* Cic. *Mithridates res ex tota Asia direptas in suum regnum congesserat.* Id.

483. Furiæ, Diræ, Eumenides. The furies, furious spirits of torment, were called *Furiæ*, as avengers of evil deeds, by causing disquiet within the malefactor; they are the personified bad conscience; they are called *Diræ*, 122, as bringing woe, the terrific; *Eumenides*, the gracious, poetic, when, from reverential fear, their true name was not pronounced: *Furiæ deæ sunt speculatrices et vindices facinorum et scelerum.* Cic. *Ultricesque sedent in limine Diræ.* Virg.

G.

484. Ganeo, Nepos, Asotus. *Ganeo* (*ganeum*, a cook's shop, where people satisfied their palate and gave themselves up to voluptuousness), the glutton, the dissipated fellow, who is always to be found where there is dissipation, where people administer to their sensual appetites, in whatever way that may be: *Ganeones nostri, quibus modulus est vitæ culina.* Varr. *Nepos*, properly, *nephew*, grandchild; a rake, spendthrift: *Perditus ac profusus nepos, qui non adesa jam sed abundanti pecunia sic dissolutus fuit.* Cic. *Asōtus*, an insatiate and insatiable voluptuary: *Si finitas cupiditates haberent luxuriosi non essent asoti.* Cic. (From the Greek ἄσωτος, of ἀ-σώζω, not to be saved.)

485. Garrulus, Loquax. *Garrulus* (*garrire*), chattering, making a noise like a rivulet, of no great rapidity, if slightly but repeatedly beating against rocks; it is the open sound, not the subdued one expressed by murmuring; the *a*

in *garrulus*, *chattering*, the Scottish *clabbering*, the German *plappern*, and similar words of so many other languages, indicates the open sound; hence, making much noise of this or some similar sort, e. g. *hirundo*, *rivus;* talkative, garrulous, a talker, a chatter-box: *Percontatorem fugito; nam garrulus est.* Hor. *Loquax*, loving or ready to speak, also talkative: *Senectus est natura loquacior.* Cic. The *Garrulus* chatters away without thought or sense; the *Loquax* finds always some subject or other to talk upon.

486. Gaudere, Lætari; Hilaris, Lætus. *Gaudere*, rejoicing at, indicates the emotion which is caused by the delight at a real or imagined good; *Lætari*, being glad, rejoicing, indicates the state when joy affects us; it is the consequence of joy within: *Quum privamur dolore, ipsa liberatione molestiæ gaudemus: omne autem id, quo gaudemus, voluptas est.* Cic. *Lætaris tu in omnium gemitu, et triumphas.* Id. — *Hilăris*, obsolete *Hilărus* (the same root with the German *hell*, i. e. bright, shining, serene), glad, gladly disposed, happy, if this indicates our feeling: *Hilari animo esse et prompto ad jocandum.* Cic. *Lætus*, glad, in a higher degree, merry, frolicsome, used of the effects of joy, which show themselves in exciting our spirits, and the external manifestation of this effect, happy, as used in this sense: *Lætus sum laudari me a laudato viro.* Cic. *Videbant Catilinam alacrem atque lætum.* Id.

487. Generalis, Universalis. *Generalis*, general, with reference to the kind (*genus*); *generalis*, therefore, is that which is constituted like all the species of the same *genus; Universalis*, common, referring to a whole, so constituted, or of such a character, as all *individuals* which belong to a whole (*universum*) must be, are: *Generale quoddam decorum intelligimus, quod in omni honestate versatur.* Cic. *In constitutionibus principum nihil inveniebam aut proprium, aut universale, quod ad Bithynos ferretur.* Plin.

488. Genius, Lares, Penates; Genialis, Genitalis, Genitivus. *Genius*, the protecting or directing, influencing spirit which presides over human nature, and watches over the procreation, birth, and life of a human being, and even after death continues to act protectingly in the *Lar;* hence the constant endeavour to keep him well-disposed, and to reconcile him in misfortune which had befallen the individual: *Scit Genius, natale comes qui temperat astrum,*

naturæ deus humanæ. Hor. *Suum genium defraudare.* Ter., not to allow one's self any comfort, denying one's self the necessary things. *Lares*, house and family gods of the Romans, whose little images stood upon the hearth, sacred to them, and under which the families paid honor to their departed forefathers. There were likewise public *Lares*, as patrons of cities, streets, and peasants: *Ego Lar sum Familiaris, ex hac familia, unde exeuntem me adspexistis. hanc domum jam multos annos est quum possideo.* Plaut. *Parvo sub lare pauperum cœnæ.* Hor., the house itself. *Penates* (compare *Penes*, 22.), private deities, of which every family chose for patrons, while the *Lares* were only worshipped men; they were also worshipped as *publici* in the *Atrium* or *Impluvium* (Jupiter, Juno, Minerva, Vesta), on the *Capitolium*, and from them were expected blessing, nourishment, prosperity: *Dii patrii ac penates, qui huic urbi atque huic imperio præsidetis.* Cic. *Exterminabit cives Romanos edicto consul a suis penatibus?* Id., out of their houses. — *Genialis*, constituted agreeably or conformably to the *Genius*, as the giver of joy and all comfort, festival-like, e. g. *lectus*, the marriage bed: *Invitat genialis hiems, curasque resolvit.* Virg., the time when the farmer rests and enjoys comfort. *Genitalis*, that which has the capacity of procreation or generation: *Quatuor genitalia corpora mundus continet.* Ovid. Elements. *Dies genitalis.* Tac., birthday, inasmuch as from its constellation the astrologer or reader of nativity divines the future fate of an individual; *natalis*, birthday, inasmuch as it is the day on which he was born. *Genitivus*, that which has remained ever since the birth, that which we brought with us into the world: *Augustus corpore traditur maculoso, dispersis per pectus atque alvum genitivis notis.* Suet., moles. (Innate, when applied to inborn ideas, must be given by *innatus; genitivus* is only that which we have from our generation, the procreation of the individual.)

489. Gens, Familia, Genus, Stirps, Prosapia; Genus, Natio, Populus; Gentilis, Gentilicius, Genticus. *Gens*, a clan or race, as a multitude of persons who are able to prove their descent, through all possible degrees of consanguinity, to the same progenitor (*genitor*); *Familia*, 372, that branch of the *gens* who belong, as nearest kinsmen (relations by consanguinity), to a descendant of such a *genitor*, in direct line. Those who belonged to one *gens* had the

common name of the *genitor* (*nomen*); those that belong to the same *familia*, have in addition the name of the family father (*cognomen*). Thus the *Gens Cornelia*, descending from one Cornelius, branched out in the families, *Cornelii Scipiones*, *Cornelii Dolabellæ*, *Cornelii Cethegi*, *Cornelii Sullæ*, *Cornelii Cinnæ*, *etc. Ex gente Domitia duæ familiæ claruerunt*, *Calvinorum et Ænobarborum.* Suet. *Genus*, the race or kind, genus, with reference to the common qualities or distinctions which all individuals of the same procreator have, e. g. *genus humanum*, *genus acre leonum: Non idem mihi licet*, *quod iis*, *qui nobili genere nati sunt.* Cic. *Stirps*, trunk, chief part of a plant, and of a whole race or people, i. e. the two first progenitors, from which, as from a trunk, all descendants, like branches, went forth; and these descendants themselves, inasmuch as they form one whole: *Atticus Juniam familiam a stirpe ad hanc ætatem enumeravit.* Nep. *Horatius orabat*, *ne se*, *quem paulo ante cum egregia stirpe conspexissent*, *orbum liberis facerent.* Liv., with his stock or race. *Prosāpia*, properly, the distant relationship; an ancient, extensive clan, inasmuch as an individual descends from it: *Homo veteris prosapiæ ac multarum imaginum.* Sall. — A whole people is called *Gens*, as race descending from the same founder, parent: *Segni Condrusique ex gente et numero Germanorum.* Cæs. *Suevorum gens est longe maxima et bellicosissima Germanorum omnium.* Id. *Genus*, as a genus of people, a species of nations, distinguished by characteristics common to all members, from other nations: *Nostrorum virtuti consilia Gallorum occurrebant*, *ut est summæ genus sollertiæ atque ad omnia imitanda et efficienda*, *quæ ab quoque traduntur*, *aptissimum.* Cæs. *Natio*, a people, with regard to their birth in a common country, and the peculiar character which results from this fact: *Suevorum non una*, *ut Chattorum Tencterorumve*, *gens. majorem enim Germaniæ partem obtinent*, *propriis adhuc nationibus nominibusque discreti*, *quamquam in commune Suevi vocantur. Insigne gentis*, *obliquare crinem nodoque substringere.* Tac. *Natio est omnium Gallorum admodum dedita religionibus.* Cæs. (Hence does *natio* signify a *set* of people who agree in character, as consequence of the same profession, endeavour, &c., e. g. *natio candidatorum.*) *Populus*, a people, as state, or inasmuch as it is a society of free citizens, kept together by the common band of government: *Populus est cœtus multitudinis*,

juris consensu et utilitatis communione consociatus. Cic. *Nationes feræ et populi ingentes vi subacti.* Sall. *Scipio Ilergetum gentem quum infesto exercitu invasisset, Athanagiam urbem, quæ caput ejus populi erat, circumsedit.* Liv., *gentem*, as a people of a common descent, which, however, as political body, *populus*, had their capital. — *Gentilis*, one of the same race or stock, *gens;* akin by *gens*: *Pherecydes Syrius fuit meo regnante gentili.* Cic. The *gentilis* of Tullius Cicero was Tullius Hostilius. *Gentilicius*, peculiar or common to *gentiles*: *Gentilicia sacra.* Liv., family sacrifices. *Genticus*, common or peculiar to a tribe, people, as of common descent (*gens*), national: *Servitia, quibus more gentico continuum ferri tegimen.* Tac.

490. Gestire, Exsilire, Exsultare. *Gestire*, 301, giving to understand, manifesting by position, bearing, and movement (*gestus*), of the body one's emotions, especially joy, desire: *Licet ora ipsa cernere eorum, qui voluptate nimia gestiunt: quorum vultus, voces, motus statusque mutantur.* Cic. *Gestit animus aliquid agere in re publica.* Id. *Exsilire*, leaping out of, up, leaping for joy: *Literis perlectis, exsilui gaudio.* Cic. *Exsultare*, jump, repeatedly and wildly, of delight: *Vacca exsultat in herbis.* Ovid. *Alacris exsultat improbitas in victoria.* Cic., exulting.

491. Gignere, Generare, Parere, Procreare. *Gignere* (from *geno: Principium genendi.* Varr.), producing something out of itself, begetting: *Pisces ova quum genuerunt, relinquunt.* Cic. *Artis proprium est creare et gignere.* Id. *Generare*, producing something begotten, producing, generating; it designates the effect of *gignere: Placet Stoicis, quæ in terra gignantur, ad usum hominum omnia creari, homines autem hominum causa esse generatos, ut ipsi inter se aliis alii prodesse possent.* Cic. *Parĕre*, giving birth, bringing forth: *Ut ea liberos ex sese pareret, quos quum videret, lætaretur.* Cic. *Gallina peperit ovum.* Id. *Cui laurus honores peperit.* Hor. *Procreare* (see 286.), producing something, giving it existence and presenting it as something produced, something having come forth, without reference to begetting: *Hæc terra, quæ te procreavit, est patria tua.* Cic.

492. Gladius, Ensis, Acinaces, Sica, Pugio. *Gladius*, the sword for cut and thrust; *Ensis*, the longer sword, more adapted for the blow or cut, hence with heroes

and gigantic people: *Graviter gladio caput percussit.* Hirt. *Stricto gladio transfigit puellam.* Liv. *Hectoreo perculsus concidit ense.* Cic. *Acinăces*, the crooked Persian sabre; *Sīca* (*secare*), a short cutlass used by banditti; *Pugio* (*pungere*), a stiletto, dirk: *Tibi extorta est sica de manibus.* Cic. *Cæsare interfecto statim cruentum alte extollit Brutus pugionem.* Id.

493. Gradus, Gressus, Passus, Incessus; Gradatim, Pedetentim, Sensim, Paulatim. *Gradus*, the step which a walker makes: *Gradum accelerare; Aciem pleno gradu in hostem inducere.* Liv., quicker than in the *gradus militaris* and *gradus modicus. Stabili gradu impetum hostium excipere.* Id., in a position stepping forward; hence the step of a staircase, of a ladder, and the measure of the steps of a person walking to and fro: *Elatum e curia in inferiorem partem per gradus dejicit.* Liv. *Honorum gradus summis hominibus et infimis sunt pares.* Cic. *Gressus*, Supinal form, the stepping, the making steps: *Veniebat gressu languido.* Phædr. *Passus*, the step, the extension of the legs from one another in walking, and, as measure, five Roman feet (*pedes*): *Sequiturque patrem non passibus æquis.* Virg. *Ut ab urbe abesset millia passuum ducenta.* Cic. *Incessus*, the walk, as peculiar manner of walking: *Tenero et molli ingressu suspendimus gradum: non ambulamus, sed incedimus.* Senec. — *Gradatim*, step by step, and gradually, signifies slowly one thing or act after the other, in measured points of rest or stops: *Gradatim adscendere vocem utile et suave est.* Cic. *Pedetentim*, foot after foot, step by step, slowly, gradually, and cautiously: *Viam pedetentim tentabam.* Cato. *Nihil concione tua sapientius: ita pedetentim et gradatim tum accessus a te ad causam facti, tum recessus.* Cic. *Sensim*, gradually, imperceptibly; of a continuous yet hardly perceptible following upon one another: *Sensim sine sensu ætas senescit.* Cic. *Nilus incipit crescere sensim modiceque.* Plin. *Paulatim*, gradually, slowly, a continuous following upon one another, yet so that each time the state or position of the thing changes but very little: *Paulatim adnabam terræ.* Virg.

494. Gramen, Herba, Fœnum. *Gramen*, grass in general, as fresh, green, and growing, with narrow leaves and blades, on which each blossom brings but one grain; *Herba*, herb, the sprouts of the grass or any other plant which come directly out of the ground, before it has a blade, stalk,

stem, or trunk: *Jacēre in tenaci gramine.* Hor. *Injussa virescunt gramina.* Virg. *Fetialis ex arce graminis herbam puram attulit.* Liv. *Ut sulcis frumenti quæreret herbam.* Virg. *Fœnum*, hay, mown and dried grass: *Fœnum siccatum in metas exstruere.* Colum.

495. Gratus, Memor; Grates s. Gratias agere, Gratiam habere, referre, reddere, facere. *Gratus*, 377, grateful, thankful, one who manifests his gratitude; *Memor*, he who remembers a benefaction, who does not forget kind acts: *Bene de me meritis gratum me præbeo.* Cic. *Socios Bithyniæ, si iis commodaris, memores esse et gratos cognosces.* Id.— *Grates*, poetical, and *Gratias agere*, expressing thanks, orally or by writing: *Mihi senatus singularibus verbis gratias egit.* Cic. *Gratiam habere*, having grateful feelings, feeling one's self obliged, being conscious of kindness bestowed upon one's self, and feeling grateful consequently; *referre*, returning a kind act, proving one's gratitude: *Inops etiam si referre gratiam non potest, habere certe potest.* Cic., also, *Maximas tibi, Pansa, gratias omnes et habere et agere debemus.* Id. *Gratiam reddere*, returning an act of kindness with an equivalent or similar one, paying off one's debt of gratitude: *Quoad vives, nunquam redditam gratiam putaveris.* Sall., requiting entirely, perfectly. *Gratiam facere*, giving up something, claim, &c., from kindness: *Omnium tibi, quæ impie nefarieque es ausus, gratiam facio.* Liv.

496. Gravis, Onerosus; Gravare, Gravari; Gravidus, Fetus, Prægnans. *Gravis*, heavy by its weight, also, oppressive, difficult to be borne: *Aureum amiculum Jovis Olympii grandi pondere æstate grave esse.* Cic. *Graves hostilibus spoliis naves.* Liv., heavily laden. *Grave omne insuetis onus.* Phædr. *Verebar, ne mihi gravis esses.* Cic. *Onerosus*, onerous, if something is a heavy load for us, e. g. *præda: Onerosa gravisque esse potest imbellibus hasta lacertis.* Ovid.— *Gravare*, making heavy, adding weight: *Poma gravantia ramos.* Ovid. *Muli gravati sarcinis.* Phædr. *Gravari*, going with difficulty to a task, shunning: *Non gravabor de amicitia disputare.* Cic.— *Gravidas*, full of something, and thus being heavy, pregnant, e. g. *arista, pecus: Qui manus attulit steriles intro, gravidas foras exportat.* Plaut. *Fetus*, that which is provided with generative power, capacity of procreation; that which can produce a fruit, has produced it, or is produc-

ing it, e. g. pregnant with it: *Ubi visceribus gravidæ telluris imago effecta est hominis, feto consurgit in arvo.* Ovid., capable of producing, fecund. *Prægnans* (*præ—gignere*), in the last stages of pregnancy, near delivery.

497. Gubernaculum, Clavus. *Gubernaculum*, the rudder; *Clavus*, properly, a nail, plug; the helm of the rudder, and the rudder itself with the helm: *Naufragus ad gubernaculum accessit et navi est opitulatus.* Cic. *Gubernator clavum tenens sedet in puppi.* Id. *Clavum imperii tenere et gubernacula rei publicæ tractare.* Id.

498. Gurges, Vorago, Barathrum. *Gurges*, eddy: *Rheni fossa, gurgitibus redundans.* Cic. *Vorago*, a depth, a very deep abyss, which *devours* every thing which falls into it, i. e. every thing that falls into which perishes; applied to water, it means a vortex, an extensive eddy, which draws things in, whirling them to the centre, and thence to the ground: *Forum medium specu vasto collapsum in immensam altitudinem dicitur, neque eam voraginem conjectu terræ expleri potuisse.* Liv. *Dionysius quum equum demisisset in flumen, submersus equus voraginibus non exstitit.* Cic. *Gurges ac vorago patrimonii.* Id. *Gurges*, respecting the quantity which the spendthrift makes pass through his gullet; *Vorago*, an insatiable vortex. *Barathrum*, a bottomless abyss, respecting the enormous depth: *Imo barathri gurgite vastos sorbet in abruptum fluctus.* Virg.

499. Gustus, Gustatus, Sapor. *Gustus*, the taste, the sensation on the tongue in tasting something: *Dominus ipse panis bonitatem gustu suo exploret.* Colum. *Gustatus*, the taste or tasting, as effect of the tasted thing upon the nerves of taste and the sense of taste, the faculty of taste: *Pomorum jucundus non gustatus solum, sed odoratus etiam.* Cic. *Gustatus sentire eorum, quibus vescimur, genera debet.* Id. *Sapor*, taste of a thing, that quality of producing, by contact with the nerves of taste, an effect peculiarly perceived by them: *Mel suo proprio genere saporis dulce esse sentitur.* Cic.

500. Gutta, Stilla, Stiria. *Gutta*, the drop in a globular form: *Numerum in cadentibus guttis, quod intervallis distinguuntur, notare possumus. Gutta cavat lapidem non vi, sed sæpe cadendo.* Ovid. *Stilla*, the drop falling down, and which in so doing becomes extended, oval, or long: *Interit magnitudine maris Ægæi stilla*

muriæ. Cic. *Stiria*, the pending, also the frozen drop: *Turpis ab inviso pendebat stiria naso.* Martial. *Stiriaque induruit horrida barbis.* Virg.

H.

501. Habena, Lorum, Corrigia, Amentum. *Habena*, 472, the thong for holding (*habere*) or pulling, of a sling, shoes: *Equus liber habenis.* Virg. *Fundam Mezentius adductâ circum caput egit habenâ.* Id. *Lōrum*, a thong to tie or bind, to hold something together or fast, also for the rein: *Loris cædere, equos ducere.* Id. *Corrĭgia*, a thin thong for tying, pulling together, a string: *Pedis offensio et abruptio corrigiæ.* Cic. *Amentum*, a thong in the middle of the spear, for throwing, to give it more force by a swing: *Inserit amento digitos et torsit jaculum.* Ovid.

502. Habere, Possidere, Tenere, Esse alicui; Habilis, Capax. *Habere*, having, of every sort of property; *Possidere*, possessing, inasmuch as we alone have the thing, may freely use it, and freely dispose of it; *Tenere*, holding, in the hands, or by way of possessing, inasmuch as we maintain our possession of a thing, are actually holding it; *Mihi est*, I have, when merely the existence of a possession for me is meant: *Domus tibi deerat? At habebas.* Cic., as proprietor. *Iste tum, quum omnia tenebat, non est ausus meam domum possidere.* Id., as sole owner, master; *tenebat*, he who would not allow himself to be dispossessed. *Danao quinquaginta fuerunt filiæ.* Cic., they were there for him, extant; *habuit filias*, they belonged to him.—*Habilis*, 14, that which is easily held, which allows itself easily to be treated; comfortable, because it fits well: *Calcei habiles et apti ad pedem.* Cic. *Capax*, capacious, spacious, that which can contain, hold much, e. g. *domus*: *Puer animi ad præcepta capacis.* Ovid.

503. Habitus, Vestitus, Amictus. *Habitus*, the peculiar manner of dress, according to substance and form, dress, e. g. *scenicus, triumphalis; Vestitus*, the dress itself, inasmuch as it covers the body, garment; *Amictus*, the outer dress, which strikes the eye, garb, ornamenting or embellishing dress: *Vestitu calceatuque et cetero habitu ne*

virili quidem usus est. Suet. *Appuleius specie et motu atque ipso amictu capiebat homines.* Cic.

504. Hærere, Pendere. *Hærēre*, hanging to something, adhering, not to be able to separate from it: *Hæret os fauce; senex in equo; laxus in pede calceus.* Hor. *Pendēre*, hanging in a pending position, pending, hanging down: *Pendent poma in arbore.* Virg.

505. Haurire, Sorbere. *Haurire*, taking part of a larger mass up and out: *Aqua e puteo hausta.* Cic. *Multos hausit flamma, gurges.* Liv., devouring in mass. *Sorbēre*, drawing in a liquid, not in large draughts, but with half-closed lips, gradually, and with pleasure. I believe the only word which comes near it is *sucking;* it is between sipping and drawing (in German *schlürfen*): *Animalia, quibus continui dentes, sorbent, ut equi, boves.* Plin. *Medicus obiit, dum mulsi potionem haurit; alius, quum mulsum bibisset ovumque sorberet.* Id.

506. Hereditas, Patrimonium, Peculium; Hereditatem cernere, adire. *Hereditas* (*heres*, heir; originally, the acquirer of a piece of *earth;* in German, the former *Erbe*, the latter *Erde*), inheritance in general: *Hereditas est pecunia, quæ morte alicujus ad quempiam pervenit jure.* Cic. *Patrimonium*, patrimony, the property which the freeborn Roman father left to his children as lawful property: *Optima hereditas a patribus traditur liberis, omnique patrimonio præstantior, gloria virtutis rerumque gestarum.* Id. *Peculium* (*pecus*), the peculiar small property which one has saved, especially a son as soldier (*castrense*), by other occupations or pursuits (*quasi castrense*), by paternal grants or allowances (*profecticium*), by inheritance on the maternal side (*adventicium*), or what a slave saves with the permission of the master: *Servi cupiditate peculii nullam conditionem recusant durissimæ servitutis.* Cic. — *Hereditatem cernere*, viewing the inheritance, examining it, meant, if the heir by testament (neither son nor slave of the testator), declared solemnly, only after a period of five days, that he was willing to become heir; *adire*, when he solemnly took possession of the inheritance: *Pridie Nonas Februarias crevi hereditatem.* Cic. *Archias adiit hereditates civium Romanorum.* Id.

507. Heu, Heus. *Heu*, alas! ah! is the exclamation of pain; *Heus*, hah! listen! if some one's attention is called to listen: *Heu me miserum!* Ter. *A. Heus Geta!*

— *G. Hem tibi!* Id. *Heus! ubi estis? ecquis hoc aperit ostium?* Plaut., holla!

508. Hiare, Hiscere, Dehiscere, Fatiscere; Hiatus, Rictus. *Hiare*, yawning, opening wide the mouth: *Hiavit humus multa vasta et profunda.* Sall., also opening the mouth wide from surprise or greediness: *Emtorem inducere hiantem.* Hor. *Hiscere* and *Dehiscere*, designates the beginning of this action, opening itself, yawning, as we use it of an abyss: *Respondebisne ad hæc? aut omnino hiscere audebis?* Cic., opening the mouth. *In dehiscentem intervallis hostium aciem equites emisit.* Liv. *Fătiscere* (*fatis*, 10.), properly, bursting of too much; cracking, getting crevices from dryness, &c.: *Naves rimis fatiscunt.* Virg.

509. Hic, Ille, Is, Iste; Hic, Illic, Ibi, Inibi, Ibidem, Istic. By *Hic*, this, the speaker points at an object; by *Hîc*, here, at a condition near, locally and in mind; by *Ille*, that, and *Illic*, there, he points at the opposite, more remote object; hence *Hic* is used, also, for present, and that which is at present; *Ille*, famous, renowned by the tradition, report, &c., which tells of remote things, speaking of something which everybody knows, and hence may be pointed at at once: *Tu si hic sis, aliter censeas.* Ter., this one here, i. e. on the spot where he stands, pointing at himself. *Negligenter scribimus adversaria; diligenter conficimus tabulas. Hæc delentur statim; illæ servantur sancte.* Cic. *Is*, he, that one, the one, points, for the benefit of the addressed person, at an object only as known, already mentioned; *Iste*, that one there, as one to whom he ought to direct now his particular attention: *Fuit olim hinc quidam mercator; navem is fregit apud Andrum insulam: is obiit mortem.* Ter. *At istos rastros tamen interea adpone, ne labora.* Id. *Si amicitiam ad fructum nostrum referemus, non erit ista amicitia, sed mercatura quædam utilitatum suarum.* Cic. *Hic segetes, illic veniunt felicius uvæ, arborei fetus alibi.* Virg. *Ibi* (*is*, in the ancient dative form), there, even there, at the spot: *Demaratus fugit Tarquinios Corintho, et ibi fortunas suas constituit.* Cic. *Inibi*, in the place, in the thing itself, expressing in a stronger way its existence: *Hannibalem Capua corrupit, et superbia nata inibi esse hæc videtur.* Cic., even there. *Ibidem*, at the same spot: *Si Thessalonicæ erit causa, aut ibidem opperiar, aut me ad te conferam.* Cic. *Istic*, there, at that place, where the addressed person is:

Ibi malis esse, ubi aliquo numero sis, quam istic, ubi solus sapere videare. Cic.

510. Hirtus, Hirsutus, Hispidus, Pilosus, Villosus, Setosus. *Hirtus*, properly applies to hair standing up; that which is rough to the touch: *Barba viros hirtæque decent in corpore setæ.* Ovid. *Hirsūtus*, provided with stiff hair, bristles, pricks: *Bestiæ spinis hirsutæ.* Cic., and of the hair itself, if singly the hairs stand upward: *Comæ hirsutæ et intonsæ sunt.* Curt. *Hispidus*, VII, rough, of stiff hair standing close together, e. g. *sus: Tiberini frons hispida manat imbribus.* Claudian. In the words *Pilosus*, full of hair, *Villosus*, shaggy, *Setosus*, full of bristles, the species of covering hair is more particularly indicated: *Pilosæ genæ; Pellis villosi leonis; Setosa frons.*

511. Homo, Vir. *Homo*, man, as the nobler, rational creature, in contradistinction to the brute; *Vir*, man, inasmuch as he is distinguished by peculiar qualities from other men (*mares*, 260.) by strength, courage, intrepidity, merits, honorable offices: *Marius tulit dolorem ut vir; et, ut homo, majorem ferre sine causa necessaria noluit.* Cic.

512. Honos, Honores, Munus; Honestare, Honorare. *Hŏnos* (*Honor* only from the third century; originally spite, German *Hohn*, Gell. 12. 9.), honor, mark of honor, by which we manifest our esteem and approbation to a person on account of his worth or merit: *Honos est præmium virtutis, judicio studioque civium delatum ad aliquem.* Cic.; hence, a public office, connected with honor and authority, generally in the plural. *Honores*, places of honor, which, in Rome, were without salary: *Hic ipse honos, delatus ad me, testis est innocentiæ meæ.* Liv. *Munus*, 373, an office, inasmuch as it is connected with burden and expense, without reference to dignity: *Non surdus judex huic muneri atque officio præest.* Cic. — *Honestare*, making honorable, giving honor and authority; *Honorare*, honoring, showing honor to: *Domino domus honestanda est.* Cic. *Amphiaraum sic honoravit fama Græciæ, ut deus haberetur.* Id.

513. Horreum, Granarium, Cumera. *Horreum*, the barn; every storehouse, magazine, but especially of grain: *Illius immensæ ruperunt horrea messes.* Virg. *Deripere horreo amphoram.* Hor. *Granarium*, granary, larger building for the preservation of considerable quantities of

grain: *Triticum condi oportet in granaria sublimia.* Varr. *Cumera*, a large basket or earthen vessel for the preservation of grain with farmers: *Cur tua plus laudes cumeris granaria nostris?* Hor.

514. Hortari, Monere, Admonere, Suadere. *Hortari* (*horiri*, excite, belongs to *oriri*), encouraging, stirring, by representations and impressive words: *Ad artem impellere atque hortari.* Cic. *Monēre*, admonish to think of something, reminding, warning: *Pluribus te hortari non debeo: tantum moneo, magis idoneum tempus, si hoc amiseris, te esse nullum unquam reperturum.* Cic. *Admonere*, reminding on occasion, also urgently: *Leo contexit asinum frutice et admonuit simul, ut insueta voce terreret feras.* Phædr. *Suadere*, advising, in pointing out the reasons and with the intention of persuading to do something: *An Trebonio persuasi? cui ne suadere quidem ausus essem.* Cic. *Monere*, expresses an action which influences the intellect; *Hortari*, the volition; *Suadere*, conviction.

515. Hortus, Horti, Pomarium, Viridarium, Viretum. *Hortus*, a kitchen, fruit, flower garden, as a place *fenced* in; *Horti*, in plural, a large pleasure garden, park: *Priapus, custos pauperis horti.* Virg. *Epicuri horti.* Cic. *Pomarium*, orchard: *Arboribus consita Italia est, ut tota pomarium videatur.* Varr. *Viridarium*, a pleasure garden with rare plants and trees, as they were behind the *cellæ* on both sides of a Roman *domus* (we have the same idea of *green* prevailing in greenhouse); *Virētum*, a charming spot, where there is a great deal of *green*, i. e. verdure, e. g. clumps of trees; it also signifies a fine lawn, a green (in England): *Amœna vireta nemorum.* Virg.

516. Hospes, Caupo, Deversor; Hospitus, Hospitalis. *Hospes*, 32, the "stranger," as guest, and the host, who receives him; especially the guest with whom one had concluded the relation of hospitality for mutual kind reception, according to antique custom: *Adeone hospes hujusce urbis es, ut hæc nescias?* Cic. *Dexteram hospes hospiti porrexisti.* Id. *Caupo*, also *Copo*, a wine-seller, who, for money, receives strangers in his booth (*caupona*, *taberna*) and refreshes them; *Deversor*, one who puts up with a friend, or in a tavern (who *turns in*): *Homo multorum hospitum, copo de via Latina.* Cic. — *Hospitus*, as fem. and neut. for *Hospes*: *Pomponia, Ego sum, inquit, hic hospita.* Cic. *Quo tutior hospita lustres æquora.* Virg. *Hospi-*

talis, hospitable, and where guests are well received, e. g. *sedes: Cimon in suos curiales hospitalis fuit.* Cic.

517. Hostia, Victima. *Hostia*, a sacrifice of atonement; *Victima*, a costly sacrifice of thanksgiving, for which well fed cattle were taken: *Victima, quæ dextra cecidit victrice, vocatur. Hostibus amotis, hostia nomen habet.* Ovid.

518. Humor, Sudor, Uligo; Humidus, Madidus, Uvidus, Udus; Humectare, Rigare, Irrigare. *Humor*, humidity, in general, with which a body is penetrated, e. g. *narium: Humor et calor, qui est fusus in corpore.* Cic. Humor. *Terra et bibit humorem, et, quum vult, ex se ipsa remittit.* Ovid. *Sudor*, perspiration, sweating, as exhalation on a surface, sweat: *Humor, allapsus extrinsecus, sudorem videtur imitari.* Cic. *Uligo* (for *ūdiligo*), natural humidity or marshy quality of soil: *Venetia agros arbustat salice propter uliginem soli.* Plin. — *Humidus*, humid, penetrated, in a less degree, by watery particles; *Madidus*, wet, from without, and dripping: *Ignem ex lignis viridibus atque humidis fieri jussit.* Cic. *Madidis Notus evolat alis.* Ovid. *Uvidus*, contracted *Udus*, very moist, a higher degree of *humidus*, more rarely used: *Vides me, ornatus ut sim vestimentis uvidis.* Plaut., instead of *madidis. Uda pomaria rivis.* Hor. — *Humectare*, moistening, so that something is penetrated in a less degree by moisture: *Humectat Lucifer agros, roranti prævectus equo.* Claudian. *Rigare*, watering, with rain or artificially; *Irrīgare*, irrigating: *Æstate seminaria conspergi sæpius, quam rigari debent.* Colum. *Ægyptum Nilus irrigat.* Cic.

519. Humus, Terra, Tellus, Solum; Humare, Sepelire, Tumulare; Humilis, De — Summissus, Abjectus, Supplex. *Humus*, earth, as the moist and low soil: *Repere per humum.* Hor. *Procumbit humi bos.* Virg., down on the ground. *Mulier humi jacebat.* Phædr., on the ground. *Terra*, earth, as element, in contradistinction to water and fire, as an original substance of the universe, pervading it, as firm land, country, and as substance: *Aquam terramque alicui adimere.* Cic. *Terra locata in media sede mundi, solida et globosa.* Id. *Manibus sagulisque terram exhaurire.* Cæs. *Tellus*, the earth, as body in the universe, generally as goddess, poetically also for the ground, surface of the earth, land: *Ædes Telluris.* Cic. *Solum*, properly, the foundation; the soil, as the base of produce, property,

and home: *Terræ pingue solum fortes invertant tauri.* Virg. — *Humare*, covering with earth, and interring, as general expression: *Quod nunc communiter in omnibus sepultis ponitur, ut humati dicantur, id erat proprium tum in iis, quos humus injecta contegeret.* Cic. *Sepelire* (properly, setting aside [*se*]), interring: *Atticus sepultus est juxta viam Appiam in monumento avunculi sui.* Nep., hence bringing into total oblivion: *Sepultum bellum, sepultus dolor. Tumulare*, covering a grave with a hill: *Injecta tumulabor mortua terra.* Catull. — *Humĭlis*, near the ground, low, lowly: *Vites ea, quæ sunt humiliora neque se tollere a terra altius possunt.* Cic. *Humili atque obscuro loco natus.* Id. *Animi humiles formidine divum, depressique ad terram.* Lucret. *Demissus*, properly, let down; depressed, bent by misfortune; *Summissus*, lowering one's self, humble: *Erigebat animum, jam demissum et oppressum.* Cic. *Cum civibus vivere neque summissum et abjectum, neque se efferentem.* Id. *Abjectus*, 268, thrown to the ground, without courage, despairing: *Sum animo perculso et abjecto.* Cic. *Supplex*, with bent knee, humble and urgently praying: *Supplex te ad pedes abjiciebas.* Cic. *Humilis*, designates the manifestation of our feeling of distance from a superior; *Demissus*, humility and resignation of our worth; *Summissus*, subjection; *Abjectus*, feeling of insufficiency of worth; *Supplex*, the feeling of dependence upon the mercy of a powerful one, manifested by position of body.

I, J.

520. Jacere, Mittere, Conjicere, Jaculari, Collineare. *Jacĕre*, throwing, by propelling through the air: *scyphum in aliquem de manu.* Cic.; *lapides post terga; ancoras, fundamentum.* *Mittere*, throwing in sending, e. g. *pila;* sending: *Tela tormentis missa.* Cæs. *Conjicere*, throwing together; hence opining, surmising, from materials thrown together, bringing various indications together (combination): *sarcinas in acervum.* Liv. *Brutus de matre suavianda ex oraculo argute conjecit* Id., and throwing an object against something: *Pila in hostes; aliquem in vincula*, throwing into fetters; *maledicta in aliquem.* *Jaculari*, throwing, by

swinging with the hand, throwing by the sling: *Rector Olympi jaculatur fulmina dextrâ.* Ovid. *Collineare*, also *Collimare* (from *limis*), aiming the missile in a straight *line*, aiming well, true: *Quis est, qui totum diem jaculans, non aliquando collineet?* Cic.

521. Jactatio, Jactantia, Ostentatio, Venditatio. *Jactatio*, properly, the repeated throwing to and fro; the repeated and boasting mention of one's performances, boasting, as action; *Jactantia*, the same, as quality, bragging: *Jactatio eruditionis.* Quinctil. *Abolita retinere est frivolæ in parvis jactantiæ.* Id. *Ostentatio*, bragging, ostentatiously showing one's superiority, real or not: *Vitanda est ingenii ostentationis suspicio.* Cic. *Venditatio*, a still higher degree, downright bragging: *Ostentatio artis et portentosa scientiæ venditatio manifesta est.* Plin.

522. Jam, Jamjam, Nunc, Mox, Tum, Tunc; Jam nunc, Nunc jam, Etiam nunc. *Jam*, now, already, compares a present, past, or future moment, as consequence of the past, with this latter; *Nunc* (for *num-ce*), at present, now, points at the real circumstances of the present, inasmuch as they are closely following upon the past: *Nestor tertiam jam ætatem hominum vivebat.* Cic. *Discebamus pueri XII, quas jam nemo discit.* Id. *Jam te premet nox fabulæque manes.* Hor. *Jamjam*, increases the strength of *jam*, in this moment, directly: *Claudius senatum, jamjam inclinatum, a Pyrrhi pace revocavit.* Liv. *Nondum hæc, quæ nunc tenet sæculum, negligentia Deûm venerat.* Id. *Mox*, within the shortest possible time, soon: *De summo bono mox, ut dixi, videbimus.* Cic. *Tum*, then, and stronger *Tunc* (*tum-ce*), at that time, points at a past or future fact, relating back to the correlative *Quum*, when, or to the demonstrative *Nunc: Quum inimici nostri venire dicentur, tum in Epirum ibo.* Cic. *Verres quum rosam viderat, tunc incipere ver arbitrabatur.* Id. *Sederat tunc excusatio oppressis: nunc nulla est.* Id.—*Jam nunc*, already now; *Nunc jam*, now, even now; *Etiamnum* and *Etiamnunc*, still now: *Hermæ, de quibus ad me scripsisti, jam nunc me delectant.* Cic. *Habui paululum moræ: nunc jam sum expeditus.* Id. *Etiamnum credis te ignorari aut tua facta?* Ter.

523. Icere, Ferire, Percutere, Verberare, Vapulare, Pulsare, Tundere, Pavire. *Icere*, reaching with a blow or thrust, hitting: *Laurus fulmine sola non icitur.* Plin

Ferire, carrying a heavy blow, beating severely, knocking hard: *Cornu ferit caper.* Virg. *Murum arietibus feriri vident.* Sall. *Percutere*, shaking through and through by a blow or knock: *Januam plena percutere manu.* Tibull. *Lapide ictus ex muro periit.* Cæs., is the one hit; *percussus*, who has received a severe contusion. *Fulmine, securi ferire*, hitting; *percutere*, slaying, executing. *Verberare*, beating repeatedly with a swung scourge (*verber*), rod, giving blows and knocks, threshing; *Vapulare*, designates the shaking, tremulous motion caused by repeated beating upon a soft and elastic body; receiving a beating: *Ego vapulando, ille verberando usque ambo defessi sumus.* Ter. *Pulsare*, obsolete *Pultare* (*pellere*), giving repeated knocks and blows with something that is roundish, like a butt: *Fores pulsare,* with the comic writers, *pultare; Lictores valentissimi et ad pulsandos verberandosque homines exercitatissimi.* Cic. *Tundere*, repeatedly and violently knocking, pounding, and thus violently shaking a body or crushing it: *Linum textum tunditur clavis.* Plin., knocking; *ferrum tundere.* Id., welding; *grana tundere in pila lignea.* Id. *Păvire*, properly, causing a surface to elevate itself by beating upon it, reverberating, rebounding: *Quum aves pascuntur, aliquid ex ore cadit et terram pavit.* Cic., hence, also, making a surface denser, by beating, beating firmer: *Pavimenta primum facta in Italia fistucis pavita.* Plin.

524. Idiota, Rudis. *Idiota*, an uneducated person, ignorant, especially in the branch on which the conversation dwells, an ignorant person in general, ignoramus; *Rudis*, rude, such as nature furnishes a thing, without further preparation: *Signa pulcherrima, quæ quemvis nostrum, quos iste idiotas appellat, delectare possent.* Cic. *Rudis ad pedestria bella est gens Numidarum, equis tantum habilis.* Liv.

525. Ignis, Flamma, Ardor. *Ignis*, fire, as freed and luminous caloric; *Flamma*, flame, the movable mass of fire which rises from burning bodies; *Ardor*, 164, burning heat, glowing substance (German *Gluth*): *Ignem sic distulit ventus, ut omnia flammam conciperent.* Cæs. *Mea domus ardore suo deflagrationem urbi minabatur.* Cic.

526. Ignominia, Infamia, Dedecus, Probrum, Opprobrium. *Ignominia*, ignominy, the loss of a good name (*nomen*), civil honor, and marks of honor or distinction, connected with or effecting public shame, caused from without,

inflicted by some one: *Animadversio Censoris ignominia dicta est.* Cic. *Infamia*, the evil repute, reputation, opinion of the public respecting one's morality, and the shame ensuing from it: *Crudelitatis infamiam effugere.* Cic. *Dedĕcus*, that by which we injure our honor, dishonor, contumely: *Ampla domus dedecori domino fit, si est in ea solitudo.* Cic. *Quod privatarum rerum dedecus non hæret infamiæ?* Id.; *dedecus*, disgrace; *ignominia,* state of the disgraced one. *Prŏbrum* (*pro*, IX, 1. *c.*), a disgraceful action, by which we injure our morality and reputation; a shameful act, and the shame it brings upon a man itself: *Curium censores senatu probri gratia moverant.* Sall. *Ingerere probra.* Liv., uttering abusive speech against some one. *Opprobrium*, reproach we make to some one, on account of dishonorable actions: *Majoris fugiens opprobria culpæ.* Hor.

527. Ignorare, Non nosse, Nescire, Non scire; Ignorantia, Inscientia, Inscitia; Ignarus, Ignotus, Incognitus; Inscius, Nescius. *Ignorare*, not knowing, having no knowledge or information whatever of a subject, indicating a lack of our own experience, or that of others, or information: *Res erat prætoribus nota solis: ignorabatur a ceteris.* Cic. *Non nosse*, not knowing something, i. e. not having learned to distinguish it by its proper marks of distinction: *Vesperascit, et non noverunt viam* (*ancillæ*). Ter. *Not knowing*, that is, not having a distinct notion of something, of subjects of the understanding and memory (in German, *nicht wissen*), is *Nescire*, if the idea expressed by the verb is negatived; *Non scire*, if the fact is negatived, and the negation is directly opposed to the affirmation, see 540, *d.* *Non tam præclarum est scire Latine, quam turpe nescire.* Cic. *Tu nescis, id quod scis, Dromo, si sapies.* Ter., you act as if you did not know it, pretend not to know it. *Pacisci modo scis: sed quæ pacta es, non scis solvere.* Plaut. *Non sciunt pueri viam, qua domum redeant.* Ter., signifies the existence and direction; *non norunt*, the state and environs of the street, if we cannot find our way in it, or if we run in danger in it. — *Ignorantia*, the not being known, as inherent quality of a thing: *Munitionem cohortes, ignorantia loci, sunt secutæ, quum portam quærerent.* Cæs. *Inscientia*, the subjective ignorance, lack of knowledge, which memory stores up in ourselves; *Inscitia*, practical ignorance, want of skill, which has its foundation in want of

proper knowledge and practice, in keensightedness and presence of mind, or also in natural clownishness, helplessness, clumsiness: *Vitam omnem perturbari videmus errore et inscientia.* Cic. *Inscitiæ meæ et stultitiæ ignoscas.* Plaut. —*Ignarus*, wanting in knowledge, he who has no knowledge of facts and subjects of sensual perception, of active use (in German *unkundig*): *Ignarus legum, rudis in jure civili.* Cic.; and passive, unexplored, not known: *Regio hostibus ignara.* Sall. *Ignotus*, active, one who has not yet become acquaiuted with something, does not know it yet: *Illi artifices corporis simulacra ignotis nota faciebant.* Cic., and passive, unknown, one we do not yet know: *In navem omnibus ignotus nautis escendit.* Nep. *Incognitus*, not yet inquired into, one we are not yet acquainted with: *Hoc vitandum est, ne incognita pro cognitis habeamus.* Cic.—*Inscius*, ignorant, designates the absence of knowledge; *Nescius*, ignorant, not knowing, the want of knowledge: *Artem si subtraxeris, quî distingues artificem ab inscio?* Cic., he who has not the rules and principles of the art in his memory; *ignarus artis*, who does not understand the procedure, mode of practising the art. *Nescia mens hominum fati sortisque futuræ.* Virg. In prose, with preceding negation, *Iratum te regi fuisse, non erant nescii.* Cic.

528. Ignoscere, Indulgere, Parcere; Indulgentia, Obsequium, Venia. *Ignoscere*, not taking notice of something; hence, pardoning faults and omissions, from generosity: *Et præteritis ignoscis, et concedis futura.* Cic., see 192. *Indulgere* (*dulcis*), being indulgent toward some one, or something, having indulgence with faults, from kindness of heart, also from weakness: *Epicurei sibi indulgentes et corpori deservientes.* Cic., who indulge themselves, do not deny themselves anything. *Spernere veteres amicitias, indulgere novis.* Id., cultivating. *Parcere*, moderating something, e. g. *iræ, labori, periculo;* and bestowing the greatest care upon the preservation of something, saving: *Parcere subjectis, et debellare superbos.* Virg., sparing, from humanity.—*Indulgentia*, long-suffering, indulgence: *Si feræ partus suos diligunt; qua nos in liberos nostros indulgentia esse debemus?* Cic. *Obsequium*, yielding, if we regulate our actions according to the will and desire of another: *Flectitur obsequio curvatus ab arbore ramus.* Ovid. *Legatus officii terminos, obsequium erga Impera-*

torum exuit. Tac. *Indulgentia*, does not offer obstacles; *Obsequium*, yields, does not resist. *Venia*, pardon, shown to supplicating and guilty persons: *Veniam et impunitatem dare.* Cic., and the indulgence which is connected with pardon, permission: *Dedi veniam homini impudenter petenti.* Id.

529. Illustrare, Illuminare. *Illustrare*, making something light, throwing light upon it, opp. *obscurare; Illuminare*, giving light, illuminating, shining upon: *Qua sol habitabiles illustrat oras.* Hor. *Luna a Sole illuminata.* Cic.

530. Imago, Effigies, Simulacrum, Signum, Sigillum, Statua, Toreuma. *Imago*, the imitating, image of a subject, presenting its form in all its details, if it makes an impression upon the imagination; hence, *Imagines*, images of ancestors; *Effigies*, the image, as plastic work of art, especially with reference to faithfulness and truth of expression; *Simulacrum*, the *similar* image or representation, inasmuch as it is formed similar to the original, of a formed image as well as an illusion in the air, dream; hence of images of gods, which can be formed similar only to the qualities of the deities; *Signum*, every image as sign of the original, hence of images of deities, as their symbols; *Sigillum*, a small image of this sort; *Statua*, a standing image, statue, representing the whole body, and is worked round; only used of human figures; *Toreuma*, every half or entirely elevated image, relievo, as ornament of golden or silver vessels, also such a vessel itself: *Quum statuas et imagines, non animorum simulacra, sed corporum, studiose multi summi homines reliquerint, consiliorum relinquere ac virtutum nostrarum effigiem multo malle debemus, summis ingeniis expressam et politam.* Cic. *Est signum notum, imago avi tui.* Id., of the seal. *Signum Isidis, in modum Liburnæ figuratum.* Tac. *In patella sigilla erant egregia.* Cic., little images of embossed work, which were fixed to the vessel. *Diodorus habebat perbona toreumata; in his pocula duo, summo artificio facta.* Id.

531. Imbuere, Inficere, Infuscare. *Imbuere*, immerging a body in a liquid, so that the latter penetrates it: *Quo semel est imbuta recens, servabit odorem testa diu.* Hor., hence, *Pueri animum tenerum his opinionibus imbuas.* Cic., imbuing. *Inficere*, mixing some ingredient with a substance in such a manner that it changes its natural property,

dyeing: *Britanni se vitro inficiunt, quod cæruleum efficit colorem.* Cæs. *Puerum inficere artibus.* Cic., making them part of himself. *Infuscare*, making dark, dark colored, soiling: *Ne maculis infuscet vellera pullis.* Virg. *Omnes, quos non aliqua barbaries domestica infuscaverat, recte loquebantur.* Cic.

532. Imitatio, Æmulatio, Rivalitas. *Imitatio*, imitation, without passion: *Excellentium civium virtus imitatione digna est, non invidia.* Cic. *Æmulatio*, the passionate endeavour of equalling another in his envied superiority, emulation from ambition, and jealousy from ambition: *Æmulantis est angi alieno bono, quod ipse non habeat.* Cic. *Et imitatio virtutis æmulatio dicitur: et est æmulatio ægritudo, si eo, quod concupierit, alius potiatur, ipse careat.* Id. *Rivalitas*, rivalship in matters of love: *Quin sine rivali teque et tua solus amares.* Hor. *Vitiosa æmulatio, quæ rivalitati similis est.* Cic.

533. Imminere, Impendere. *Imminēre*, towering above something, bordering closely upon something, and being near at hand, of time, striving for something, threatening something, in order to pounce upon it; *Impendēre*, hanging over something and threatening to fall, threatening to befall, of near evils pending over us: *Quercus prætorio imminebat, cujus umbra opaca sedes erat.* Liv. *Mors quotidie imminet.* Id. *Mors, quasi saxum Tantalo, semper impendet.* Id.

534. Immundus, Spurcus, Obscœnus, Impurus; Obscœnitas, Turpitudo. *Immundus*, not cleanly, unclean, where dirt, stains, and soiled spots are, e. g. *sus: Pauperies immunda domus procul absit.* Hor. *Spurcus*, filthy, nasty, of disgusting uncleanliness for the sense of sight and smell: *Si quid est urina spurcius.* Gell. *Tempestas spurcissima.* Cic. *Obscœnus*, also *Obscenus*, giving an evil indication, e. g. *aves;* ugly, nasty, foul, exciting disgust, horror, and loathing in seeing or hearing it: *Obscœni interpres funestique ominis auctor.* Varr. *Torquet ab obscœnis sermonibus aurem.* Hor. *Impurus*, impure, unclean, vicious, unchaste: *Persona lutulenta, impura.* Cic. — *Obscœnitas*, obscenity, as quality; *Turpitudo*, ugliness, as property, which disgraces, immorality, shamelessness: *Illiberalis jocus est, si rerum turpitudo adhibetur, aut verborum obscœnitas.* Cic.

535. Imperium, Principatus, Dominatus, Regnum; Im-

PERIA, MAGISTRATUS. *Imperium*, properly, the command, which demands implicit obedience; the command, as of an army, &c., i. e. highest authority; supreme authority, which unites with supreme power irresistible will: *Imperium alicujus exsequi.* Ter. *Galli sub populi Romani imperium ditionemque ceciderunt.* Cic. *Principatus*, supreme place, precedence: *Cingetorigi principatus (in civitate) atque imperium est traditum.* Cæs. *Dominatus*, mastership, as a state of things, when one can command over something as if it were his property, when he is lord of it: *Dominatu unius omnia tenentur, neque est usquam consilio aut auctoritati locus.* Cic. *Regnum*, autocracy, regal dignity, government; with the republican Romans, also used for tyranny: *Duces (Romulus et T. Tatius) regnum consociant, imperium omne conferunt Romam.* Liv.—*Imperium*, empire, the whole district or territory which stands under the supreme authority of an individual or a people: *In tuo toto imperio ac provincia.* Cic., i. e. Western Asia, where Thermus was prætor. *Fines imperii populi Romani.* Id. *Regnum*, the district within which one, as master, ordains and directs every thing, and a realm, kingdom, as country: *Id nisi hic in tuo regno essemus, non tulissem.* Cic., where thou alone hast the command.—*Imperia*, the places of commanders, as offices, and in the persons of the commanders-in-chief; *Magistratus*, the superior political or civil offices, under the authority of which public affairs and institutions stood; also used for single superior magistrates: *Vacuæ ab imperiis provinciæ.* Cic. *Imperia ex urbe exeunto.* Id. *Ut magistratibus leges, ita populo præsunt magistratus.* Id.

536. IMPIUS, NEFARIUS, SACRILEGUS. *Impius*, impious, unconscientious, i. e. showing no conscience against God, country, or one's relations; *Nefarius*, of impious temerity, he who trespasses the divine and natural laws; *Sacrilĕgus*, a robber of temples, a dishonorer of temples: *Qui affinem fama ac fortunis spoliare conatus est, impium se esse fateatur.* Cic. *Moliri nefaria mulier cœpit insidias filio.* Id. *Sacrilego pœna est, qui sacrum abstulerit.* Id.

537. IMPLICARE, IM—PRÆPEDIRE, OBSTARE, OFFICERE; IMPEDIMENTUM, OBSTACULUM, DIFFICULTAS; IMPEDIMENTA, SARCINÆ. *Implicare*, putting into folds, entwining, entangling, e. g. *crinem auro: Quod male implicuisti, solvas potius, quam abrumpas.* Senec. *Impedire*, entangling

the feet, keeping off, hindering: *Ut exercitum eadem, quæ impedierat, fortuna expediret.* Liv. *Præpedire*, drawing something before the feet that will hinder, stopping, checking, detaining: *Sine modò sese præda præpediant.* Liv. *Obstare*, standing in the way, and thus detaining, e. g. *currenti: Conferti in portis, obstando magis, quam pugnando, castra tutabantur.* Liv. *Officere*, working against, and thus being in the way or doing injury: *Umbra terræ soli officiens noctem efficit.* Cic. *Cur meis commodis officis et obstas?* Id. — *Impedimentum*, hindrance, impediment, the thing by which we are prevented from advancing; *Obstaculum*, the obstacle which places itself in our way, and interferes with our progress; of rare use; *Difficultas*, difficulty, expresses the exertion and application of great force and many means to bring about our object: *Demosthenes impedimenta naturæ diligentia industriaque superavit.* Cic. *Ego hæc propter magnitudinem rerum ac difficultatem assequi non potui.* Id. — *Impedimenta*, are the baggage of an army, inasmuch as they impede military movements; the *impedimenta* are constituted by the baggage, the people attending it, wagons, and beasts of burden; *Sarcĭna*, a bundle of things tied together for travelling; in plural, the bundles which the Roman soldiers carried on the march: *Consistit agmen; impedimenta intra legiones recipiuntur.* Cæs. *Sarcinas colligam ante quam proficiscar e vita.* Varr.

538. Importunus, Molestus, Intempestivus. *Importunus*, opp. *opportunus*, is partly he who allows one no quiet, who is unkind, impetuous, and insufferable: *Uxor importuna atque incommoda.* Plaut. *Importunus atque amens tyrannus.* Cic. *Molestus*, pressing, inconveniencing, molesting, e. g. *onus, labor;* also surprising by artificiality, &c. *Latine loquendi accurata, et sine molestia diligens elegantia.* Cic., — partly unfitting, respecting place and circumstances, inconvenient, importune: *Aggeribus turribusque locus importunus.* Sall. *Cursum ingenii tui premit hæc importuna clades civitatis.* Cic. *Intempestivus*, unfit, respecting the time, untimely, improper, that which happens or is done at an improper time: *Amicitia nunquam intempestiva, nunquam molesta est.* Cic.

539. Impudens, Inverecundus; Impudicus, Incestus. *Impŭdens*, without shame, shameless, impudent, e. g. *mendacium.* *Inverecundus*, he who has no regard for decorum

and propriety, who shows no esteem or regard for anybody, indecorous, e. g. *frons: Legirupa, impudens, impurus, inverecundissimus.* Plaut. — *Impudīcus*, shameless, insensitive against the violation of natural feeling of shame: *Mulieres impudicæ.* Cic. *Incestus* (*castus*), unchaste, impure with regard to religion and purity of morals, e. g. *sermo: Incestus parat sacrificium, non ante perfusus flumine.* Liv.

540. In, De, Ne, Non. *a. In*, as preposition, signifies in, toward, on, into; as negation, it signifies the English *un*, but only with nouns and verbs, formed of nouns substantive, e. g. *Incommodare*, causing incommodity. *Incoquere aquâ*, cooking in water; *succum*, boiling down; *plumbum album incoquitur aereis operibus.* Plin., adding by boiling, as it were, tinning over: *Incoctus*, *un*cooked. *Inaudire*, hearing as a secret; *inauditus*, *un*heard of, and unheard: *Inauditi atque indefensi perierant.* Tac. *Incogitare*, thinking of something, meditating it, e. g. *fraudem; Incogitans*, acting *un*thinkingly; *Incogitatus*, thought*less*, *un*reflecting, e. g. *opus. Infringere*, breaking in two in the middle, into several pieces, by knocking against something, e. g. *ollam in caput.* Plaut. *Infractus remus.* Cic., broken (never, *unbroken*). — *In*, as preposition, also strengthens the meaning, e. g. *Canus*, silver-gray, 55. *Incanus*, very gray: *Barbas incanaque menta tondent hirci.* Virg. See *Incolumis.*

b. In, as preposition, into, away from us and toward us, designates the direction toward the most inner point; *De*, off, away, of a straight line, surface, away from it, downward, 313. *Inflectere*, bending in: *bacillum a summo inflexum; Deflectere*, bending off, downward, e. g. *ramum olivæ; oculos aliorum* (*in se*) *inflectere*, attracting; *deflectere*, turning away. *Imminutus*, diminished by a certain magnitude: *Siet, plenum est; sit, imminutum.* Cic. *Deminutus*, diminished, of decrease, weakened: *Aliquid de libertate mea deminutum est.* Cic. In the words designating dressing, dyeing, *in* signifies a putting on, or drawing over, or adhering to it, at it: *De*, a coating over downward, covering over: *Inauratus*, covered over with gold, e. g. *statua; Deauratus*, lighter gilt, rarely used, e. g. *balteus. Dealbare*, white-washing, e. g. *columnam; Inalbare*, putting on white paint, rare.

c. In, un, designates a reversion of the notion into its

opposite; *De*, a decrease, lack in perfection: *Juvenes adhuc confusa quædam non indecent.* Plin., disfigure: *Falli, errare, decipi dedecet.* Cic., not befitting, which is unbecoming. *Indecorant bene nata culpæ.* Hor., dishonoring; *Dedecoras familiam.* Ter., bringing shame upon. *Indignari*, considering something unworthy, feeling indignant at it; *Dedignari*, considering something unworthy of us, disdaining. *Insuetus*, unaccustomed; *Desuetus*, disaccustomed. *Insipiens*, the unwise, who does not know how to act in every situation rightly and decorously; *Desipiens*, silly, who betrays want of intellect.

d. *In*, un, designates as negation at the same time the opposite or the contrary quality of the notion expressed by the original word; *Ne* and *Non*, merely negative: *Ne*, not, negatives the taking place of the notion; *Non*, no, negatives the fact. *Ne*, relates to the meaning of the word; *Non*, to the fact which it expresses: *Infandus*, unspeakable, so horrid, that it cannot be sufficiently expressed in words, inexpressible, e. g. *dolor, facinus; Nefandus*, that which we dare not pronounce, or ought not to speak out, e. g. *arma, domus: Nefas*, that which must not be permitted, must not be done, considers the consequences of the breach of the commandment; *Non fas est*, means, it is really not permitted, has reference to the commandment itself. *Inopinans*, active, and *Inopinatus*, passive, unexpected, that which happens when least expected; *Necopinans*, he who cannot suppose something; *Necopinatus*, who cannot be supposed: *Germani inscios inopinantesque Menapios oppresserunt.* Cæs. *Hoc mihi improvisum inopinantumque accidit.* Cic. *Hostes necopinantes oppressimus.* Id., stronger than *inopinantes*, expressing the surprise. *Omnia repentina et necopinata sunt graviora.* Id. *Innocens*, uninjurious, innocent, who has no share in the injury done or to be committed; *Non nocens*, he who does not injure, really does not do any harm. *Indemnatus*, uncondemned, is quality; *Non damnatus*, not condemned, designates action or condition. *Inhonestus*, dishonorable, immoral; *Non honestus*, not moral, not dutiful: *Nihil a diis petere, quod sit injustum atque inhonestum.* Or. p. Domo. *Multa, quæ honesta natura videntur esse, temporibus fiunt non honesta.* Cic. *Nequire*, not being able, not being in the situation that we can do a thing, negatives the idea of the verb; *Non quire* negatives the action itself, which is thus

opposed to the real being able; being unable. After *nequeo*, the being able does *not* take place; after *non queo* the being unable takes place: *Antonius, pedibus æger, prœlio adesse nequibat.* Sall. *Non queo omnia scribere.* Cic.

541. In præsens, In præsenti, In præsentia, Impræsentiarum. *In præsens* (*tempus*), for the present, for the present moment; and *In præsenti sc. tempore*, at present, now, only of time: *Causa peccandi in præsens minus suppetebat.* Sall. *Hoc ad te in præsenti scripsi.* Cic. *In præsentiâ*, in the present time, for the present, of the present position and circumstances: *Vestræ cœnæ non solum in præsentia, sed etiam postero die jucundæ sunt.* Cic. *Impræsentiarum*, and *In præsentiarum* (contraction of *in præsentia rerum*), for the present: *Hannibal cupivit in præsentiarum bellum componere.* Nep.

542. Inanis, Vacuus. *Inanis*, empty, in which there is nothing, indicates want; *Vacuus*, empty, indicates the existence of space for the reception of something: *Domum ornatum atque instructam reddiderat nudam atque inanem.* Cic. *Inanes literæ.* Id., empty, barren of any thing worth knowing. *Prolapsorum equitum equi vacui.* Liv.

543. Inclinare, Vergere; Acclinis, Acclivis. *Inclinare*, properly, *leaning* upon something: *Bos genua inclinat arenis.* Ovid., bending, deviating from the straight line: *Inclinavit acies.* Liv. *Sol, fortuna se inclinat.* Cæs. *Vergĕre*, bending toward; of the direction, oblique, downward, toward something: *Tectum vergit in tectum inferioris porticus.* Cic. — *Acclinis*, leaning against: *Corpusque levabat (Mezentius) arboris acclinis trunco.* Virg. *Acclivis*, ascending: *Leniter acclivis aditus.* Cæs.

544. Incola, Indigena, Inquilinus. *Incŏla*, inhabitant, who dwells at a certain place: *Peregrini atque incolæ officium est, nihil præter suum negotium agere.* Cic. *Indigena* (*indu-gignere*), native, who is born in the place or country where he lives: *Ne majores quidem Gallorum indigenæ, sed advenæ Italiæ cultores, Alpes transmiserunt.* Liv. *Inquilīnus* (for *incolinus*), the inhabitant of a foreign place, where he does not enjoy the privilege of holding property, and who, on that account, continues to be considered a stranger; an alien: *Catilina postulat, ne Patres existimarent, sibi patricio homini perdita re publica opus esse, quum eam servaret. M. Tullius inquilinus civis urbis Romæ.* Sall., because Cicero was a native of Arpinum. *Inquilini*

privatarum ædium atque insularum. Suet., lodgers, in contradistinction to *Domini*, freeholders.

545. Incorruptus, Sincerus. *Incorruptus*, unspoiled, with reference to the natural good quality; *Sincērus* (belongs to *semel*, *singuli*), without foreign addition or alloy, genuine, such as something is by nature: *Spina incorrupta etiam in aquis durat.* Plin. *Incorrupti atque integri testes.* Cic. *Sincerum est nisi vas, quodcunque infundis, acescit.* Hor. *Nulli sincera voluptas, sollicitique aliquid lætis intervenit.* Ovid.

546. Indagare, Quærere, Scrutari, Rimari, Vestigare, Investigare, Expiscari. *Indāgare*, XIX, 1., tracing out: *Ad indagandum canis natus est.* Cic. *Quærere*, inquiring into, searching with pains and attention: *Ægre quærit, et nihil invenit.* Plaut. *Scrutari*, searching by rummaging and "overhauling," accurately and carefully: *Non excutio te, si quid forte ferri habuisti, non scrutor.* Cic. *Arcanum scrutari.* Hor. *Rimari*, searching in all the cracks and fissures: *Rastris terram rimantur.* Virg. *Vestīgare*, tracking; *Investigare*, following the track, until the object searched for be found, tracing out: *Causas rerum vestigabimus.* Cic. *Adhuc investigare non possum, ubi Lentulus sit.* Id. *Expiscari*, fishing out, properly, of course, of fish, but also, in general, bringing out, to light, by careful search and investigation: *Proinde expiscare, quasi non nosses.* Ter.

547. Indoles, Ingenium, Natura. *Indoles*, natural endowments, capable of growth, i. e. perfection by cultivation, industry, and practice: *animi, ingeniique.* Liv. *Cum hac indole virtutum atque vitiorum Hannibal triennio sub Hasdrubale meruit.* Id. *Ingenium*, the peculiar gifts, powers, and qualities which an individual has received at its first origin; with men, their peculiarities of temper, character, and dispositions, and those of the mind, talent, genius, understanding, and wit: *Cœli mores solique ingenia.* Plin. *Suum quisque noscat ingenium, acremque se et bonorum et vitiorum suorum judicem præbeat.* Cic. *Natura*, the peculiar mode and way in which, with a being, its bodily component parts, as well as also its mental faculties, have been constituted and combined from its birth (*nasci*) or origin; its nature, natural state and organization, the nature of a thing: *Qualis esset natura montis, qui cognoscerent, misit.* Cæs. *Medico natura corporis cognoscenda est.* Cic. *Mitis in nos Hannibal contra naturam suam est.* Liv.

548. Induere, Vestire, Velare, Amicire, Obnubére, Vestis, Vestimentum, Amiculum, Tunica, Subucula, Indusium. *Induere*, putting on, and putting in, into (*doing* on and in): *Loricam induam mihi.* Plaut. *Tu te in laqueum induas.* Id. *Vestire*, covering with a dress, covering with something, be it for protection or ornament: *Alere et vestire aliquem.* Cic. *Terra vestita floribus, arboribus, frugibus.* Id. *Vēlare*, covering, hiding something with a kerchief or garment, so that it cannot be seen, enveloping: *Augur capite velato.* Liv. *Toga velatus processit.* Id. *Amĭcire* (*ăd-mĭcire*, belongs to *mitra*), properly, dressing up, clothing, of external garments, which strike the eyes, e. g. *toga: Eleus Hippias gloriatus est, pallium, quo amictus, soccos, quibus indutus esset, se sua manu confecisse.* Cic. *Obnubere*, properly, drawing fog over something; veiling: *I, lictor, caput obnube liberatoris urbis hujus.* Liv.— *Vestis*, gown, inasmuch as it covers nudity, or covers, in general (as we use *coat* still more generally): *Datames hominem optima veste texit.* Nep. *Vestimentum*, inasmuch as it serves as dress: *Milo calceos et vestimenta mutavit.* Cic. *Amiculum*, the outer garment: *Feminæ Persicæ in conviviis summa quæque amicula exuunt.* Curt. *Tunica*, the white woollen under-dress, which the Romans wore under the toga; with men, as low down as below the knees, and fastened with a girdle; with women, longer, wider, and with sleeves; *Subucula*, a sort of shirt worn by men, and *Indusium* (according to Varro *Intusium*, from *intus*), a shift worn by women near the skin, of linen or cotton: *Si forte subucula pexæ trita subest tunicæ.* Hor.

549. Industria, Assiduitas, Sedulitas, Labor, Diligentia: Industrius, Navus, Impiger; De — Ex industria, Data, Dedita opera: Consilio, Consulto, Sedulo. *Industria* (*indu*, XIII, 2.), the activity which operates in the *interior* of a business, an affair, an activity which has entirely entered into the object to which it is applied, which is not *superficial*, industry: *antelucana opificum.* Cic. *Assiduitas*, 116, assiduity, the uninterrupted, lasting, and persevering diligence, e. g. *medici: Id assiduitate et virtute consequêre.* Cic. *Sēdŭlitas*, 304, the zealous industry which strives to make the best possible use of the time, especially in order to be obliging to others: *officiosa.* Hor. *Pauper, sed mundæ sedulitatis, anus.* Ovid. *Labor*, fatiguing labor,

pains, trouble: *Labor, est functio quædam vel animi vel corporis, gravioris operis et muneris.* Cic. *Diligentia,* the accuracy, punctuality, diligence with which we carry on an affair: *Curatæ hæc magna diligentia.* Plaut. *Ars (oratoris) demonstrat tantum, ubi quæras; reliqua sunt in cura, attentione animi, cogitatione, vigilantia, assiduitate, labore; complectar uno verbo, diligentia.* Cic., application. *Industrius,* he who finds his very element in industry, work; active, industrious: *Dionysius in rebus gerendis vir acer et industrius.* Cic. *Navus,* ancient *Gnavus* (*geno, nascor,* IV, 4.) properly, he who has native talent, skill for something, natural impulse for some certain activity, active: *Ex inerti parente navus filius.* Cic. *Navus operarius ignavo et cessatore multum præstat.* Colum. *Impĭger,* undaunted, he who goes to work with alacrity, and does not lose cheerful activity though the task may be laborious: *Vir ad labores belli impiger.* Cic. — *De, Ex industria,* with diligence, with careful reference to the object in view: *Injuriæ, quæ nocendi causa de industria inferentur.* Cic. *Romulus ludos ex industria parat.* Liv. *Data, Dedita opera,* on purpose, taking pains: *Ut hæc scirem, dedita opera has ad te literas misi.* Cic. *Consilio,* intentionally; *Consulto,* considerately, with forethought: *Consul, seu forte, seu consilio, Venusiam perfugit.* Liv. *Consulto et cogitate fit injuria.* Cic. *Sedulo,* sedulously, with great pains and activity in details: *In ducendo bello sedulo tempus terere.* Liv.

550. Infans, Mutus, Elinguis. *Infans,* who cannot speak, as the infant, or who does not dare to speak: *Mutus,* speechless, dumb, as natural deficiency; *Elinguis,* who has no tongue, or one that is palsied: *Infantes pueri et mutæ bestiæ.* Cic. *Timebam, si nihil dixissem, ne infantissimus existimarer.* Id. *Testem convicit et elinguem reddidit.* Id.

551. Infensus, Infestus. *Infensus,* irritated against some one from hatred or ire, incensed, embittered against him: *Pro offensione hominum, qui illi inimici infensique sunt.* Cic. *Infestus* (belongs to *Manifestus,* 210.), hostile, ever ready to commit hostilities against some one: *Tutus ab infestis latronibus.* Hor. *Infestis signis ad hostem ire.* Cæs., directed toward the enemy for attack; passive, it means unsafe, exposed to hostilities (infested): *Via excursionibus barbarorum est infesta.* Cic.

552. Inferus, Infimus, Imus; Inferi, Orcus. *Inferus* (*in*, VIII, 1., with *f* as digamma), below, being below, and the lower one: *Limen superum inferumque vale.* Plaut. In the superlative, *Infĭmus*, contracted, *Imus*, the lowest; originally both words had the same meaning, but generally *Infimus* signifies the lowest; *Imus*, the deepest: *Infimæ montis radices.* Cæs. *Perditissima atque infima fæx populi.* Cic. *Imo Nereus ciet æquora fundo.* Virg. *Ab imis unguibus usque ad verticem summum ex fraude constat.* Cic. — *Inferi*, those that are in the lower regions, the departed, inasmuch as they dwell there: *Orator non ab inferis mortuos excitabit.* Cic. *Orcus*, the lower region, inasmuch as it contains the dead, the realm of the dead: *Minos sedet arbiter Orci.* Propert.

553. Informare, Instituere, Instruere, Præcipere; In — Conformatio. *Informare*, forming into something; properly, a substance into a plastic work of art: *Cyclopum informatum manibus jam parte polita fulmen erat.* Virg. *Artes, quibus ætas puerilis ad humanitatem informari solet.* Cic. *Instituere*, properly, placing there, down, establishing, e. g. *civitates;* establishing or organizing for a certain purpose, object; instructing one how he ought to do a certain thing: *Plane rudem instituere ad dicendum.* Cic. *Instruere*, placing in good order, upon and by one another, properly arranging, providing with every thing necessary, e. g. *agrum, ædes;* and furnishing with knowledge, instructing, *artibus, literis, doctrinis, consiliis*, or the subject of instruction is indicated by the accompanying words: *Mulier instituit accusatores, instruit testes.* Cic., she appoints accusers, and tells them what they have to do; she furnishes the witnesses with documents and evidence. *Senectus adolescentulos docet, instituit, ad omne officii munus instruit.* Id., furnishes them with knowledge, gives direction as to what they have to do now and in the future, provides them with necessary preparatory knowledge for every affair. *Præcipere*, directing beforehand, prescribing how something and what is to be done: *Portu solventibus ii, qui jam in portum ex alto invehuntur, præcipere solent et tempestatum rationem et prædonum et locorum.* Cic. *Philippus et Antipater filiis præcipiunt, ut oratione benigna multitudinis animos ad benevolentiam alliciant.* Id. — *Informatio*, the image which the soul forms of something: *Habebam in animo insitam informationem quandam dei.* Cic. *Confor-*

matio, the formation of a whole in respect of the harmonizing composition of its parts, conformation: *Ipsius theatri conformatio sic est facienda.* Vitruv. *Est quædam conformatio insignita et impressa intelligentiæ, quam notionem voco.* Cic.

554. INGENUUS, LIBER, LIBERALIS. *Ingenuus*, that which we have by our procreation, which belongs to the individual from the moment of its being engendered, e. g. *indoles;* naturally free, freeborn: *Ean' ingenua an festuca facta e serva libera est?* Plaut. *Artes ingenuæ et humanæ.* Cic., befitting a freeborn man, noble. *Liber*, civilly free, he who is no slave; hence frank, open: *Jure civili qui est matre liberâ, liber est.* Cic. *Vocem liberam mittere.* Liv. *Liberalis*, 146, worthy of a freeman, decorous for him, proper for him: *Omnis liberalis et digna homine nobili doctrina.* Cic.

555. INGREDI, INTRARE, INTROIRE. *Ingrĕdi*, walking along, walking toward something: *Si stas, ingredere.* Cic., going toward a place in order to enter; *Intrare*, so far entering into an enclosed place that we are within (*intra*), passing the threshold; *Introire*, *going* into the *interior: In vitam, tamquam in viam ingredi.* Cic. *Tu ingredi illam domum ausus es? tu illud limen intrare?* Id. *Me fuerat æquius, ut prius introieram, sic prius exire de vita.* Id.

556. INITIUM, ORIGO, ORTUS, PRINCIPIUM, EXORDIUM, PRIMORDIUM, PROŒMIUM. *Initium* (*inire*), beginning, according to space and time, inasmuch as something follows after: *Galliæ pars initium capit a flumine Rhodano.* Cæs. *Initium belli, vitæ. Id mihi propositum initio non fuit.* Cic., in the beginning. *Hoc tibi et est antiquissimum et ab initio fuit.* Id., from the beginning. *Initia*, the first beginnings, the elements or rudiments of a science, upon which more difficult problems follow: *Ut male posuimus initia, sic cetera sequentur.* Cic. *Aer, et ignis, et aqua, et terra primæ sunt. Ergo illa initia et elementa dicuntur.* Id. *Mysteriis ex agresti immanique vita exculti ad humanitatem mitigatique sumus: Initiaque ut appellantur, ita re vera principia vitæ cognovimus.* Id., the secret service of Ceres and Bacchus. *Orīgo* (*oriri*), the origin, as descent; *Ortus*, the origin, the beginning of the existence of a thing, with reference to the question, whence? *A primo animantium ortu petitur origo summi boni.* Cic. *Principium*

(*princeps*), the beginning, considered materially, inasmuch as that which follows has its foundation in it; that from which something takes its rise: *Omnium rerum magnarum a diis immortalibus principia ducuntur.* Cic.; hence, *Principia*, the original substances, the first fundamental doctrines of a science, on which the others rest: *Rerum principia, e quibus omnia constant.* Cic. *Juris principia.* Id., and the first files in front of an army, where the colors were. In this sense also, *Hoc principio est in omni quæstione considerandum.* Cic., in the beginning, first of all. *Vellem a principio te audisse amicissime monentem.* Id., from the beginning, with reference to order and series. *Exordium*, properly, the edge or list of something woven; the first part of a whole, from which the other parts start, or to which they attach themselves: *Hujus quoque exordium mali, quoniam principium boni diximus, explicemus.* Cic. *Primordium*, the very first beginning, origin, with which the existence of a thing begins: *A Diis immortalibus sunt nobis agendi capienda primordia.* Cic. *Procemium* (προοίμιον), properly, the prelude; the preface, introduction of a speech, essay: *In singulis libris utor proœmiis.* Cic.

557. Injuria, Noxa, Noxia, Contumelia, Maledictum, Convicium; Injuriam facere, Nocere, Obesse. *Injuria*, the wrong, every action by which the rights of another are violated: *Duobus modis, aut vi aut fraude, fit injuria.* Cic. *Noxa*, the injury, damage done to some one, and in this respect, also, the guilt; and the injury, damage which we suffer, and in this respect, also, the punishment, see 289. *Nocte nocent potæ (aquæ): sine noxa luce bibuntur.* Ovid. *Ne quis, nisi qui noxam meruisset, donec pœnam lueret, in compedibus teneretur.* Liv. *Noxia, sc. res*, the injury done, hence also the crime (done to the suffering party) and the guilt, crime: *Noxiæ pœna par esto.* Cic. Hence, *Noxam factam sarcire, noxæ dare, dedere;* but *noxiam sarcire, in noxia esse, teneri.* *Contumelia*, the wanton abuse of another, with disgrace to his honor, contumely, affront: *Patior facile injuriam, si est vacua a contumelia.* Pacuv. *Maledictum*, an expression which affects the honor of another, or an imprecating, cursing expression, generally during a fit of high passion, an abusive word, an invective imprecation: *Maledictum est, si vere objicitur, vehementis accusatoris: sin falso, maledici conviciatoris.* Cic. *Convīcium* (*vox*), properly, the wild screaming of many

together; hence the violent scream against some one, accompanied with or consisting of reproaches and invectives, the abusing of a person: *Maledictio nihil habet propositi, præter contumeliam: quæ si petulantius jactatur, convicium nominatur.* Cic. — *Injuriam facere*, committing a wrong, interfering with the rights, privileges of others; *Nocere*, injuring, causing injury to another; *Obesse*, being in the way, being a hindrance to another, opp. *promoting*, injuring by hindrance: *Alienum est a sapiente non modo injuriam cui facere, verum etiam nocere.* Cic. *Pudor is fuit in Crasso, qui non modo non obesset ejus orationi, sed etiam probitatis commendatione prodesset.* Id.

558. Innocens, Innocuus, Innoxius, Insons, Integer. *Innocens*, properly, without injuriousness; he who does nothing wicked, has no share in a crime, innocent and guiltless: *Innocens, si accusatus sit, absolvi potest.* Id. *Innocuus*, uninjurious, innocuous; active, incapable of injuring, innocuous; and passive, uninjured, who has received no injury: *Aves, assuetum silvis innocuumque genus.* Ovid. *Sedere carinæ omnes innocuæ.* Virg. *Innoxius*, free of injury; active, uninjurious, harmless; passive, uninjured, not exposed to danger: *Anguis innoxius imo successit tumulo.* Virg., without injuring anybody. *Sic condita faba a curculionibus erit innoxia.* Colum. *Innocens*, is the negative of the action of injuring; *Innocuus*, continuation of the state; *Innoxius*, indicates a quality. *Insons* (properly, un*sin*ful), innocent, guiltless, upon whom the guilt of a punishable action does not rest: *Quid Perseus, novus rex, omnis injuriæ insons, meruit?* Liv. *Intĕger* (*tangere*), blameless, spotless, respecting the moral state, righteous: *Integer vitæ scelerisque purus.* Hor. *Integritatem atque innocentiam singularem esse oportet in eo, qui alterum accuset.* Cic.

559. Innuptus, Innubus, Cælebs. *Innuptus*, unmarried, not yet ever having married; *Innŭbus*, remaining without marriage, unmarried, inasmuch as it indicates a state, not only the negation of being married (in German, *ehelos*); both used of women: *Pueri innuptæque puellæ.* Virg. *Innuba permaneo.* Ovid., the Cumæan Sibyl says. *Cælebs*, without matrimony, of men; one who has never married, or lost his wife, bachelor or widower: *Pygmalion sine conjuge cælebs vivebat.* Ovid.

560. Inquietus, Irrequietus, Anxius, Sollicitus. *In-*

quietus, obsolete *Inquies*, restless, where we cannot get settled, obtain quiet, and he who cannot settle or obtain quiet, who is in continual activity: *Lux noctem inquietam insecuta est.* Liv. *Hispanorum inquieta avidaque in novas res sunt ingenia.* Id. *Irrequietus*, who never rests after previous activity: *Siderum irrequieta semper agitatio nunquam in eodem vestigio manet.* Senec. *Anxius*, anxious: *His anxius curis bellum gessit Hamilcar.* Liv. *Philippus desiderio anxius filii et pœnitentia crudelitatis suæ.* Id. *Sollicitus* (*sollum-ciere*), excited, agitated, disquieted: *Mare sollicitum stridit.* Virg. *Solliciti eramus de tua valetudine.* Cic.

561. Inquit, Ait, Dicit. *Inquit* (*in*,—Gothic *quithan*, speaking, saying; *inquit*, therefore, he speaks into, the conversation; *inquam*, is conjunctive form), he says, says he, and quite general as a formula of introducing words of another: *Hoc libro quasi ipsos induxi loquentes, ne inquam et inquit sæpius interponeretur.* Cic. *Ait*, he assures, asserts, maintains, as a formula of citing the assertion of another, which we cite by way of narration, and as contradistinction to *negat;* he affirms. But if not only mere negation and affirmation are opposed to each other, but whole affirming or negativing sentences, the words *Dicit—negat* are used; besides this use, *dicit* is simply an indicating and prefatory formula of citing the words of others: *Ne faciam, inquis, omnino versus? Aio.* Hor. *Sthenium educunt: aiunt ab eo literas publicas esse corruptas.* Cic. *Considius ad Cæsarem accurrit; dicit, montem, quem a Labieno occupari voluerit, ab hostibus teneri.* Cæs.

562. In—Exsomnis, Vigil. *Insomnis*, sleepless, he who cannot sleep: *Noctes non sine multis insomnis lacrimis agit.* Hor. *Exsomnis*, not sleepy, awake, that is, sprightly, active, who allows no sleep to come into his eyes: *Mæcenas, vir, ubi res vigiliam exigeret, sane exsomnis.* Vellei. *Vigil*, watchful, hence the watchman: *Vigilum canum excubiæ.* Hor. *Milites oberrabant tentoriis, insomnes magis, quam pervigiles.* Tac. The *insomnis* is prevented from sleeping by disturbances, he is *deprived* of sleep; the *exsomnis* has no desire to sleep, because he is not tired; the *vigil* will not sleep, suppresses it, because it is his will to be attentive and active.

563. Instare, Urgere, Premere, Deprimere. *Instare*, properly, standing upon something, being quite near in a

hostile sense; being near at hand, of an event: *Vicit hostis; ferociter instat victis.* Liv. *Nox, dies instat; Bruto iter instabat et subitum et longum.* Cic. *Urgere*, or *Urguere*, harassing, violently and repeatedly attacking: *magna vi hostes.* Sall. *Malis omnibus urgeri.* Cic. *Prĕmere*, pressing: *Pressit pede exanimem.* Virg. *Aere alieno premi.* Cæs. *Deprimere*, pressing down: *Lanx in libra, ponderibus impositis, deprimitur.* Cic. *Improbitate depressa veritas.* Id. *Instare*, signifies a continued harassing and pressing from above; *Urgere*, from in front, or that which drives into great difficulty; *Premere*, something molesting; *Deprimere*, something pressing to the ground, and rendering useless all resistance.

564. In—Restaurare, Renovare, Integrare, Redintegrare, Sarcire. *Instaurare*, holding a solemn performance in due form, causing it to be held: *Ludos votivos, sacrificium. Instauremus novum de integro bellum.* Liv., i. e. with all formalities. *Restaurare*, reëstablishing, solemnizing again; only used with later writers: *ædem vetustate dilapsam.* Tac., more common for this, is *instaurare* and *restituere*. *Renovare*, renovating, making that which is old new again, and beginning anew: *bellum, memoriam intermortuam.* Cic. *Integrare* (*tangere*), making intact, i. e. as if untouched, i. e. completing, reëstablishing in the former sound state, rebeginning: *Animus defessus audiendo, admiratione integratur.* Cic. *Equites, relictis equis, provolant ante signa, et novam integrant pugnam.* Liv. *Redintegrare*, reëstablishing something entirely: *copias deminutas, vires: Per enumerationem commonemus, quibus de rebus verba fecerimus, breviter; ut renovetur, non redintegretur oratio.* Ad Herenn. *Sarcire*, reëstablishing something defective: *acceptum detrimentum.* Cæs. *Discidit vestem; resarcietur.* Ter.

565. Institor, Mercator, Negotiator. *Institor*, a merchant's servant, who for his master, or a pedler, who for himself, carries about, offers, and sells merchandise: *Institor ad dominam veniet emacem, expedietque merces suas.* Ovid. *Mercator*, the merchant, who buys commodities in foreign countries and brings them home for sale, and the retailer, shopkeeper, which profession was followed in Rome by low people and manumitted slaves only: *Sordidi putandi, qui mercantur a mercatoribus, quod statim vendant.* Cic. *Negotiator*, banker, who carries on money transactions

and exchange business in the provinces, or who carries the produce of his large estates to the capital for sale, as rich Roman knights and plebeians did: *Negotiatores putant esse turpe, id forum sibi iniquum ejurare, ubi negotientur.* Cic.

566. Instrumentum, Supellex, Vasa, Utensilia. *Instrumentum*, that which serves to put a thing in its complete state, to arrange and establish it properly; tool, implements used as instruments or tools: *Arationes conductas magno instrumento tuebatur.* Cic. Implements for agriculture. *Belli instrumentum et apparatus: instrumenta virtutis.* Id. Specific kinds are: *Supellex*, Gen. *Supellectilis* (*superlectus*), properly, the covers, blankets (*stragulæ*) over the places of repose; furniture: *Supellex est domesticum patris familiæ instrumentum, quod neque argento aurove facto, vel vesti adnumeretur.* Pompon. *Fuit permagnum optimi pondus argenti, pretiosa vestis, multa et lauta supellex.* Cic. *Vas*, Gen. *Vasis*, a vessel, a utensil, especially to contain liquid, e. g. *vinarium;* plur. *Văsa, orum: Parare vestem egregiam, vasa pretiosa.* Cic., drinking vessels generally, plates, &c., also other utensils, e. g. of a soldier: *Jussi milites vasa colligere.* Liv. *Utensilia*, every thing wanted or useful for the daily support, and, in domestic economy, utensils and stores which are *using: Utensilia, quibus aut alitur hominum genus, aut etiam excolitur.* Colum. *Exutus omnibus utensilibus miles.* Liv.

567. Insumere, Impendere, Erogare. *Insumere*, taking for some object, applying; it indicates the destination of that which has been taken for a certain object: *Quæritur, quibus rationibus vixerit (homo), quid sumtus in eam rem aut laboris insumserit.* Cic. *Impendĕre*, applying to, or employing for; indicates the real use: *Non operam, curam, pecuniam impendent in eas res, quas vobis gratas fore non arbitrentur.* Cic. *Erogare*, spending, paying out: *Pecunia in classem est erogata.* Cic.

568. Integer, Incolumis, Salvus, Sanus, Sospes; Solidus, Totus dies. *Intĕger*, 558, yet untouched, hale, upon which nothing from without has had any influence, neither for its advantage or disadvantage: *Rudem me et integrum discipulum doce.* Cic., who has not yet learned any thing; *Re integra*, when nothing in the matter has yet been done; *Integri milites defessis succedunt.* Cæs., soldiers yet unused, fresh troops. *Incolumis*, 64, uninjured,

as good as in the previous good state: *Cæsar omnibus navibus ad unam incolumibus, milites exposuit.* Cæs. *Et urbem et cives integros incolumesque servavi.* Cic. *Salvus*, safe, respecting the existence, well-placed, saved: *Salvum atque incolumem exercitum, nulla omnino nave desiderata, transduxi.* Cæs. *Sanus*, sound in body and soul, feeling well, opp. *ægrotus: Orandum est, ut sit mens sana in corpore sano.* Juvenal. *Sospes*, safely escaped from danger by divine assistance: *Vix una sospes navis ab ignibus.* Hor. — *Integer dies*, the whole day, the entire day which lies yet before us, on which we have done nothing yet, the unbroken day, as it were: *Dicimus integro sicci mane die.* Hor. *Solidus dies*, the whole, complete day, at the entireness of which nothing is wanting (a solid day): *Hodiernus dies solidus est; nemo ex illo mihi quidquam eripuit.* Senec. *Totus dies*, the whole day, as to its duration, all day: *Totos dies scribo.* Cic.

569. Intelligere, Per — Concipere, Comprehendere. *Intelligere,* understanding, obtaining a clear, distinct, and correct notion of a thing: *Explicari mihi tuum consilium plane volo, ut penitus intelligam.* Cic. *Percipere*, properly, to perceive and understand every thing which is necessary for the clearest possible idea of something: *Artis præcepta percipere.* Cic. *Id si minus intelligitur, quanta vis amicitiæ concordiæque sit, ex dissensionibus atque discordiis percipi potest.* Id. *Concipere*, taking together, by embracing all: *Terra concipit semina.* Cic., receives; hence receiving, forming a notion, an idea of something, imagining something: *Quod ita juratum est, ut mens conciperet fieri oportere, id servandum est.* Cic. *Comprehendere*, grasping together; with the memory, obtaining a proper impression, taking care to remember; grasping together, with the mind, the marks of distinction of a thing, to form an idea of it: *Has disputationes memoria comprehendamus.* Cic. *Concludunt philosophi, nihil esse, quod nosci, percipi, comprehendi possit.* Id. *Noscere*, becoming acquainted with, and thus knowing a phenomenon, something which appears to us; *percipere*, perceiving, comprehending its various marks of distinction; *comprehendere*, uniting these marks of distinction into one notion. *Discere*, learning, obtaining by instruction knowledge, ideas, notions, skill, which so far we did not possess: *Tam diu discendum est, quamdiu nescias.* Senec. *Didici*

ex literis tuis, I have learned, i. e. seen from your letter; *intellexi*, I have understood from it, by closer attention.

570. INTER, INTRA, PER; INTUS, INTRINSECUS, INTRO, INTRORSUM; INTER, SUPER CŒNAM; INTER, PER MANUS. *Inter*, between, among, being in the row or series of several others, or between two: *Jura mons est inter Sequanos et Helvetios.* Cæs., and *during*, falling into the course of a period, and moving along with this: *Germani inter annos XIV tectum non subierant.* Cæs. *Intra*, within a surrounded or limited space: *Qui regnat intra montem Taurum, is non solum in monte Tauro regnat, sed in his etiam regionibus, quæ Tauro monte clauduntur.* Gell. *Modice hoc faciam, aut etiam intra modum.* Cic. Of time within the limits of a period, not going beyond them: *Romani XLI oppida Æquorum intra dies L ceperunt.* Liv. *Per*, through, of place and time, during, during a whole period, uninterruptedly enduring: *Me per jocum divitias orationis habere dicis.* Cic., in joke, jocosely, of the form; *Supplicium minatus inter jocum fuerat.* Suet., during the joke, of the duration. *Tenuisti provinciam per X annos a te ipso per vim et per factionem datos.* Cic., during — through force. *Dies XLV inter binos ludos tolluntur, per quos solos judicium fieri posset.* Id., between — during. — *Inter*, between, i. e. in the centre, limited on several, at least two sides; *Intra*, within, enclosed on all sides, opp. *extra; Intus*, therein, in the inner part, or in the centre of a space enclosed all round, inasmuch as something is in the same, goes thither or comes thence: *Mœnibus in patriis atque inter tuta domorum confixi exspirant animos.* Virg. *Iliacos intra muros peccatur et extra.* Hor. *Milites extra et intus hostem habebant.* Cæs., i. e. *in castris. In portum naves introduxerunt. Quo simul atque intus est itum, Auster in Africum se vertit.* Id., there, in the most inner port of the harbour. *Pulta dum fores atque evocato aliquem intus ad te.* Plaut., from within outward. *Intrinsĕcus*, turned within, to the inner part: *Aviaria intrinsecus et extrinsecus poliantur opere tectorio.* Colum. *Intro*, into, moving into the exterior of an enclosed spot: *Introrsum*, *Introrsus*, toward within, directed toward this point, either resting or moving in this direction: *Ibo intro, atque intus subducam ratiunculam.* Plaut. *Hostem introrsum in media castra accipiunt.* Cæs. — *Inter cœnam*, during the eating and drinking, of

something that is brought into connexion with the meal; *Super cœnam*, at table, at dinner, while one lies at table (or sits), used of something accidentally happening at this time: *Hæc inter cœnam Tironi dictavi.* Cic. *Tiberius solebat ex lectione quotidiana quæstiones super cœnam proponere.* Suet. *Inter manus*, under the hands, when several stretch their hands for it at the same time; *Per manus*, from hand to hand, when one gives it to the other, and so on: *Inter manus e convivis, tamquam e prœlio, auferebatur.* Cic. *Sextius, gravibus acceptis vulneribus, ægre per manus tractus servatur.* Cæs. *Traditæ per manus religiones.* Liv., handed down from father to son.

571. Intercedere, Intervenire. *Intercedere*, stepping between, and thus separating two things, or preventing something; *Intervenire*, coming between, coming to a thing, by which something may happen to be prevented, impeded, &c., intervening: *Hostes non longius prosecutus est, quod silvæ paludesque intercedebant.* Cæs. *De his rebus senatus auctoritas gravissima intercessit; cui quum Cato et Caninius intercessissent, tamen est perscripta.* Cic., the tribunes of the people interfered with their veto against the decrees of the senate. *Plures cecidissent, ni nox prœlio intervenisset.* Liv.

572. Interesse, Differre, Distare; Interest, Refert. *Interesse*, being between, designates that which lies between two things, by which they are distinguished from one another; *Differre*, differing, relates to the subjects which may be distinguished by their different qualities; *Distare*, standing from one another, designates the distance, the difference of two things: *Inter hominem et beluam hoc maxime interest, quod hæc ad id solum, quod adest quodque præsens est, se accommodat: homo autem facile totius vitæ cursum videt.* Cic., is *this* chief difference. *Quid est illud, quo poetæ differunt ab oratoribus?* Cic. *Mirabile est, quum plurimum in faciendo intersit inter doctum et rudem, quam non multum differat in judicando.* Id., how small a difference exists. *Multum inter se distant istæ facultates (senatoris atque oratoris), longeque sunt diversæ atque sejunctæ.* Id.—*Interest*, it is important, depends upon, has reference to our own interest we feel in the subject; *Rĕfert*, to greater or less advantage, profit, utility: *Magni mea interest, hoc tuos omnes scire.* Cic. *Non refert, quam multos libros, sed quam bonos habeas.* Senec.

573. INTERFICERE, CONFICERE, INTER — PERIMERE, OCCIDERE, NECARE, ENECARE, TRUCIDARE, JUGULARE, OBTRUNCARE. *Interficere*, properly, causing that something perish, and in this sense killing: *Fer stabulis inimicum ignem, atque interfice messes.* Virg. *Conficere*, cutting down of living and resisting beings: *Postumum Agrippam ignarum inermumque quamvis firmatus animo centurio ægre confecit.* Tac. *Interimere*, properly, taking away out of the middle and carrying off; getting rid, i. e. killing, if applied to animate objects which molest, or of other evils: *Amulius stirpem fratris virilem interimit.* Liv. *Cato ipse suis manibus se interemit.* Hirt. B. Afr. *Perimere*, getting rid entirely, annihilating, extinguishing the existence of something: *Ludi non intermissi, sed peremti atque sublati sunt.* Cic. *Si supremus ille dies perimit ac delet omnino.* Id. *Occīdere*, properly slaying, that is, killing by blows; killing in general: *Nullus modus est hominis occidendi, quo ille non aliquot occiderit, multos ferro, multos veneno.* Cic. *Nĕcare*, killing violently and purposely, with the additional idea of hardheartedness, want of feeling: *virgis ferroque.* Hor. *Imperii severitatem addit: igni atque omnibus tormentis necat.* Cæs. *Enĕcare*, killing slowly in the same manner: *Octavia præfervidi balnei vapore enecatur.* Tac. Specific modes of depriving of life are designated by: *Trŭcīdare*, 122, cutting to pieces in a horrid manner, murdering: *Inde non jam pugna, sed trucidatio velut pecorum fieri.* Liv., carnage. *Pleminius tribunos militum verberatos, servilibusque omnibus suppliciis cruciatos trucidando occidit.* Id. *Jugulare*, properly, killing by applying the means to the neck, throat, e. g. *suem;* in general, murdering, dirking: *Ut jugulent homines, surgunt de nocte latrones.* Hor. *Obtruncare*, surprising, and thus killing, assassinating: *Tribunos militares inter epulas obtruncant.* Sall. See *Strangulare, Suffocare*, 390.

574. INTERNUNTIUS, INTERPRES, SEQUESTER. *Internuntius*, the messenger between two parties, as negotiator: *Alcibiades cum Pisandro prætore per internuntios colloquitur.* Nep. *Interpres*, the mediator, who endeavours to settle disputed points between two parties: *Hæc non per amicos atque interpretes, sed palam agebat.* Cic.; hence, the interpreter, explainer: *Nec verbum verbo reddere curabis fidus interpres.* Hor. *Sequester*, one with whom money was deposited by two litigating parties, in order to

pay it over to whom the sentence of the court should legally assign it; also, one who acted as go-between, in cases of bribing judges or at elections: *Sequester a sequendo factum est, quod ejus, qui electus sit, utraque pars fidem sequatur.* Gell.

575. Interpolare, Interlinere, Corrumpere, Vitiare, Adulterare, Transscribere. *Interpolare*, giving a new appearance to a thing by dressing it up anew, e. g. *togam;* falsifying a document by erasures and additions, not easily to be detected: *Hoc modo iste sibi prospexit, referendo in tabulas, quod gestum non esset, tollendo, quod esset, et semper aliquid demendo, mutando, interpolando.* Cic. *Interlinere*, writing between; in documents, writing a word between others imperceptibly, striking out: *Totum hoc nomen est in litura; quid fuit istic antea scriptum?* Cic. *Corrumpere* and *Vitiare*, 281, falsifying, adulterating, corrupting, vitiating in general. *Adulterare*, admixing spurious or bad substances with the genuine, and thus corrupting, e. g. *nummos;* more rarely used of documents. *Transscribere*, imitating by writing, falsifying by copying: *Transscripsit tabulas publicas, quum chirographum Sex—primorum imitatus est.* Cic.

576. Interrogare, Rogare, Quærere, Percontari, Sciscitari, Scitari. The interrogator announces his intention by *Quæro*, I ask, pronounced with emphasis, if he desires more accurate information on the spot, or if he means to bring the interrogated person to a confession; *Rŏgo*, I ask, if he addresses his question to the good will of the person interrogated; *Interrogo*, if he addresses himself to his understanding, hence, in conversation, if the object is mutual communication; *Percontari*, obsolete *Percunctari*, inquiring, expresses the question of one who desires information respecting something not, or not sufficiently, known to him; *Sciscitari*, rarer *Scitari*, desiring to know something, endeavouring to learn by inquiry, of the desire of knowledge as well as curiosity, which, following up an interesting subject, makes more and more penetrating queries, tracing or following up questions, questioning: *Me nemo adhuc rogavit, num quid in Sardiniam vellem: te, puto, sæpe habere, qui: numquid Romam velis, quærant.* Cic. *Racilius me primum sententiam rogavit.* Cic. *Visne, ut tu me Græce soles ordine interrogare, sic ego te vicissim eisdem de rebus Latine interrogem?* Id. *Ego Masinissam de suo regno, ille

me de nostra re publica *percontatus est.* Id. *Confusam filiam quum pater forte vidisset,* *percunctatus*, *satin' salvæ? elicuit comiter* *sciscitando*, *ut fateretur causam doloris.* Liv. *Non te id* *scitari*, *qualem ego in inveniendo summum esse oratorem vellem, sed id mihi* *quærere* *videbare, quod genus ipsius orationis optimum judicarem.* Cic.

577. Invenire, Reperire, Nancisci, Offendere, Deprehendere. *Invenire*, happening to meet with something which lies in the way, or finding by searching, inventing and finding out: *Quod quæritabam, filiam* *inveni* *meam.* Ter. *Præsidia contra feras* *invenire*. Cic. *Repĕrire* (*parĕre*), finding something which exists already, but has not yet been known, finding out, discovering: *Eo proficiscitur cum legionibus: locum* *reperit* *natura atque opere munitum.* Cæs. *Nancisci* (*naco*, in German *nahen*, i. e. nearing, approaching), properly, coming, getting near; obtaining, getting, possessing ourselves of a thing after endeavour: *Feras beluas* *nanciscimur* *venando.* Cic. *Occasionem* *reperire*, finding an opportunity, which exists already, but must be improved, seizing upon it; *nancisci*, meeting with an opportunity which happens to present itself; by the additional idea of *approach*, it differs from *Assequi* and *Adipisci*, 115. *Offendere*, properly, stumbling upon something lying across; happening to meet with something, unexpectedly finding: *Non* *offendes* *eundem bonorum sensum, quem reliquisti.* Cic. *Deprehendere*, catching on the spot, surprising in the very fact: *In aliquo manifesto scelere* *deprehensus*. Cic.

578. Invicem, Vicissim, Mutuo. *Invĭcem* and *In vicem*, for exchange, alternately, i. e. if several actions follow upon one another, directly changing, or if one action takes the place of another, instead: *Dicamus* *invicem* *audiamusque.* Liv. *Defatigatis* *in vicem* *integri succedunt.* Cæs. *Vicissim*, again, in a similar manner, as the other has done something before: *Hanc veniam petimusque damusque* *vicissim*. Hor., namely, when it will be our turn to requite the act of kindness by a similar one. *Mutuo*, 63, mutually, when two do the same to one another: *Fac valeas meque* *mutuo* *diligas.* Cic.

579. Invidia, Invidentia, Livor; Invidus, Invidiosus. Æmulus. *Invidia*, the dislike at the advantages or superiority of others; envy, as fault, active and passive: *Invidia* *non in eo, qui invidet, solum dicitur, sed etiam in eo,*

cui invidetur. Cic. *Excellentium civium virtus imitatione digna est, non invidiâ.* Id.; passive, hatred, discontent with some one: *Sullanus ager, a certis hominibus latissime continuatus, magnam habet invidiam.* Cic. *Invidentia,* the envying, as quality, by which the vice of envy manifests itself: *Invidentia ægritudo est ex alterius rebus secundis.* Cic. *Līvor*, properly, the lead-like or bluish color caused by contusion, lividness; pale envy, in the highest degree of passion: *Summa malevolentia et livore impediuntur.* Cic. —*Invĭdus*, envious against some one, grudging: *Invidus alterius macrescit rebus opimis.* Hor. *Invidiosus*, full of envy, active: *Invidiosa vetustas, omnia destruens.* Ovid.; passive, envied, hated: *Fuit invidiosa senatus potentia.* Cic., the English *invidious.* *Æmulus* (see 532), one who with ill-feeling observes the advantages or preference of others, which he might enjoy himself; emulous, rival: *Æmulus mearum laudum exstitit.* Cic., or who sees with displeasure such advantages as he possesses himself, jealous: *Misenum æmulus Triton spumosa immerserat unda.* Virg.

580. Invitare, Illicere, Prolectare, Inescare, Delenire. *Invitare*, inviting, calling upon, in a friendly way, for participation: *Benigne salutare, domum invitare.* Liv. *Illicere*, by allurements, charms: *Eos ad bellum spes rapinarum illexerat.* Sall. *Prolectare*, inducing the bashful, retiring person to come forth: *Adolescens homines egentes et leves, ne sibi adversentur, spe legationis et viatico publico prolectat.* Cic. *Inescare*, decoying the inexperienced: *Animalia cibo inescantur.* Petron. *Nos cæci, specie parvi beneficii, inescamur.* Liv. *Delenire*, winning by blandishments, flattery, or cunning, the resisting, gaining: *hominum animos præda, pretio, oratione benigna.* Cic.

581. Invitus, Coactus. *Invītus*, dislikingly, yet if we conquer our own dislike against something unpleasurable, reluctant; *Coactus*, forced, if we are compelled to perform something not by our own free resolution, but by the authority of some one else: *Solus sapiens nihil facit invitus, nihil dolens, nihil coactus.* Cic.

582. Inultus, Impunitus. *Inultus*, unavenged, if the offended party has not obtained satisfaction for the suffered injury; *Impunitus*, unpunished, if the evil-doer does not suffer that punishment which he deserves: *Marcius excitabat manipulares, ne inultos imperatores suos jacere sinerent.* Liv. *Tibi uni direptio sociorum impunita fuit ac libera.*

Cic. *Id agis, ut ceterorum quoque injuriæ sint impunitæ atque inultæ.* Id.

583. Invocare, Implorare. *Invocare*, invoking some one, directing the call to his person: *Deos testes, Deorum opem.* *Implorare*, imploring with tears and urgently for aid: *Vestram imploro fidem, qui auditis clamorem meum, ferte suppetias.* Plaut.

584. Jocus, Joci, Joca, Ludus, Lusus, Ludicrum; Jocosus, Jocularis, Ridiculus, Ludicrus. *Jŏcus* (*jŭvare, jŭvenis*), the jest to laugh at, and the joke, fun, for serene and happy entertainment; in the plural, *Joci*, certain definite jests; *Joca*, jokes in general: *Sed mehercules, extra jocum, homo bellus est.* Cic., joke apart, otherwise *remoto joco.* *Horatium Augustus sæpe inter alios jocos homuncionem lepidissimum appellat.* Suet. *Quam multa joca solent esse in epistolis.* Cic. *Ludus*, the game, sport, as pleasing occupation for recreation: *Ludo et joco uti licet tum, quum gravibus seriisque rebus satisfecerimus.* Cic. *Ludi*, public games in Rome; *Circenses*, races in the chariot; *Scenici*, theatrical; *Gladiatorii*, in amphitheatres. *Lusus*, play, playing, as the state of him who plays: *Puer Icarus lusu suo patris impediebat opus.* Ovid. *Ludĭcrum*, a specific game, as entertainment, play: *Nunc versus et cetera ludicra pono.* Hor., trifles. *Ludicrum fuit in Circo maximo equi pugilesque.* Liv. — *Jocosus*, full of fun, that which gives a good deal to laugh at, *sermo.* *Jocularis*, belonging to those things which entertain others, amusing: *Joculare istud quidem est, et a multis sæpe derisum.* Cic. *Rīdĭculus*, laughable, that which causes laughing, that which is to be laughed at, worthy of nothing better, ridiculous: *Inveni ridicula et salsa multa Græcorum.* Cic. *Sicinius, homo impurus, sed admodum ridiculus.* Id. *Ludicrus* (not extant in the nom. sing. masc.), that which is done for entertainment, amusement, amusing: *Ars ludicra armorum et gladiatori et militi prodest aliquid.* Cic. (not ludicrous).

585. Ira, Indignatio, Indignitas, Iracundia, Excandescentia, Bilis; Iracundus, Stomachosus. *Ira*, ire, wrath, rage, the violent emotion or affection produced by the wrong and injuries which others have committed against us, and which incites to revenge: *Iræ*, in the plural, the different manifestations of ire in several individuals: *Ira est libido pœniendi ejus, qui videatur læsisse injuria.* Cic. *Quam*

minimum irarum inter nos illosque relinqui velim. Liv. *Indignatio*, indignation, anger at unworthy, indecorous things: *Si natura negat, facit indignatio versum.* Juvenal. *Indignitas*, unworthiness, indecorous deportment, indecorousness, as cause of *indignatio;* stands likewise for displeasure, irritation at something: *Patres indignitate rerum cesserant in agros.* Liv. *Indignitas, atque ex ea ira animos cepit.* Id. *Ira*, is passing; *Iracundia*, irascibility, the lasting disposition to be wrathful, quick-tempered, choleric; and also the violent anger, ire, which breaks forth into revengeful passion, heat of passion: *Præ iracundia non sum apud me.* Ter. *Excandescentia*, the getting into a passion: *Excandescentia est ira nascens et modo existens.* Cic. *Bilis*, bile, choler, the anger which disturbs and excites more within than manifesting itself in fits, eruptions of passions: *Bilem id commovet latoribus legis.* Cic. —*Iracundus*, of hot, quick, passionate temper, e. g. *leo: Ariovistus homo barbarus, iracundus, temerarius.* Cæs. *Stomachosus*, who has a touchy stomach, that is, because the ancients believed this to be the seat of choler, cross, ill-tempered, of angry temper: *Stomachosiores meas literas quas dicas esse, non intelligo.* Cic.

586. Ire, Gradi, Grassari, Incedere, Vadere, Meare, Pergere, Scandere, Con — In — E — Adscendere, Exscensionem facere. *Ire*, going, in general: *pedibus, equis, trans mare; Incipit res melius ire, quam putaram.* Cic. *Gradi*, stepping, designates the equal extending or stretching of the legs, the equal, measured, firm step; and *Grassari*, moving along with equal steps, stalking; *Incedere*, 192 (properly, *parting* along, i. e. leaving space behind), walking along, the manner of walking and carriage of a man; *Vadere*, *wandering*, the striving rapidly forward, onward, without allowing ourselves to be detained by obstacles; *Meare*, walking all the time, continually, indicates the uniform course in a certain path, direction; *Pergĕre* (σπέρχειν), going away, hastening away, the pursuing of one's object or aim without resting; *Scandĕre*, the lifting the feet and firmly placing them, in order to rise or descend by steps one above the other, walking or going with reference to ascent or descent (in German *steigen*): *Gallus gallinaceus graditur ardua cervice.* Plin. *Animus ad gloriam virtutis via grassatur.* Sall. *Ast ego, quæ divom incedo regina.* Virg. *Vadunt in prœlium et locum, ex quo cesserant, re-*

petunt. Liv. *Docebat Pythagoras, qua sidera lege mearent.* Ovid. *Concessum est, ad castra uti contendant. Qua re concessa, læti ad castra pergunt.* Cæs. *Victorem Tarpeias scandere in arces Roma videbit.* Ovid. *Conscendere*, ascending, when we arrive upon the ascended thing itself (in German *besteigen*, as if we had a word *be-walking*, or *be-scending*); *Inscendere*, ascending and going in, entering (we might have *inscending*); *Escendere*, ascending, both as ascending a mountain and for rising; *Adscendere*, ascending, up to a given height: *Pompeius navem frumentarium conscendit.* Cæs. *Mihi navem paro: inscendo, ut eam rem Naupactum ad herum nuntiem.* Plaut. *In navem omnibus ignotus adscendit.* Nep. *Constabat, Eumenem, ut sacrificaret Apollini, Delphos adscensurum.* Liv. *Legati Delphos quum escendissent, oraculum adierunt.* Id. *Exscensionem facere*, stepping on shore, landing (never *exscéndere*): *Philippus rex quinqueremibus sex profectus ad Erythras Ætolorum escensionem fecit.* Liv.

587. Ita, Sic. *Ita* (*is, id*), thus, so, points at something present in the mind, something thought: *Sic*, thus, so, at something in reality before us, something in the sensual world: *Est, judices, ita, ut dicitur.* Cic. *Heus tu, Dore, cape hoc flabellum, et ventulum huic sic facito, dum lavamus.* Ter., showing to the eunuch how he ought to fan.

588. Itaque, Igitur, Ergo; Eo, Ideo, Idcirco, Propterea, Proinde; Quare, Quamobrem, Quapropter, Quocirca. *a.* Sentences or parts of sentences which express consequences or conclusions derived or founded upon preceding notions, and are acknowledged as true, either as necessary conclusions or consequences, or at the same time, according to our judgment, are united to their preceding part of the sentence by the demonstrative particles *Itaque, Igitur, Ergo*, hence, therefore, consequently, now: *Itaque* has reference to the conclusion, as founded in the fact; *Igitur* refers to that which precedes, as absolutely necessary; *Ergo* shows the obligation of conviction that the drawn conclusion is correct: *Hecuba omnia mala ingerebat, quemquem adspexerat. Itaque adeo jure cœpta appellari est Canis.* Plaut. *Staphyla: Ligna hic apud nos nulla sunt. Coci: Sunt asseres? St.: Sunt pol. Co.: Sunt igitur ligna; ne quæras foris.* Id. *Albano non plus animi erat, quam fidei. nec manere ergo, nec transire aperte ausus, sensim ad*

montes succedit. — *b.* In demonstrative minor positions, in which a certain state of things is mentioned as a consequence of a reason or cause at which we point by a particle, *Eo* (for *ea re*), and more emphatically *Ideo*, therefore, hence, points at a course directly influencing, and as the sole cause; *Idcirco*, on this account, points at circumstances as causes of a state of things, inasmuch as the moving agency of the same is drawn into particular account; *Propterea*, therefore, on this account, points at the nearness of such moving causes; *Proinde*, hence, therefore, points at the proper, correct relation in which the consequence or effect stands to its reason or cause: *Hoc anno pestilentia fuit. eo nihil dignum memoria actum.* Liv. *Verres, quod ubique erit pulcherrimum, auferet? idcirco nemo superiorum attigit, ut iste tolleret? ideo C. Claudius Pulcher retulit, ut C. Verres posset auferre?* Cic. *Quia mihi est natalis dies, propterea te vocari ad cœnam volo.* Plaut. *Duces barbarorum pronuntiari jusserunt, illis reservari, quæcunque Romani reliquissent: proinde omnia in victoria posita existimarent.* Cæs. — *c.* In active minor positions, which contain a consequence or effect and refer this back to a reason given in the antecedent, the following relative particles are used: *Quare*, on which account, by, through which, if the given reason is to be considered the means or as existing secondary circumstance; *Quamobrem*, on which account, if the given reason is meant to be taken as a general motive; *Quapropter*, on account of which, if this reason is to be considered as a near motive, lying close at hand; *Quocirca*, on which account, why, if the effective agent is to be indicated as lying in the circumstances, which are given as reason: *Alcibiades et potentior et major, quam privatus, existimabatur. Quare fiebat, ut omnium oculos ad se converteret.* Nep. *Tuas epistolas quum lego, emergit rursum dolor. Quamobrem obsecro te, mi Tite, eripe mihi hunc dolorem aut minue saltem.* Cic. *Stoici fortitudinem virtutem esse dicunt propugnantem pro æquitate. Quocirca nemo, qui fortitudinis gloriam consecutus est insidiis et malitia, laudem est adeptus.* Id.

589. Item, Itidem. *Item*, in the same manner, just so, also; with increased force, *Itĭdem*, precisely so, entirely so: *Solis defectiones itemque lunæ prædicuntur in multos annos.* Cic. *Ea quæ movent sensus nostros, itidem movent omnium.* Id.

590. Iter, Via, Meatus, Actus, Semita, Callis, Tra-

MES, ANGIPORTUS; ITER, VIAM FACERE, VIAM MUNIRE. *Iter* (*ire*, *itum*), the walk which we take, make toward a place, march, journey: *Iter pedibus conficere.* Cic., and hence the walk or road, in as far as it leads, *goes* to a place: *Erant omnino itinera duo, quibus itineribus Helvetii domo exire possent.* Cæs. *Via* (obsolete *Vea*, *Veha*, from *vehere*), the road for vehicles, road, way, street: *Via Appia. Dejotarus rex persæpe revertit ex itinere, quum jam progressus esset multorum dierum viam.* Cic., a journey which had required many days; but *novem dierum iter.* Cæs., nine days' journeys. *Meatus* (see 586), the path on which a moving body passes along in its regular course, with the additional ideas of the narrow and hollow: *Danubius in Ponticum mare sex meatibus erumpit.* Tac. *Actus*, a field-way, a way for *cattle*, also a field-road for vehicles: *Iter est, qua quis pedes vel eques commeare potest: Actus vero, ubi et armenta trajicere et vehiculum ducere liceat.* Digg. *Sēmita* (*sē*–*meare*), a foot-path in streets and lanes, the part for passengers: *De via in semitam degredere.* Plaut. *Callis*, a narrow path over hills and mountains, especially a mountain path only used by the cattle, &c., cow-path: *Nos hic pecorum modo per æstivos saltus deviasque calles exercitum ducimus.* Liv. *Trames* (*trans*–*meare*), a path, a cross-path near a large road, for foot-passengers, on which one may come shorter and less observed to the desired place: *Uti per tramites occulte perfugeret in Galliam.* Sall. *Angiportus*, Gen. *us*, and *Angiportum*, Gen. *i*, a narrow passage between two houses, a narrow lane: *Id quidem angiportum non est pervium.* Ter. — *Iter facere*, making a journey, designates the movement toward the place of destination: *Iter ad te in Apuliam facere cœpi.* Cic. *Viam facere*, walking in the street: *Ad senem etiam alteram facias viam.* Plaut., and making way, opening one: *Virginius ferro, quacunque ibat, viam facere, donec ad portam perrexit.* Liv. *Viam munire*, paving a road, breaking a road: *Appius ille Cæcus viam munivit, qua populus uteretur.* Cic.

591. JUBA, CRISTA. *Juba*, the mane, comb, plumes, of hair and feathers on the top of the head, and on the neck, if they hang down, e. g. *leonis*, *equi*; *Crista*, the comb, plumage on the head of birds, and the crest on the helmet, if the feathers or hairs stand up: *Gallinaceorum jubæ per colla cervicesque in humeros diffusæ.* Colum. *Gallinace-*

orum sublimes sanguineæque nec obliquæ cristæ. Id. *Galea cristis decora.* Virg.

592. JUDICARE, DIJUDICARE, JUDICIUM FACERE, JUDICATIO, JURISDICTIO; JUDICIUM DARE, REDDERE, EXERCERE, FACERE. *Judicare*, judging, in thought and orally: *Id ita perspicuum est, ut oculis judicare possitis.* Cic. *Dijudicare*, dividing two things, by one's judgment, deciding, distinguishing: *Non facile dijudicatur amor verus et fictus.* Cic. *Judicium facere*, forming a judgment, opinion, inasmuch as one is capable of doing it, generally giving a favorable opinion of some one: *Ut primum per ætatem judicium facere potuisti.* Cic. *Legio Cæsari gratias egit, quod de se optimum judicium fecisset.* Cæs. — *Judicatio*, the opinion of a thing; in legal matters, the chief point in a litigation: *Judicatio est, quæ ex infirmatione, et confirmatione rationis* (i. e. *causæ*) *nascitur controversia.* Cic. *Jurisdictio*, the administration of justice, which was in the hands of the prætors in Rome and in the provinces, but only in civil actions, because in these they proceeded according to their edicts; they directed public processes (*causæ publicæ*) *pro imperio*: *An hoc dubitabit quisquam, quin Verres venalem in Sicilia jurisdictionem habuerit, qui Romæ totum edictum atque omnia decreta vendiderit?* Cic. — *Judicium dare, reddere*, granting and instituting a legal inquiry, trial, is said of a prætor, who gave the formula for the first steps and the adjournment of an action, and appointed the judges; for the prætor did not decide himself either in *judiciis privatis* or in *publicis ordinariis s. quæstionibus perpetuis*, but had the fact decided by sworn judges, *Judicium exercebat*, and afterwards pronounced the judgment given by them (*dicebat sc. jus, s. sententiam*). *Judicium facere*, is said of the judges, if they give a legal opinion on the fact before them, giving a verdict: *Gravia judicia pro rei publicæ dignitate, multa de conjuratorum scelere fecistis.* Cic.

593. JUNGERE, SOCIARE. *Jungere* (*jugum*), uniting, joining, so that several appear as a whole: *Navibus junctis pontem imperant fieri.* Cæs. *Sociare*, making one a partner, associate, ally: *Homines conjurare aut sociari facinoribus noluerunt.* Liv.

594. JURARE, DEJERARE. *Jurare*, swearing: *Magna voce juravi verissimum jusjurandum.* Cic. *Dejerare* and *Dejurare*, daring, placing one's existence at stake by

an oath, if it be not true; firmly asseverating: *Per omnes deos et deas dejuravit, occisurum eum hac nocte, quicum cubaret.* Plaut.

595. Jurisconsultus, Jurisperitus, Leguleius. *Jurisconsultus* and *Jureconsultus*, the learned jurist, who is asked respecting law cases, and gives his opinion, counsel: *Est domus jurisconsulti totius oraculum civitatis.* Cic. *Jurisperitus*, the experienced person in the knowledge of law and legal procedures; *Leguleius*, a legal pedant, who studies but the letter of the law, not the philosophy of the law, as a public orator and sound jurist ought to do: *Leguleius quidam cautus et acutus, præco actionum, cantor formularum, auceps syllabarum.* Cic.

596. Jus, Æquitas, Justitia; Lex; Fas; Jus dicere, Jus, De jure respondere. *Jus*, the right, that which is according to law, as subject of the administration of justice, and demanding strict attention and obedience; *Æquitas* and *Æquum*, fairness, equity, which brings the use we make of our rights and privileges and our duties into harmony, and moderates, tempers the strictness of the law, especially by humanity: *Galba multa pro æquitate contra jus dicere.* Cic. *Justitia*, justice, according to which we satisfy our duties, without yielding up our rights or those of others: *Justitia est habitus animi, communi utilitate conservata, suam cuique tribuens dignitatem.* Cic. — *Jus*, right, as the authorization of action founded in nature, on law and custom, and as the aggregate of all binding laws, law; *Lex*, a law, or binding precept of superior authority, for actions of free agents; it is a species of the genus *Jus: Natura jus est, quod quædam innata vis inseruit, ut religionem, pietatem, gratiam, vindicationem, observantiam, veritatem.* Cic., hence *suo jure*, rightfully, in virtue of his personal right; *jus gentium*, international law, the aggregate of all the rights, customs, and obligations sanctioned by common consent and long usage; *jus civile*, civil law, all the positive laws, which every citizen of a state has to follow: *Hoc si minus civili jure perscriptum est, lege tamen naturæ, communi jure gentium sancitum est, ut nihil mortales a diis usu capere possint.* Cic. — *Jus*, right, that which is right and permitted according to human laws; *Fas* (*fari*), divine law, that which is right before God, hence also according to natural law: *Quod eorum judicum major pars judicavit, id jus ratumque esto.* Cic. *Sanctis his ora resolvere fas est Ma-*

nibus. Virg. — *Jus dicere*, deciding according to law, giving sentence, is only used of the prætor, generally, in as far as he administered his office, in doing which he used the words *do*, *dico*, *addico*, and especially when he gave judgment or sentence: *Siculi dixerunt, se Verri pecuniam ob jus dicundum dedisse.* Cic. *Jus*, *De jure respondere*, giving a legal opinion, of a *Jurisconsultus*, 595. *Se ad jus respondendum dare: Rutilius magnum munus de jure respondendi sustinebat.* Cic.

597. JUSJURANDUM, JURAMENTUM, SACRAMENTUM. *Jusjurandum*, rarely *Juramentum*, the oath by which we strengthen our assertion as being in accordance with truth; *Sacramentum*, oath, by which one subjects himself to the avenging gods, if the promise should be broken; hence the oath of fidelity, which the soldiers were obliged to take on their being enlisted: *Jusjurandum est affirmatio religiosa. Quod autem affirmate, quasi deo teste, promiseris, id tenendum est.* Cic. *Aliquem obligare militiæ sacramento.* Cic. *Sacramentum dicere apud aliquem.* Cæs., and *Sacramento dicere alicui.* Liv.

598. JUXTA, INSTAR; SECUNDUM, PROPTER. *Juxta* (*jungere*), by a thing, by the side, close by: *Furiarum maxuma juxta adcubat.* Virg., hence, just so, as good as, of similarity of kind and mode of circumstances: *Juxta hieme atque æstate bella gerere.* Liv. *Instar* (belongs to *histrio*), something which bears a remarkable or striking likeness to something else, and may be compared to it; a form, an image, picture, in Virgil only of objects which attract much attention; in the Accusative, after the image, i. e. as great, as good as, like, used of similarity of outward marks and qualities: *Volat atri turbinis instar exitium dirum hasta ferens.* Virg. *Accepi epistolam, quæ voluminis instar erat.* Cic. — *Juxta*, as preposition, very close by: *Atticus sepultus est juxta viam Appiam.* Nep. *Juxta deos, in tua manu positum est.* Tac., nearest to the gods, i. e. after the gods. *Secundum*, designates a following, partly according to the longitudinal extension of a body, along: *Iter secundum mare faciunt.* Cic., partly immediately after, close behind something, next after: *Proxime et secundum deos homines hominibus maxime utiles esse possunt.* Cic., hence, after, consistently, agreeably, conformably to: *Secundum arbitrium tuum testes dabo.* Id. *Propter* (*prope*) near, coming near, in the neighbourhood, as contradistinguished

from the distance, expresses the mode and manner; *prope*, however, only the locality: *Adolescentia voluptates propter intuens magis fortasse lætatur, sed delectatur etiam senectus procul eas spectans.* Cic. *Fluvius Eurotas propter Lacedæmonem fluit.* Id., pretty near.

L.

599. Labefacere, Labefactare, Convellere, Quatere, Quassare, Concutere. *Lăbefacere*, making that which is firm loose, shaking; *Labefactare*, doing the same violently, with repeated blows: *Omnes dentes labefecit mihi.* Ter. *Demoliri signum ac vectibus labefactare conantur.* Cic. *Leges ac jura labefactat.* Id. *Convellere*, tearing off, separating with violence firmly united things, by tearing and blows, e. g. *repagula valvarum: Milites vectibus infima saxa turris, quibus fundamenta continebantur, convellunt.* Cæs. *Quătere*, making vibrate, and unsettling by percussion, by shaking and blows; *Quassare*, shaking frequently and violently, giving shocks: *Quatere in aere pennas.* Ovid. *Carthaginis mœnia quatit ariete.* Liv. *Quassat caput.* Plaut. *Concŭtere*, shaking by concussion: *Terra ingenti concussa motu est.* Liv. *Te ipsum concute.* Hor., examine thyself, inquire into thyself.

600. Labes, Macula, Nota, Nævus. *Lābes* (*lābi*), properly, the falling together, downfall; the spot, stain by which something becomes soiled, spoiled, the spot caused by something shameful (as we use the word in spotless character): *Sit sine labe toga.* Ovid. *Măcula*, a speck, which is distinguished by a different color from the rest of a surface, whether this be by way of embellishment or disgrace: *Variæ tigres maculis.* Plin. *Maculas e veste eas nonnisi urina ablui.* Id. *Delenda vobis est illa macula, Mithridatico bello superiore suscepta.* Cic. *Nota*, the mark of distinction, mark, by which we make an object to be known and distinguished from others of the kind, or by which we ourselves wish to remember something: *Sonos vocis literarum notis terminare.* Cic. *Omnibus insignis notis turpitudinis.* Id. *Nævus* (obsolete *Gnæus*, from *gignere*), an excrescence of the body, a wart, a mole: *Nævus in articulo pueri delectat Alcæum.* Cic.

601. Labium, Labrum, Labellum. *Lăbium*, the ancient form, more common *Labrum*, the lip, the rim of a deep vessel, and the latter itself, e. g. for bathing: *Senex incurvus, labiis demissis.* Ter. *Tantalus a labris fugientia captat flumina.* Hor. *Labrum si in balineo non est, ut sit.* Cic. *Labellum*, a little lip and a small vessel, the basin: *Platoni in cunis dormienti apes in labellis consederunt.* Cic.

602. Labor, Opus, Opera; Ærumna, Molestia, Dolor; Laborare, Operam dare, navare, Elaborare, Lucubrare, Elucubrare. *Labor*, 549, the labor, as fatiguing exertion: *Se ex labore reficere.* Cæs. *Opus*, 109, the work, as produce of practice, skill, of the practised workman, artificer: *Habeo opus magnum in manibus.* Cic. *Opera*, the activity, used to produce a work (*opus*), the pains we take, labor, in as far as it indicates this: *Quod in opere faciundo operæ consumis tuæ.* Ter. In *Opera*, is intention and free resolution; in *Opus*, this is not considered in the least, hence it is used of animals too; but of gods, *Ope*, e. g. *Deorum ope opus est.* Liv. — *Labor*, the toil, hardship, misery, inasmuch as we resist and *labor* through: *Vir fortissimus multis variisque perfunctus laboribus.* Nep. *Ærumna*, poverty, misery, connected with grief: *Ærumna est ægritudo laboriosa.* Cic. *Ubi virtus est, ibi esse miseria et ærumna non potest, tamen labor potest, potest molestia.* Id. *Molestia*, the weariness, enduring difficulties with the feeling of burdensomeness, dislike; *Dolor*, 369, pain, the painful feeling caused by misfortune or contrary events: *Dolor est ægritudo crucians.* Cic. — *Laborare*, exerting one's self with great fatigue, fatiguing one's self, and being embarrassed, grieved, being in great want of assistance, suffering severely: *In enodandis nominibus, quod miserandum sit, laboratis.* Cic. *Laborare animo, morbo, ex re frumentaria.* Cæs. *Operam dare*, taking pains, being active for some one; *navare*, serving one with industry and zeal, with zealous endeavour: *Plus operæ Græcis dedisti rebus, quam putaramus.* Cic. *Certatum ab utrisque est, ut ad reconciliandam pacem consuli opera navaretur.* Liv. *Elaborare*, fatiguing one's self to exhaustion, working one's self fairly down; bringing about something with pains, elaborating: *Ornati elaboratique versus.* Cic. *Lucubrare*, working by candlelight; *Elucubrare*, with a greater degree of carefulness: *Orationes diligenter elaboratas et tamquam elucubratas afferebamus.* Cic.

603. Lacerare, Laniare, Dilaniare, Discerpere. *Lăcerare*, lacerating, separating the outer and softer parts of a body by disfiguring wounds: *Dilacerare*, tearing asunder by laceration: *Tergum laceratum virgis.* Liv. *Lacerare aliquem verborum contumeliis.* Cic. *Lăniare*, tearing to pieces with many deep wounds, with a higher degree of cruelty and fury; *Dilaniare*, cutting, tearing the flesh of some animal body into pieces and asunder: *Cadaver canibus dilaniandum reliquisti.* Cic. *Discerpere*, tearing to pieces by pulling violently in two directions, tearing: *Bacchæ discerptum juvenem sparsere per agros.* Virg.

604. Lacessere, Provocare, Irritare. *Lăcessere* (*lacio*, *lacere*), inducing to fight, or something of the kind, by teazing, taunting; challenging, irritatingly inciting, e. g. *injuria, maledictis: Etrusci lacessere ad pugnam: primo obequitando castris provocandoque, postremo qua consules, qua exercitum increpando.* Liv. *Provocare*, challenging, calling out, forth, for a battle: *ad certamen; maledictis aliquem.* Cic. *Irrītare*, irritate, by exciting impressions to rage, battle, &c., e. g. *crabrones.* Plaut. *Pueri et cupiditas et licentia potius est irritata, quam repressa.* Cic.

605. Lacrimare, —ri, Flere, Plorare, Lugere. *Lacrimare*, giving vent to tears, allowing tears to flow; *Lacrimari*, as Deponens, being moved to tears, becoming affected to crying: *Quis fuit tam inhumanus, quin illorum miseria commoveretur? ecquis fuit, quin lacrimaretur?* Cic. *Flere*, crying with a drawn mouth (in German *flennen, greinen*); in general, crying when the tears are interrupted by sounds indicating grief, weeping bitterly: *Flebat uterque, pater de filii morte, de patris filius.* Cic. *Plorare*, crying, i. e. shedding tears with much noise, with accents of great misery or agony: *Uxorem tuam neque gementem, neque plorantem audivimus.* Plaut. *Lūgēre*, mourning, manifesting one's sadness by external signs, especially by peculiar dress, bemourning: *Luctus est ægritudo ex ejus, qui carus fuerit, interitu acerbo.* Cic. *Matronæ annum, ut parentem, Brutum luxerunt.* Liv.

606. Lacus, Lacuna, Palus, Stagnum. *Lăcus*, a deep reservoir, a lake, natural or artificial: *Lacus vinarii et torcularii.* Colum. *Lacus Albanus, Fucinus. Lacūna*, a slough, standing water, without outlet, having run into some

low place: *Lacuna, aquæ collectio.* Festus. *Pălus*, a pool of less extent, a morass, a "swamp," flat water on marshy ground: *Cæsar paludes (Pomptinas) siccare voluit.* Cic. *Stagnum* (*stagnare*, from *stare*), a stagnating mass of water of an overflowed river, a puddle: *Super ripas Tiberis effusus lenibus stagnis adiri non poterat amnis.* Liv.

607. LÆDERE, SAUCIARE, VULNERARE; SAUCIUS, VULNERATUS. *Lædere*, violating, wounding, injuring in such a manner that the completeness, perfection, or beauty of a thing suffers thereby: *Herbas morsu læsere juvencæ.* Ovid. *Sauciare*, wounding deeply and vitally: *Sauciat ungue genas.* Ovid. *Cæsarem Brutus noster sauciavit.* Cic. *Vulnerare*, wounding lightly, by tearing, separation (*vellere*) of external parts: *Ab Neoptolemo Eumenes aliquot plagis vulneratur, neque eo magis ex prœlio excessit, sed acrius hostes institit.* Nep. *Servi nonnulli vulnerantur; ipse Rubrius in turba sauciatur.* Cic., hence *Saucius*, the severely wounded man, who is thus rendered incapable for battle, non-combatant; *Vulneratus*, any one who is wounded, only as such, though he may be only slightly wounded: *Gladiatori illi confecto et saucio consules vestros opponite.* Cic. *Graviter vulneratus Præfectus refertur in castra.* Hirt.

608. LÆVUS, SCÆVUS, SINISTER. *Lævus*, left, opp. right, left-handed, clumsy: *Dextrâ montibus, lævâ Tiberi amne septus.* Liv., *sc. manu, parte.* *O ego lævus!* Hor. *Scævus*, obsolete, in the sense of left: *Mucius Scævola.* Liv., generally reversed, unhappy: *Scævus profecto et cæcus animi forem, si issem magis ad alium, quam ad te.* Gell. *Sinister*, left, at the left hand; hence, at the inconvenient time, illy applied, injurious: *Gerens dextra manu clavam, sinistra copulam.* Nep. *Sinistra liberalitas.* Catull.

609. LAMBERE, LINGERE, LIGURIRE. *Lambere* (*labium*), licking a thing all round, seizing it with the stretched out tongue and the lips: *Canes tribunal meum vides lambere.* Cic. *Lingere*, licking, gliding with the tongue over something: *Quia te tango, mel mihi videor lingere.* Plaut. *Ligurire*, also *Ligurrire*, with appetite slightly licking a thing; also, tasting something delicate: *Si quis eum servum, qui tepidum ligurierit jus, in cruce suffigat.* Hor., junketing.

610. LAMPAS, LUCERNA, LYCHNUS, LYCHNUCHUS, LATER-

NA. *Lampas* (λαμπάς), a torch of metal in the form of a trumpet, in the opening of which pitch was burned: *Multum flammarum et ænea lampas.* Juvenal. *Lucerna*, a burning light, a lamp: *ardens; defectu olei restincta.* Plin. *Lychnus* (λύχνος) a pending lamp: *Dependent lychni laquearibus aureis incensi.* Virg. *Lychnuchus* (λυχνοῦχος, light-bearer), the instrument to hold a light, a candlestick: *Epistolam scripsi ante lucem ad lychnuchum ligneolum.* Cic. *Laterna*, a lantern: *Dux laterna viæ clausis feror aurea flammis, et tuta est gremio parva lucerna meo.* Martial.

611. LANGUERE, MARCERE, TORPERE; LANGUOR, VETERNUS, TORPOR, TORPEDO. *Languēre*, properly, being slow; being fatigued, weak, exhausted, e. g. *de via: Tristi languebunt corpora morbo.* Virg. *Marcēre*, being withered, without strength, e. g. *coronæ, lilia infracta: Qui pugnant, marcent Campana luxuria.* Liv. *Torpēre*, being without sensation, immovable, inactive, torpid: *Corpora rigentia gelu torpebant.* Liv. — *Languor*, exhaustion: *Me deambulatio ad languorem dedit.* Ter. *Veternus*, *sc. morbus*, the irresistible disposition to fall asleep, as it appears with aged people; hence sleepiness, the sleepy, drowsy disposition and state of mind, dreaming disposition: *Veternus civitatem occupavit.* Cic. *Torpor*, the state of being without feeling, the state when one has been made torpid; it is the effect of *Torpedo*, the stiffening, the torpidness which befalls one, the natural inclination to inactivity and want of feeling, hence the name for the cramp-fish (*torpedo*), which causes *torpedo: Torpor gravis alligat artus.* Ovid. *Torpedo animas oppressit.* Sall. *Tutantur se torpore torpedines.* Plin.

612. LANIUS, MACELLARIUS. *Lanius*, rarer *Lanio*, the butcher who sells but meat of larger cattle; *Macellarius*, the butcher, with the idea of the killing, the meat-dealer, who sold all sorts of meat, even birds, fish, &c.: *Lanii ad cultrum bovem emunt.* Varr. *Ornithonem fructus causa macellarii habent.* Id.

613. LAPIS, SAXUM, SILEX, CAUTES *s.* COS, CALCULUS. *Lăpis*, the stone, according to its nature, as an earthlike, heavy, inanimate mass; the stone, inasmuch as it is distinguished as such from other things: *Me lapidem, non hominem putas.* Ter. *Saxum*, a stone with sharp point, a piece of rock, that which the farmer often calls "a rock;" differs

from *lapis* by greater density, its capacity of wounding, and as a body of a certain form: *Ex spelunca saxum in crura Icadii incidit.* Cic. *Est viridis silex, igni resistens, et ubi invenitur, lapis, non saxum est.* Plin., not so rough and hard as *saxum.* *Sĭlex* (hence *sĭlere*, 193.), a pebble, quartz, especially of flints: *Vias sternere silice.* Liv. *Cautes*, contract. *Cos*, Gen. *Cotis*, a hard mass of rocks with pointed corners, cliff: *Naves nihil saxa et cautes timebant.* Cæs., *al. cotes.* Generally *Cos* is hone: *Cotes ad ferri aciem deterendam.* Plin. *Calculus*, a small round pebble, a little stone, also used for reckoning, making calculation, and a stone in the game at checkers: *Demosthenes, conjectis in os calculis, summa voce versus pronuntiabat.* Cic.

614. Laqueus, Tendicula. *Lăqueus* (*lăcere*, 604.), a rope, a noose: *Laqueis captare feras.* Virg. *Collum in laqueum inserere.* Cic. *Tendicula*, a gin, springe, only tropical: *Aucupia verborum et literarum tendiculas in invidiam vocant.* Cic.

615. Larva, Persona. *Larva*, a mask of frightful, horrid, or caricature-like form; *Persona*, a mask representing a character, with a wide, funnel-like opening for the mouth, to strengthen the voice of the actor in the theatre; this mask covered the whole head of the actor: *At illi fœda cicatrix setosam lævi frontem turpaverat oris: nil erat larva aut tragicis opus cothurnis.* Hor. *Personam tragicam Vulpes viderat: O quanta species, inquit, cerebrum non habet!* Phædr.

616. Lascivus, Petulans, Procax, Protervus; Dissolutus. *Lascivus*, *loose*, full of fun, disposed to dally: *Vellunt tibi barbam lascivi pueri.* Hor. *Petulans*, wanton, who from light-heartedness or wantonness teazes others and becomes offensive, especially with words: *Illis liberos suos integros ab istius petulantia conservare non licitum est.* Cic. *Prŏcax* (*prŏcare*, asking intrusively), intrusive in demands and in speaking: *Vernæ procaces.* Hor. *Tertiadecimanos, ut sunt procacia urbanæ plebis ingenia, petulantibus jurgiis illuserant.* Tac. *Prŏtervus* (*proterere*), disregarding every thing, shameless in words and deeds: *Homo honestas non audet cuiquam aut dicto protervo aut facto nocere.* Cic. — *Lascivus*, gay without bounds, with the feeling of perfect physical and mental health: *Florentem cytisum sequitur lasciva capella.* Virg.

Dissolutus, he who does not restrict himself by decorum and order, negligent as to care and attention, and dissolute, rakish, who in his unbridled appetites does not observe the laws of decency and respectability: *Cupio in tantis rei publicæ periculis non dissolutum videri.* Cic. *Negligere, quid de se quisque sentiat, non solum arrogantis est, sed omnino dissoluti.* Id.

617. LATER, TEGULA, IMBREX; CÆMENTUM. *Lăter*, the flat brick: *Maceriæ fiunt e lateribus coctilibus.* Varr. *Tegula*, the tile (of the roof, hence the name); *Imbrex* (*imber*), the hollow or curved tile, that the rain may run down: *Dissipatis imbricum fragminibus ac testes tegularum.* Sisenna.—*Cæmentum* (belongs to *cædere*), a stone-mass hewn off; plural, quarries, the particles of hewn stones which were used for mortar (*mortarium*): *Mortario cæmentum addatur.* Vitruv. *Lapicidinæ, de quibus et quadrata saxa et cæmentorum ad ædificia eximuntur copiæ.* Id.

618. LATERE, DELITESCERE; LATET, FUGIT, PRÆTERIT. *Lătēre*, being or lying hidden; *Delitescere*, hiding, concealing one's self somewhere: *Inclusum atque abditum latere in occulto.* Cic. *Mulier constitui locum jussit, ut eo mitteret amicos, qui delitescerent, deinde repente prosilirent.* Id. *Latet*, it is hidden, it is a secret, with Cicero without case governed by it. *Id qua ratione consecutus sit, latet.* Nep. *Fugit*, it escapes my attention, I cannot remember it; *Præterit*, it escapes my observation, I do not perceive it, I do not see it: *De Dionysio, fugit me ad te antea scribere.* Cic. *Te non præterit, quam hoc sit difficile.* Id.

619. LATINE, ROMANO MORE LOQUI. Both are more emphatic expressions for *simpliciter*, *haud dissimulanter*, *aperte loqui*, yet with this difference, *Latine loqui*, is speaking so that every one can understand it, intelligibly, so as the words are commonly taken, without exaggeration, plain; *Romano more loqui*, speaking earnestly, sincerely, straightforwardly, plainly, and openly, without dissimulation or reserve: *Gladiatorem ita appellavi, ut appellant ii, qui plane et Latine loquuntur.* Cic. *De hoc tibi homine hæc spondeo more Romano, quomodo homines non inepti loquuntur: probiorem hominem esse neminem.* Id.

620. LAUS, GLORIA, PRÆCONIUM, ELOGIUM; LAUDARE, PRÆDICARE, CELEBRARE. *Laus*, praise as expression of the good opinion of another on account of his excellences,

especially those which have their foundation in morality; *Gloria* (connected with glowing, i. e. shining, brightness), glory, widely extending opinion of great and uncommon talents and powers, and their effects: *Trahimur omnes laudis studio, et optimus quisque maxime gloria ducitur.* Id. *Præconium*, properly, the office of a public crier; the making known with glory, the lauding: *Præconium ab Homero Achilli tributum est.* Cic. *Elogium*, the words of a passage of a testament, of a witness, of a dictum, of an inscription: *Solonis sapientis elogium est, quo "se" negat "velle suam mortem dolore amicorum et lamentis vacare."* Cic. — *Laudare*, praising, expressing a favorable opinion of a person, his good qualities and actions, especially in a moral point of view: *Quis vituperare improbos, quis laudare bonos ornatius potest?* Cic. *Prædicare*, saying loud and publicly, with particular force as to the subject; praising, making known the praise of some one by public declaration among other persons: *Deforme est de se ipsum prædicare, falsa præsertim.* Cic. *Celebrare*, 194. 210, making known something by *repeated* praise, rendering something famous: *Tribuni plebis legem omnibus concionibus suis celebrabant.* Liv., they extolled it.

621. Laxare, Solvere; Laxus, Prolixus. *Laxare*, making loose, widening, making more spacious: *Argilius vincula epistolæ laxavit.* Nep. *Solvĕre* (*sōlus*), freeing, making free, dissolving: *Omne colligatum solvi potest.* Cic., hence, freeing one's self from a debt, dissolving the obligation, i. e. paying. — *Laxus* (*lacĕre*, 604.), loose, e. g. *arcus*, opp. *tensus*, wide, spacious, opp. tight, narrow: *Male laxus in pede calceus hæret.* Hor. *Domus laxior.* Plin. *Prolixus*, loose, hanging down, e. g. *capillus.* Ter., hence willing (not stiff and resisting), yielding, obliging: *Interest nostra Plancum hoc animo libenti prolixoque facere.* Cic.

622. Lectus, Cubile, Thalamus, Stratum, Torus, Grabatus, Sponda. *Lectus*, the place destined and arranged for lying (*laying* down), as the frame, and with the couches on it, as the sofa, dinner-sofa, and bier of the dead: *Lectus ad quietem datus.* Cic. *Cŭbile*, the place of resting, as a remaining place, of laying down: *Terra cubile erat Scythæ Anacharsidi.* Cic. *Thălămus* (θάλαμος), the bed-room, poetical, the marriage bed: *Thalamique diu consorte carebat.* Ovid. *Stratum*, every thing which is spread on a surface in order to lie on it, e. g. mattress, bolster: *Collapsa*

membra referunt thalamo, stratisque reponunt. Virg. *Tŏrus* (*torquere*), a soft pillow, every soft, downy place to sit or lie, also a seat of turf: *In medio torus est de mollibus ulvis impositus lecto, sponda pedibusque salignis.* Ovid. *Grăbātus* (*κράβατος*), a small, low sofa, with feet, generally with poor people: *Ibat tripes grabatus et bipes mensa.* Martial. *Sponda*, bedposts and other frame part of a bed.

623. Legare (Legatum), Allegare, Delegare, Mittere; Legatio libera, votiva. *Lēgare*, selecting one for a particular business, sending one as public ambassador, and appointing one as sub-commander, assistant of commander-in-chief: *Legantur in Africam ad Jugurtham majores natu, nobiles, amplis honoribus.* Sall. *Cæsar Cassium sibi legavit.* Cic., and bequeathing part of one's property to another, making a *legacy: Proca Numitori regnum Silvæ gentis legat.* Liv. Hence, *Legatum*, a bequest, a legacy, which the testator binds his heir to give to a certain person: *In testamento Augusti legata non ultra civilem modum.* Tac. *Allegare*, sending one with particular charges as mediator to some one: *Petit a me Rabonius, et amicos allegat: facile impetrat.* Cic. *Delegare*, delegating some one to something, or something to some one to transact instead of myself: *Hunc laborem alteri delegavi.* Cic. *Post delegatam mihi hanc provinciam.* Id., especially when the debtor directs the creditor to another (*per attributionem*).—*Mittere*, 520, sending, despatching, in general: *Helvetii legatos de deditione ad Cæsarem miserunt.* Cæs.—*Legatio libera* was the permission granted by the senate to a senator to undertake a private journey in the character of a legate; *votiva*, if the object of such a journey was the fulfilment of a vow in the province, which, frequently, was but an ostensible and pretended object: *Anicius negotiorum suorum causa legatus est in Africam legatione libera.* Cic.

624. Legio, Cohors, Manipulus, Vexillum, Caterva, Manus militum, Phalanx, Turma. *Legio*, properly, a selection; a legion, from the times of Romulus, three thousand men (thirty centuries) on foot, to which belonged three hundred (three centuries) cavalry; under the consuls, four thousand two hundred on foot, divided into *hastates*, *principes*, and *triarii;* from the times of Marius, who introduced the division into *cohortes*, five to six thousand men. *Cohors*,

an organized troop of infantry; from Marius, a tenth of a legion, or from five to six hundred men; the *cohors prætoria*, body guard of the commander-in-chief, containing generally four *turmæ* (one hundred and sixty horse) and two *cohortes* (six hundred and seventy-two men) on foot. *Manipulus* (properly, a handful), a company of infantry, three of which made a *cohors*: *Pertica suspensos portabat longa maniplos* (*fœni*), *unde maniplaris nomina miles habet.* Ovid. *Vexillum*, a little flag, as each of the three divisions of the third order of battle, the *triarii*, *rorarii*, and the *accensi* had; hence this species of soldiers, mostly veterans, were called *Vexillarii*, and their divisions *Vexilla Legionum*. *Vexillum* designated, likewise, a troop of volunteers or picked men, who, with such a flag, marched off for some particular undertaking. *Căterva*, a troop of soldiers brought together without order: *Dum fugiunt equitum turmæ peditumque catervæ.* Hor. *Manus militum*, a corps of soldiers, destined for some military undertaking or for defence: *Octavianus Romam veniet cum manu magna.* Cic. *Phalanx* (φάλαγξ), an army in the Macedonian order of battle, an oblong generally of sixteen thousand foot, though the number varied. *Turma*, a company of horse, of which ten (each of thirty men, and divided into three decuries) belonged to one legion; at later periods it contained forty horse.

625. Lenire, Mitigare, Placare, Sedare. *Lēnire* (making *lenient*), diminishing the violent sensation of any thing disagreeable, assuaging, e. g. *dolores*, *miseriam*, *ægritudinem*. *Mitigare* (properly, making soft, mild), mitigating, diminishing the external cause of that which is painful: *Materia igni adhibito ad mitigandum cibum utimur.* Cic. *Dolores mitigantur vetustate.* Id. *Plācare*, making flat, even, of the agitated sea; calming violent painful sensations, especially appeasing excited wild passions and their eruptions: *Tumida æquora placat.* Virg. *Impius ne audeto placare donis iram Deorum.* Cic. *Sēdare*, making that something sinks to the bottom, entirely ceases, stilling, quieting: *At aliquando incenditur populus.* — *Et quidem sæpe sedatur.* Cic. *Sedare bellum maximum*, *controversiam*, *pavorem*. Liv.

626. Lentus, Flexilis, Flexibilis; Tardus, Serus; Lentitudo, Lenitudo. *Lentus*, tough, flexible, that which with ease may be stretched, extended, or bent without tearing or breaking, e. g. *salix*, *habena*. *Flexĭlis*, that which,

already bent, may be bent still further, which may be used for twisting, braiding; *Flexibilis*, that which may be bent, flexible, pliable: *Ulmus et fraxinus lentæ, sed facile pandantur: flexiles tamen.* Plin., yet they may be bent straight again. *Excogitatum est vitri temperamentum, ut flexibile esset.* Id. — *Lentus*, slow, from want of energy, excitability, opp. quick (of temper), hasty: *Belus amnis lentus fluit.* Plin. *Quum publicas injurias lente tulisset, suam non tulit.* Cic. *Tardus*, indolent, slow from want of zeal, opp. active, quick: *Tarda et languida pecus.* Cic. *Stellæ errantes tum celerius moventur, tum tardius.* Id., they require much time for it. *Lente gradiens asellus.* Ovid., he takes a good deal of time for it, walking draggingly. *Sērus*, late, happening or being performed after the usual or proper time, opp. *tempestivus: Tarde, imo jam sero intellexi.* Petron., too late. — *Lentitudo*, slowness, especially in effect, long-suffering, which bears with calmness and indulgence the offences &c. of others; *Lenitudo*, kindheartedness, properly, soft or mildheartedness, which is not severe with others, and passes over many things from goodness of heart: *Resistere iracundiæ, est non solum gravitatis, sed nonnunquam etiam lentitudinis.* Cic. *Virum videri negant Peripatetici, qui irasci nesciat; quam lenitatem nos dicimus.* Id.

627. Lepos, Sal, Facetiæ, Cavillatio, Dicacitas, Festivitas, Urbanitas. *Lĕpos* (not *Lepor*, from *lĭbet*), the *love*ableness, amiableness, agreeableness, especially in manners, politeness, agreeableness in social intercourse, converse, where it is the habit to apply at the proper moment, and to clothe in a pleasing way, well chosen wit with delicate taste: *Ludi parum leporis habuerunt: apparatus enim spectatio tollebat omnem hilaritatem.* Cic. *In utroque genere leporis excellens, et illo, quod in perpetuitate sermonis, et hoc, quod in celeritate atque dicto est.* Id. *Sal*, salt, spicy, piquant joke, wit, the refined irony: *Ille delectatur Bioneis sermonibus et sale nigro.* Hor., in the most biting and sharpest satire. *Facetiæ* (*facetus*, from *facies*), fine, droll, witty conceits, which manifest themselves in the speech and the whole acting and being of a person: *Sale et facetiis Cæsar vicit omnes.* Cic. *Facetiis maxime homines delectantur, si quando risus conjuncte, re verboque, movetur.* Id. *Cavillatio* (*cavēre*), that species of wit, if we substitute a jocose meaning to words. Liv. 10, 19, 6., especially that species of bantering and rallying, if we mean to say the con-

trary of what our words would mean in their direct signification. This is shown or expressed by the whole speech; but *Dicacitas* is the quickness of witty sparks, the readiness to surprise by hitting wit, repartees, allusions, and pointed or biting sallies: *Quum duo genera sint facetiarum, alterum æquabiliter in omni sermone fusum, alterum peracutum et breve: illa superior cavillatio, hæc altera dicacitas nominata est.* Cic. *Salium duo genera sunt, unum facetiarum, alterum dicacitatis: altero utetur orator in narrando aliquid venuste, altero in jaciendo mittendoque ridiculo.* Id. *Festivitas* (*festivus*, properly, where it is feast-like, hence that which disposes to gayety), the serene, jocose, happy disposition, good-natured sportiveness: *Hilaritatis plenum judicium ac lætitiæ fuit: in quo tibi dicendi vis egregia, summa festivitate et venustate conjuncta profuit.* Cic. *Urbanitas*, 231, well-behaved manners, polished demeanor, polished pronunciation, manner of expression, and delicate wit, as they are found in a man of careful education, and one who is accustomed to the best society: *In hominum facetorum urbanitatem incurrere.* Cic.

628. Levare, E — Sublevare, Tollere, Extollere, Erigere. *Lĕvare*, making *light* by lifting, propping, *alleviating* the pressure of a thing, lifting, lifting off: *membra cubito.* Ovid. *Dies non levat luctum hunc.* Cic., diminishing that which is oppressive or molesting in mourning. *Elevare,* taking away the pressure entirely, depriving a thing of its weight (tropically referring to the balance), diminishing one's weight, authority, detracting: *Facere quæ non possunt, verbis elevant.* Phædr. *Sublevare*, aiding up by lifting, giving a lift, assisting in supporting: *Centurio, a manipularibus sublevatus, murum adscendit. Eos ipse rursus excentans, in murum extulit.* Cæs. *Nasidius vicinos suos facultatibus suis sublevavit.* Cic. *Tollere,* 131, 386, lifting up: *saxa de terra.* Cic. *Extollere*, lifting out, lifting entirely from below and to a considerable height: *pedem domo, porta: Fortuna et extollere animos et minuere potest.* Liv. *Erigere*, *uprighting*, placing in an upright position, erecting: *scalas ad mœnia. Natura solum hominem erexit, ad cœlique conspectum excitavit.* Cic.

629. Lex, Institutum; Conditio; Rogatio, Populiscitum, Plebiscitum. *Lex*, 596, a law as settled, binding prescription of a superior authority for a certain species of actions; *Institutum*, institute, according to which a certain

object is to be obtained by a fixed procedure; the arranged order, observance, according to which a settled procedure is observed in certain actions: *Ex instituto legati Romæ loca, lautia accipiebant.* Liv. *Civitatis leges, instituta, mores, jura nosse.* Cic. — *Lex*, the settled rule, specific prescript, which we have to observe in the performance of an affair, the practice of an art, the prescribed rule of action in a contract: *His legibus pacem fecerunt.* Liv. *Homines ea lege nati sunt, ut omnibus telis fortunæ proposita sit vita eorum.* Cic., they have their destination from the time of their birth. *Condĭtio* (*condere*), condition, upon the fulfilment of which the validity and duration of the contract depends: *Sempronius conditiones paces dixit, ut Parthini Romanorum essent.* Liv. — *Lex*, a law, of itself, with reference to its contents; *Rogatio*, as bill directed to the *comitiæ* of the assembled people, whether they approve of it or not by the majority of votes: *Velitis, jubeatis, Quirites?* For the bill the vote was expressed by the two letters *U. R.* (*uti rogas*) on a tablet; against it, by *A.* (*antiquo s. antiqua probo*), hence the expressions, *Legem rogare*, asking the people on account of a law; *ferre*, laying it before them (bringing in a bill); *abrogare*, abrogating a law; *Legem s. de lege derogare*, also *exrogare*, partially abrogating, altering; *obrogare*, making a law invalid by a new and opposed law; *legem perferre*, carrying a law (i. e. a bill), causing it to be passed, adopted by the people. — Of the assembled people it is said, *Legem sciscere*, approving of it by majority of votes; *antiquare*, voting that it shall remain with things as it has been, i. e. rejecting the bill; *jubere*, ordaining the senate to confirm or approve of the decree of the people, so that the law may have universally binding power. Considered as decree of the people, the law was called *Populiscitum*, if the centuries of the whole people approved of it; *Plebiscitum*, if the tribes of the plebs approved of it, see 321. *M. Duilius, tribunus plebis, plebem rogavit, plebesque scivit: Qui plebem sine tribunis reliquisset, tergo ac capite puniretur.* Liv. — Of the senate or consults, *Legem sancire*, confirming a law, making it sacred and inviolable, sanctioning it, on account of which they were preserved in the state archives in the temple of Saturn; *promulgare* (promulgating it), making it publicly known, which was done before the rogation in the *comitiæ*, for three market-days (*per trinundinum*), by placarding it

publicly somewhere; *figere*, placarding it by the senate for general observance, after it had been approved of. — *Legem irrogare alicui*, asking for a law or resolve against some one at the hands of the people; *Legem imponere alicui*, imposing a law for observance upon some one.

630. LIBARE, GUSTARE; LITARE, PERLITARE, SACRIFICARE, PARENTARE. *Lībare* (*leo*, *lēvi*, in *delere*, 330.), wetting only the lips on the surface of some liquid, and generally touching but slightly the surface of a thing: *Apes flumina libant summa.* Virg. *Gustare*, 385, tasting: *Ubi immolatur, exta prægusto Deûm, et matronarum casta delibo oscula.* Phædr., of the fly. — *Libare*, pouring off the uppermost and first part of a liquid in honor of a deity, and dedicating it to it. The Romans tasted nothing without first consecrating part of it to the gods; for them a little wine was first poured on the table, and at sacrifices, first on the head of the victim (*libatio prima*), and afterwards on the burning pieces (*libatio secunda*): *Et summas carpens media inter cornua setas, ignibus imponit sacris, libamina prima.* Virg. *Lĭtare*, sacrificing successfully; *Perlitare*, receiving happy *omina* throughout from the sacrifice: *Ea omnia sacrificia læta fuerunt, primisque hostiis perlitatum est.* Liv. *Sacrificare*, sacrificing, celebrating a sacrifice, and offering the sacrifice solemnly to the gods: *Tum Jupiter faciat, ut semper sacrificem, nec unquam litem.* Plaut. *Parentare*, sacrificing to parents and relations on their tombs: *Hostia maxima parentare, pietati est adjunctum.* Cic.

631. LIBERTAS, LICENTIA, IMMUNITAS. *Libertas*, 554, the freedom of doing and saying what one likes, without being limited from without; *Licentia*, the want of restraint, if we follow our appetites without bridle, licentiousness: *Amo verecundiam; tu libertatem loquendi.* Cic. *Libertas est potestas vivendi, ut velis.* Id. *Deteriores omnes sumus licentia.* Ter. *Immunitas*, freedom from services and taxes by law, immunity: *Druides militiæ vacationem omniumque rerum habent immunitatem.* Cæs.

632. LIBERI, NATI, FILII; FILIUS FAMILIAS. *Liberi*, freemen, children of freemen (the idea of freedom by birth), opp. *Servi*, *Vernæ*; *Nati*, issue, the children, inasmuch as they are issue of their parents; *Filii*, sons (the daughters included), with reference to their nearest descent from their parents or family. Hence, *Liberi legitimi, illegitimi;* but as to talent, *Peducæus reliquit effigiem humanitatis et probi-*

tatis suæ filium. Cic. *Terræ filius.* Id. *Caritas, quæ est inter natos et parentes.* Id. *Filius familias*, a son under age, who yet stands under parental authority: *Illum filium familias, patre parco ac tenaci, habere devinctum non potes.* Cic.

633. Libertus, Libertinus. *Libertus*, a freed man, i. e. manumitted slave, one with whom the act of manumission (*manu missio*) had been performed; *Libertinus*, belonging to the kind of the *liberti*, a freed man, with reference to his present condition. Up to the fifth year, the children of the *manumissi* were called *Libertini;* their grandchildren, *Ingenui* (free-born), 554. Afterwards, the manumitted man was called *Libertus*, as such, e. g. *Phædrus, Augusti libertus;* but in reference to their present condition, *Libertinus*, and their children *Ingenui.* Under the emperors, however, the *Liberti* became perfect freemen or *Ingenui*, see Suet. Claud. 24. *Trebonius heredem fecit suum libertum. Equiti Romano libertinus sit homo heres?* Cic. *Me libertino patre natum*, Horace calls himself, as the son of a manumitted slave.

634. Libra, Statera, Trutina, Lanx. *Libra*, the pound, and the balance with two scales: *Critolaus in alteram libræ lancem animi bona imponit, in alteram corporis.* Cic. *Stătēra*, the balance, inasmuch as by it one body is placed in equilibrium with another, generally the steelyard; *Trŭtĭna*, properly the hole in which the tongue of the balance plays, and the balance in general, in as far as it indicates that which is equal or not: *Hæc non aurificis statera, sed quadam populari trutina examinantur.* Cic. *Lanx*, the scale of the balance.

635. Libum, Placenta. *Lībum*, a small thick cake, in form of a loaf, a bun, customary in sacrifices; *Plăcenta*, a thin, flat cake: *Sacerdotis liba recuso; pane egeo, jam mellitis potiore placentis.* Hor.

636. Licere, Liceri, Licitari; Licet, Fas est, Libet. *Licēre*, being permitted, and being venal for some price; *Liceri*, deponens, bidding for something; *Licitari*, doing the same repeatedly and with zeal: *Omnia venibunt, quiqui licebunt, præsenti pecunia.* Plaut. *Dumnorige licente contra liceri audet nemo.* Cæs. *Quum arma habeatis, licitamini hostium capita.* Curt., putting a price upon it. — *Lĭcet*, it is permitted (to our will); *Fas est*, 596, it is legally permitted: *Licere id dicimus, quod legibus, quod*

more majorum institutisque conceditur. Cic. *Clodium nihil delectabat, quod aut per naturam fas esset, aut per leges liceret.* Id. *Lĭbet*, it is the pleasure, used of things to do which we feel inclination: *Non lubet mihi deplorare vitam.* Cic., I do not like, do not wish to, &c.

637. Ligare, Viere, Vincire, Nectere, Nexare; Nexus, Nexum, Mancipium. *Lĭgare*, binding, winding a band round that which may be separated, that it may not separate, e. g. *vulnera*, bandaging; *vitta ligare crines; Viēre*, tying tightly, lashing fast: *Serunda vimina, ut habeas, unde viendo quid facias, ut sirpeas, crates.* Varr. *Vincire*, binding, fettering, keeping firm that which resists: *Catenis vinctum trahere.* Cæs. *Nectere*, knotting, entwining flexible bodies, and stringing them to one another: *flores, coronam: Deducit aranea filum, quum leve nectit opus.* Ovid. *Nexare*, the same, with increased force of expression, expressing greater exertion: *Serpentem retentat nexantem nodis, seque in sua membra plicantem.* Virg. — *Nexus, us*, the rightful, legal junction, and *Nexum*, a possession, to which, by contract, we have a right, without being able to consider it as our property, e. g. a mortgage, pledge; hence the legal obligation of the seller to furnish guaranty; *Mancipium*, the solemn buying in presence of five witnesses, and the right of property thus obtained; a possession with perfect right of ownership, fee simple: *Attici proprium te esse scribis mancipio et nexo, meum autem usu et fructu.* Cic.

638. Lignum, Materia, Sarmentum. *Lignum*, wood, according to its nature, the substance, the firm, inanimate body called wood: *Olim truncus eram, inutile lignum.* Hor. *Materia*, wood, as useful substance, and also as fresh, green wood: *Omnis materia et culta et silvestris partim ad calefaciendum, partim ad ædificandum.* Cic. *Sarmentum*, brushwood, copse: *Galli sarmentis virgultisque fossas Romanorum complent.* Cæs., with stiff branches and thin switches.

639. Ligo, Marra, Rastrum, Bidens, Sarculum, Pastinum. *Lĭgo*, a long hoe with a curved iron, widening toward the edge: *Longis purgare ligonibus arva.* Ovid. *Marra*, a hoe used for hoeing the vineyard or other fields, with a curved iron, ending in a point of a triangle; *Rastrum*, a mattock with one or several teeth, to sever the glebes, or similar work; hence, also, *Bidens* (the double-tooth)

and *Sarculum*, inasmuch as it is used for breaking the ground and weeding: *Rastri, quibus dentatis eradunt terram atque eruunt.* Varr. *Rastri quadridentes.* Cato. *Sine bove montanæ gentes sarculis arant.* Plin. *Pastĭnum*, vineyard hoe, with two teeth, distinguished by longer and stronger teeth, used by the vigneroles: *Pastinum vocant ferramentum bifurcum, quo semina panguntur; unde repastinari dictæ vinæ, quæ refodiebantur.* Colum.

640. Limbus, Fimbria, Instita. *Limbus*, a stripe woven in, around the bottom of a dress; *Fimbria*, the fibred seam, fringes; *Instĭta*, the full trimming, the flounce sewn on women's gowns: *Indutus chlamydem Tyriam, quam limbus obibat aureus.* Ovid. *Mappa laticlavia, fimbriis, hinc atque illinc pendentibus.* Petron. *Quæquæ tegis medios, instita longa, pedes.* Ovid.

641. Linquere, Re — Derelinquere, Deserere, Destituere, Deesse, Prodere. *Linquere*, leaving: *Marius, linquens eam terram, quam servaverat.* Cic. *Relinquere*, leaving behind, leaving (by testament), leaving (a rest of the whole): *testamento heredem.* Cic. *Multis non modo granum nullum, sed ne palæ quidem ex annuo labore relinquebantur.* Id. *Derelinquere*, going away from something and leaving it behind, without taking further notice of it, neglecting, disregarding it; *Desĕrere*, separating one's self from something, which precedes the action of abandoning: *Omnes me amici deserunt.* Ter. *Accidit, ut permulti aratores agros fertiles desererent totasque arationes derelinquerent.* Cic., deserting. *Destituere, placing* as destitute, placing bare, i. e. exposed, exposing: *Palus destitutus est in foro.* Gell. *Multitudo defensores suos in præcipitem locum favore tollit, deinde in ipso discrimine periculi destituit.* Liv. *Deesse alicui*, 3, not existing for some one, i. e. denying one's services to one: *Vituperabor, quod rei publicæ defuerim tam gravi tempore.* Cic. *Prodĕre* (giving forth), giving up, giving up to danger, betraying: *conscios facinoris.* Cic.

642. Liquor, Latex, Succus; Liquidus, Limpidus, Purus; Liquet, Constat, Stat. *Lĭquor*, a liquid: *Abundabat fluidus liquor.* Virg. *Lătex* (λάταξ), that which makes wet (the wet, if we could say so): *Latices manare perennes.* Lucret. *Liber liquoris vitigeni laticem mortalibus instituit.* Id. *Succus*, also *Sūcus*, juice, the liquid in the animal body which promotes its strength and growth:

Amisimus omnem succum ac sanguinem. Cic. — *Lĭquidus*, liquid, undisturbed, pure or clear: *Ignis liquidum facit æs aurumque resŏlvit.* Lucret. *Vox liquida.* Hor., clear and soft, without impure and *hard* tones. *Limpidus* (*lympha*), limpid, clear and transparent, indicates a higher degree of clearness, also of liquids: *Limus quum habuerit quo subsidat, limpidior aqua fiet.* Vitruv. *Purus*, pure, without foreign addition, spotless, unsoiled: *Puræ rivus aquæ.* Hor. *Pura mente atque integra, nullo scelere imbutus.* Cic. — *Lĭquet*, it is clear; of things which one understands at once: *Id, de quo Panætio non liquet, reliquis solis luce videtur clarius.* Cic. *Constat*, it is settled, as result of several trials or experiments, or according to the equal opinion of the experienced: *Perspicuum est constatque inter omnes, esse deos.* Cic. *Mihi quidem constat, nec meam contumeliam, nec meorum ferre.* Id., I am settled in my mind, I am resolved. *Stat*, it is firmly resolved, it is the firm purpose: *Stat sententia.* Ter.

643. Literæ, Humanitas, Literatura, Eruditio. *Literæ*, 394, the learned, scientific cultivation, as result of learned study; *Humanitas*, the more delicate cultivation, which is the result of familiar knowledge of the poets, orators, and historians, and the effect of which is taste and cultivated sentiment: *Communium literarum et politioris humanitatis expers.* Cic. *Literatura*, elementary knowledge, the first instruction in language: *Prima illa literatura, per quam pueris elementa traduntur.* Senec. *Eruditio*, 367, learnedness, as comprehensive, extensive science: *Præclara eruditione atque doctrina instructus.* Cic.

644. Litus, Ora, Acta, Ripa. *Lītus*, the shore or bank, inasmuch as it protects the firm land against the inroads of the water, the seashore: *Timebam Oceanum, timebam litus insulæ* (*Britanniæ*). Cic., and the banks of a river: *Hostias constituit in litore, ut qui trans flumen essent, videre possent.* Id. *Ora*, the seashore, considered from the land, as the rim and border to which it extends: *Tribuni dextrorsus maritimam oram atque Antium pergunt.* Liv. *Acta* (ἀκτή), a littoral country extending into the sea, which affords a distant view and charming residence, as near Syracuse, a foreland; *Ripa*, the shore, as a rim, border, or edge, limiting, elevated and extending longitudinally, as along rivers and brooks: *Magni fluminis ripa.* Cic.

645. Locare, Elocare, Conducere. *Locare*, properly,

placing a thing at a certain spot; letting a thing, farming it out; *Elocare*, letting out a farm, so that the farmer has the thing for entire free use, e. g. *fundum*: *Locus est, ubi locatum quid est.* Varr. *Virginem locare cuiquam.* Plaut. *Verres majore pecunia quatuor columnas dealbandas, quam ille omnes ædificandas locavit.* Cic. *Conducere*, hiring, farming, undertaking to restore something for a price agreed upon, by contract: *Cœlius conduxit in Palatio, non magno, domum.* Cic. *Redemtor columnam illam de Torquato conduxerat faciendam.* Id.

646. Loculi, Marsupium, Crumena, Pera, Mantica. *Loculi*, a little chest for money and ornaments, with divisions inside: *Gemma, loculis quæ custoditur eburnis.* Juvenal. *Marsūpium*, a leathern money-bag, to put like a girdle round the loins; otherwise, *Zona*, *Cingulum*, 202: *Illæ piscinæ potius marsupium domini exinaniunt, quam implent.* Varr. *Zona se aureorum plena circumdedit.* Suet. *Crumēna* and *Crumīna*, a purse for common expenses, worn round the neck: *Homo cruminam sibi de collo detrahit, minas viginti mihi dat.* Plaut. *Pera*, a leathern travelling-bag, which hung down from the shoulders to the thighs, or was carried on the neck; *Mantĭca*, a saddle-bag, portmanteau: *Mantĭca cui lumbos onere ulceret.* Hor.

647. Locus, Loci, Loca; Ordo. *Lŏcus*, the place, which contains something, or where something is placed; plural, *Loci*, certain places; *Loca*, place in general, countries, regions: *Cenomani, ubi nunc Brixia ac Verona urbes sunt* (*locos tenuere Libui*) *considunt.* Liv. *Iter per agros et loca sola faciebat.* Cic.—*Locus*, the place, standing, rank, class, to which one belongs, or which one occupies: *Summo, haud obscuro, infimo loco natus.* Cic. *Ordo*, order, a well arranged line according to certain relations; hence, a class of citizens in a state, as in Rome the three estates or orders, *Ordo senatorius, equester, plebeius.* The *ordo* in which a citizen had his place gave him his rank, *locus*: *Princeps legationis adeptus est ordinem senatorium.* Cic.

648. Longus, Longinquus; Longe, Procul, Eminus. *Longus*, long, in space and time, e. g. *navis, iter, epistola, nox*; *Longinquus* (for *longīcus* V, 2.), stretching far out in length, far distant, and wearisome: *Ea, quæ in longinquis nationibus geruntur, ignoratis.* Cic., remote. *Longinquam oppugnationem sustinere non posse.* Cæs.—*Lon-*

ge, long, far, designates the proportion to other shorter extents: *Domus a foro longe abest.* Cic. *Prŏcul* (*pro – ŏculus*), distant, the line from the beginning of the line of vision to its termination: *Perseus in conspectu patris procul constitit.* Liv. *Emĭnus* (*mĭnæ*, see 230.), from a distance, the aim or distance of shooting: *Utrimque ēminus fundis, sagittis, reliquisque telis pugnabatur.* Cæs.

649. Lorica, Thorax. *Lorīca*, a cuirass, reaching down to the girdle: *Lorica, quod e loris de corio crudo pectorialia faciebant; postea ex annulis ferream tunicam.* Varr., also a bulwark of besieged soldiers: *Turres contabulantur, pinnæ loricæque ex cratibus attexuntur.* Cæs. *Thorax*, every covering of the breast, especially the plate of bronze, which the soldiers wore on the breast, to do the service of a cuirass: *Hasta volans thoraca simul cum pectore rumpit.* Virg.

650. Lucrum, Quæstus, Commodum, Compendium, Emolumentum (Emolimentum). *Lucrum*, the gain, that which we obtain by attentive management of favorable opportunities, good luck, chances, and savings: *Quem sors dierum cunque dabit, lucro appone.* Hor. *Quæstus*, the gain or profit which we have *sought for*, i. e. meant to make, wages, &c., e. g. *mercenariorum: In mercatu ludorum alii emendi aut vendendi quæstu et lucro ducuntur.* Cic. *Commodum*, 149, the advantage, which one has above others, e. g. in an office: *Tribunatus commoda, demto labore militiæ, contemsisti.* Cic. *Si quid factum dicetur alicujus retinendi, augendi, adipiscendive commodi causa.* Id. *Compendium*, profit, the saving produced by careful management, opp. *dispendium*, loss in weight, loss: *Cui homini dii propitii sunt, aliquid objiciunt lucri: nam ego hodie compendî feci binos panes in dies.* Plaut. *Emŏlŭmentum* (*molĕre*), the advantage, use which we make of a thing in using it: *Nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est.* Liv. *Emolīmentum* (*molīri*), is something that is connected with much labor and exertion, the trouble, difficulty: *Neque se exercitum sine magno commeatu atque emolimento in unum locum contrahere posse.* Cæs.

651. Luctari, Contendere. *Luctari*, ringing with another, striving to throw another to the ground by clasping the arms around him, despite of his resistance: *Nondum satis virium habes ut ego tecum luctari et congredi debeam.* Cic.,

hence endeavouring to overcome difficulties with great exertion, struggling against, with: *Non luctabor tecum amplius.* Id. *Contendere,* 269, endeavouring, measuring one's self with another in a struggle: *Prœlio equestri inter duas acies contendebatur.* Cæs. *Contra vim gravitatemque morbi contendit.* Cic.

652. Ludere, Illudere, Ludificari. *Ludere*, playing: *par impar.* Hor., making game, fun of another: *aliquem dolis.* Ter. *Illudere*, making play, game of another, and making him the subject of one's wanton sport, inasmuch as he is the object of the game or sport: *Certant illudere capto.* Virg. *Ego te pro istis dictis et factis ulciscar probe, ne impune nos illuseris.* Ter. *Ludificare*, making another the game; *Ludificari*, misleading another as to myself, if, by cunning, I deceive him as to myself, and thus frustrate his intentions or plans: *Jugurtha belli modo, modo pacis mora consulem ludificabat.* Sall., mystifying. *Tacfarinas irritum fessumque Romanum impune ludificabatur.* Tac.

653. Luere, Pœnas dare. *Luere*, washing off the guilt of an offence by suffering punishment, suffering for an offence; *Pœnas dare,* undergoing punishment, as criminal, inasmuch as the aggrieved individual thus obtains revenge (as if we were to say, affording punishment, granting to the other his revenge): *Quod piaculum commiserunt, suo sanguine et publica clade luunt.* Liv. *In facinore deprehensus, pœnas legibus et judicio dedit.* Cic.

654. Lumen, Lux, Jubar. *Lumen*, light, as illuminating substance, substance of light, as it appears in bodies which shed light; *Lux*, light, as contradistinguished from darkness, lightness (if we might say so; what in German is expressed by *Helle*), the mass of light which emanates from an effulgent body, by which the surrounding objects become visible; hence, daylight: *Solis lumine luna collustrari putatur.* Cic. *Nicias pictor lumen et umbras custodivit, ut eminerent e tabulis picturæ.* Plin. *Obscuratur et offunditur luce solis lumen lucernæ.* Cic. *Luna lucet luce aliena.* Id., hence great men and important cities are called *Lumina*, as beaming lights; *Luces*, inasmuch as they give comfort, protection, salvation, similar to joyful and vivifying light of the day: *Corinthus, totius Græciæ lumen.* Cic. *Roma, lux orbis terrarum atque arx omnium gentium.* Id. *Jubar* (from *juba*, properly, the morning star), the effulgent bright-

ness of the heavenly bodies, poetical: *Nitidum jubar extulit undis Lucifer.* Ovid.

655. Luridus, Lividus, Pallidus. *Lūridus* (*lorum*), pale, like death; used of the highest degree of paleness (properly, like uncurried leather): *Fugit juventas et color reliquit ossa pelle amicta luridâ.* Hor. *Lividus*, 579, lead-color; hence, jealous: *Livida gestat armis brachia.* Hor. *Pallidus*, pale, pallid: *Membra sunt cera pallidiora novâ.* Ovid.

656. Luxus, Luxŭria. *Luxus* (*luere*, *luxum*, solving), dissipation, immoderate waste in furniture, dress, food, as the state of the individual; *Luxŭria*, *Luxuries*, disposition to splendor and delicate sensual enjoyments, voluptuousness, dissipation, as the quality of the individual: *Domus regali splendida luxu instruitur.* Virg. *Luxu atque desidia civitas corrupta est.* Sall. *Turpe est diffluere luxuria et delicate ac molliter vivere.* Cic.

657. Lyra, Cithara, Barbitos. *Lyra*, the lyre, made of a turtle-shell covered with leather, and two arms attached to this body, and united by a yoke or saddle, so that its seven chords, as those of a harp, were played with the hand: *At tu, inventor curvæ fidis, septena putaris, Pleiadum numerum, fila dedisse lyræ.* Ovid., i. e. *Mercurius.* *Cithara*, originally likewise a turtle-shell covered over with a skin (hence, also, *Testudo*, *Chelys*), on which there were four chords strung over a bridge; their tone was modified with the left hand, while the right hand played the tune, as we do with the guitar. *Barbitos*, the lute, differing from the *cithara* in its deeper tone and more numerous strings; originally it had but three.

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658. Mactare, Immolare; Macte, Euge. *Mactare* (*mactus*), magnifying a deity by a sacrifice of animals, celebrating, glorifying it: *Puerorum extis deos manes mactare soles.* Cic.; hence, *Ferunt laudibus, mactant honoribus.* Id., and making of something a sacrifice of blood and atonement, slaughtering: *Mactant lectas de more bidentes Cereri patrique Lyæo.* Virg. *Perfidos et ruptores pacis ultioni et gloriæ mactandos.* Tac. *Immolare*, strewing the meal of sacrifice on the head of the doomed animal, and thus

consecrating it to a deity, after which it was slaughtered; the sacred meal (*mola salsa*), consisting of *far*, a sort of wheat, and salt, was prepared by the priestesses of Vesta; hence, sacrifices in general, e. g. *hostias: Immanis ac barbara consuetudo hominum immolandorum.* Cic. — *Macte* (Vocative of *măgĕre, mactum, inus.*), be praised as happy! (be blessed!) an exclamation directed to the deity during sacrifices, and a formula of well-wishing in praising a person: *Jupiter, macte fercto esto!* Cato. *Macte virtute!* Cic. *Macti virtute, milites, este!* Liv. *Euge!* exclamation of joy: *Euge, jam lepidus vocor.* Ter. [*Macte*, the same root with *magan*, old high German, making more, great.]

659. Magis, Plus, Amplius; Maximi æstimare, Plurimi æstimare, facere. *Măgis*, obsolete *Măge* (*magĕre*, 658.), more, of intensity, and in the sense of strengthening the meaning, stands with reference to qualities and conditions; *Plus*, more, according to measure, is used of quantitative magnitudes, in reference to plurality, mass, in short, every thing which can be measured or increased, where in the positive *multum* would be used; *Amplius*, more, still more, according to space and time, of extensive magnitudes, refers to circumference, extension, and duration: *Nil videtur mundius, nec magis compositum quicquam, nec magis elegans.* Ter. *Romæ plus triduo fuit.* Cic. *Virtus plus proficit ad misericordiam commovendam.* Id. *Amplius sunt sex menses.* Id. — *Maximi æstimare*, esteem the highest, very highly, designates the value of itself, incapable of still greater increase; *Plurimi æstimare, facere*, esteem the highest, designating the preference of the esteemed subject before others: *Est hominis magni atque sapientis, maximi æstimare conscientiam mentis suæ.* Cic. *Hephæstionem unum Alexander plurimi fecerat.* Nep.

660. Magnus, Ingens, Grandis, Amplus, Procerus, Vastus, Enormis; Major, Major natu, Grandis natu; Magnitudo, Amplitudo, Majestas, Magnificentia. *Magnus* (*magere*, 658., XI, 1.), large, great, in general, with reference to extension and power, e. g. *acervus, ingenium; Ingens* (going beyond all of the same *gens*, that is, of the same kind), uncommonly, very, exceedingly large: *De genere omni maxuma quæ vidit quisque, hæc ingentia fingit.* Lucret. *Ingenium ingens.* Hor. *Grandis*, large, according to growth or cubic capacity, that is, bulk: *Grandia mandavimus hordea sulcis.* Virg., large grains. *Grandem*

orationem pro longa dicimus. Cic. *Amplus*, wide, spacious, large, according to external circumference and capaciousness within, e. g. *domus; theatrum magnitudine amplissimum.* Cic. *In amplissima civitate, amplissimo loco natus.* Id. *Procērus*, 64, tall, large, as to height, and slender, very high, very tall, e. g. *alnus, populus; Vastus*, immensely large, used of largeness which creates fear, horror, unpleasant feeling: *Belua vasta et immanis.* Cic. *Vastus homo atque fœdus.* Id., colossal, clumsily shapen. *In vultu motuque corporis vastus atque agrestis.* Id., clumsy, clownish. *Enormis*, irregular, beyond measure large, huge; met with only in later writers, e. g. *hasta: Statura fuit eminenti, corpore enormi.* Suet., i. e. *quod justam staturam excederet.* — *Major*, the eldest of sons and brothers, in contradistinction to the later born, e. g. *Balbus minor, major.* Cic. *Major natu*, he who stands in *higher* years, older: *Aliquot annis major natu; Ennius fuit major natu, quam Plautus et Nævius.* Cic. *Grandis natu*, old, of advanced age: *Grandes natu matres.* Cic. — *Magnitudo*, the magnitude, that is, extent or extension of whatever the subject may be, e. g. *mundi, æris alieni, animi. Amplitudo*, imposing magnitude, by its circumference (vastness) or elevation (height): *Egregia corporis amplitudo et species.* Suet. *Amplitudo est potentiæ, aut majestatis, aut aliquarum copiarum magna abundantia.* Cic. *Majestas*, elevation, greatness of elevated, dignified subjects, subjects worthy of our fullest consideration: *Majestas est amplitudo ac dignitas civitatis.* Cic. *Ea amplitudo Jovis templi, quæ ipsius etiam loci majestate esset digna.* Liv. *Magnificentia*, the greatness and elevation of character in our mode of thinking, acting, and arrangements: *verborum, ædium regiarum, epularum: Magnificentia est rerum magnarum et excelsarum cum animi ampla quadam et splendida propositione agitatio atque administratio.* Cic.

661. MALUS, MALIGNUS, MALITIOSUS, IMPROBUS, PRAVUS, NEQUAM; MALUM, CALAMITAS, INFORTUNIUM, MISERIA. *Mălus*, bad, wicked, physically and morally, e. g. *vinum, animus, consuetudo; Malignus*, malign, ill-disposed, unfavorable, grudging, opp. *benignus*, e. g. *oculi, suspicio: Militum ira ex malignitate prædæ partitæ.* Liv. *Malitiosus*, malicious, disposed to hurt in a crafty manner, taking satisfaction in thus hurting: *Malitiosa juris interpretatio.* Cic. *Imprŏbus*, that which does not hold the proof, test,

e. g. *merces;* in general that which, according to universal opinion, cannot be approved, unjust, flagitious, criminal: *Improborum facta insequitur accusator, tum judex.* Cic. *Minister improbissimæ crudelitatis.* Id. *Prāvus*, that which is mis-bent, crippled, e. g. *membrum; Jumenta prava atque deformia.* Cæs., deviating irregularly from the rule, bad as to form: *Interest inter rectum et pravum.* Cic. *Prava adolescentium consilia.* Cæs. *Catilina fuit ingenio malo pravoque.* Sall., of innate vicious character, to which he remained faithful in his mode of action. *Pravus* signifies what we express in many cases by *vicious*, when it does not designate full of vice, but a high degree of deviation from the *norma*, evil. *Nēquam*, one who is fit for nothing, a good-for-nothing, opp. *frugi*, 474. *Nequam non malum significat, sed inutilem.* Vel. Long. — *Mălum*, evil of every kind, inasmuch as it is felt or inflicted, evil, misfortune; *Calamitas*, 296, properly, injury done by season or weather, a misfortune connected with great injury and loss, a calamity: *Locus ex calamitate populi Romani et internecione exercitus nomen capit.* Cæs. *Infortunium*, the misfortune inflicted by fate, hence unavoidable: *Ni paret patri filius, habiturus est infortunium.* Liv. *Miseria*, misery, affliction, the effect of great and enduring evil, which makes us feel unhappy: *In miseria esse.* Cic., but *in malis esse*, is being in misfortune, e. g. in poverty, disease, persecution, &c., by which the *miseria* is caused.

662. Mandare, Jubere, Imperare, Præcipere. *Mandare*, 385, giving a charge, a commission with the plainest possible words (perhaps just as the Germans have the *einkauen*, in this sense, chewing the subject into small particles, and thus making it plain); ordering, commanding something to be done: *Cæsar Labieno mandat, Belgas adeat atque in officio contineat.* Cæs. *Diem memoriæ mandare.* Cic. *Jubere*, ordaining lawfully, in virtue of law, because it is right, or because we have a right: *Lex jubet ea, quæ facienda sunt.* Cic. *Legem populus Romanus jussit de civitate tribuenda.* Id. *Imperare*, ordain from authority, the plenitude of power, with supreme power and irresistibly, for absolute observance of the order or command: *Qui bene imperat, paruerit aliquando necesse est.* Cic. *Quod jussus sum, eo tempore atque ita feci, ut appareret, invito imperatum esse.* Id. *Præcipere*, 553, to prescribe, which one may do who has neither power nor the right to do it: *Illud*

præcipiendum fuit, ut diligentiam adhiberemus in amicitiis comparandis. Cic.

663. Manere, Remanere, Commorari, Habitare, Colere, Incolere; Permanere, Perseverare, Persistere, Perstare. *Manere*, remaining, not leaving a place, and in general not changing the condition: *Manere in patria, in officio; Remanere*, remaining behind, if others leave the place: *Qui per causam valetudinis remanserunt.* Cæs. *Commorari*, tarrying at a place; remaining, of longer duration; *Habitare*, dwelling, living at a place, having it for permanent residence; *Commorandi natura deversorium nobis, non habitandi dedit.* Cic. *Cŏlere*, 30, to inhabit a place, inasmuch as we cultivate it, or have our calling there: *Volcæ colunt circa utramque ripam Rhodani.* Cæs. *Incolere*, 544, having one's customary residence in a place or country, being at home there.—*Permanere*, remaining with something, not changing in the least one's condition for a certain period; *Persevērare*, persevering in a thing with firmness in one's purpose, despite of obstacles, difficulties, and external resistance; continuing in a subject without paying attention to disturbances: *Athenis jam ille mos a Cecrope permansit.* Cic. *Egregie ad ultimum in audacter commisso certamine perseveravit.* Liv. *Insipientis est, in errore perseverare.* Cic. *Persistere*, persisting in something, in passion, obstinacy (*Perseverare*, from principle, and with conviction); *Perstare*, standing firm, persevering in something, by no means deviating from it, or giving it up; it is the consequence of *persistere*: *Pertinacissimus fueris, si in eo perstiteris, ad corpus ea, quæ dixi, referre.* Cic. *Perstat in sententia Saturius.* Id.

664. Mantele, Mappa. *Mantēle, Mantīle, Mantēlium*, a cloth of linen, and like fustian, as towel and napkin; *Mappa*, the proper napkin, shorter than the *mantele*, which the host furnished; the *mappa* was brought by the guest: *Attulerat mappam nemo, dum furta timentur: mantile e mensa surripit Hermogenes.* Martial.

665. Manus, Palma, Pugnus, Vola; Manus ferrea, Harpago. *Mănus*, the hand, inasmuch as it can grasp something with the fingers, and can perform something with them; *manum, manus conserere*, to come to strokes, to fight man to man; *Palma*, the palm, the inner surface of the hand, if stretched out; *Pugnus*, the fist: *Zeno quum compresserat digitos pugnumque fecerat, dialecticam aiebat,*

quum autem diduxerat et manum dilatarat, palmæ illius similem eloquentiam esse dicebat. Cic. *Vola*, the hollow hand, also the hollow, vault of the foot, the bending of the sole of the foot. — *Manus ferrea,* an iron hook fastened to a chain; *Harpăgo*, a bar or pole with an iron hook fastened to a chain; both used for entering vessels: *Ferreis manibus injectis naves religaverant.* Cæs. *Asseres ferreo unco præfixi (harpagones vocant) ex Punicis navibus injici in Romanas cœpti.* Liv.

666. Mare, Oceanus, Pontus, Pelagus, Æquor, Salum, Fretum. *Măre*, the sea, in contradistinction to the continent or land, *terra; Oceanus*, the ocean, which, according to the ancients, was a vast stream flowing around the earth; *Pontus*, the open sea, especially some particular part of the sea, or some particular sea, e. g. the Mediterranean; but by way of excellence, the Black Sea was called *Pontus*, *Pontus Euxinus: Ecce maris magna claudit nos objice pontus: deest jam terra fugæ.* Virg. *Pelăgus* (πέλαγος), the high sea, depth of the sea, contradistinguished to the sea near the shore: *Ut pelagus tenuere rates, nec jam amplius ulla occurrit tellus.* Virg. *Æquor*, the plain of the sea, the main: *Quid tam planum videtur, quam mare? e quo etiam æquor illud poetæ vocant.* Cic. *Sălum*, the agitated, heaving sea: *Nec tam ærumnoso navigavissem salo.* Cic. *Frĕtum*, the roaring sea, pressed between two approaching coasts, the strait; poetically, also, for a certain sea: *Æstus maritimi fretorumque angustiæ ortu et obitu lunæ commoventur.* Cic.

667. Margarita, Unio. *Margărīta*, rarer *Margaritum* (μαργαρίτης), the pearl in general; *Unio*, the single pearl, as unique on account of size and beauty: *Gignit et Oceanus margarita, sed subfusca et liventia.* Tac. *Vitellius ex aure matris detractum unionem pigneravit ad itineris impensas.* Suet.

668. Margo, Ora, Crepido. *Margo*, the rim, margin, which limits something, encloses it, e. g. *scuti*, *libri: Flumen per villam fluit marginibus lapideis.* Varr. *Ora*, 644, the end of a long, thin body, the outermost broad border, where a surface ends: *Galli oram extremæ silvæ circumsederant.* Liv. *Crĕpīdo*, the rim as elevated, firm border, enchasing, as protection; a wall near a river, high road, a high shore: *Myoparo usque ad forum, et ad omnes urbis (Syracusarum) crepidines accessit.* Cic., dams against the inroads of the sea.

669. Mater, Genitrix. *Māter*, the mother, who has given birth to children, young ones; *Genĭtrix*, antique *Genetrix*, the genitress, the mother, inasmuch as children or a race descend from her: *Geminos mater ipsa internosse non poterat, quæ illos pepererat.* Plaut. *Mater omnium bonarum rerum est sapientia.* Cic. *Frugum genitrix.* Ovid., i. e. Ceres. *Magna deûm genetrix.* Virg.

670. Maturus, Tempestivus, Coctus; Præmaturus, Præcox. *Māturus* (*mĕtere*, properly, fit to be mown), ripe, of fruits, which have arrived at perfection: *Maturis albescit messis aristis.* Ovid. *Progenies matura militiæ.* Liv. *Tempestivus*, 257, of fruits, when they have attained the proper age, *time* for maturity, untimely, somewhat like seasoned: *Tempestivos fructus ex bestiis capere.* Cic. *Nondum tempestivo ad navigandum mari Siciliam adiit.* Id. *Coctus*, cooked, brought to perfect maturity by the heat of the sun: *Poma matura et cocta decidunt.* Cic.— *Præmaturus*, premature, ripe before the proper time, untimely, e. g. *fructus cucumeris; Præmatura mors, hiems.* *Præcox*, *Præcŏquis*, and *Præcŏquus*, ripening before the time, of fruits which attain to maturity earlier than others of the same species: *Pira præcocia.* Colum.

671. Mederi, Medicare—ri, Sanare, Curare; Medicina, Medicamen, Medicamentum, Remedium. *Mĕderi*, helping the suffering, or subduing the evil from which he suffers: *Fuerunt, qui morbis, alii, qui vulneribus, alii, qui oculis mederentur.* Cic. *Medicare*, strengthening the natural vital power by artificial means, adding it as condiment to something, dying: *Semina medicant serentes et nitro prius perfundunt.* Virg. *Medicare tuos desiste capillos.* Ovid. *Medicari*, becoming physician to some one, curing by the application of healing means: *Non Dardaniæ medicari cuspidis ictum evaluit.* Virg. *Sanare*, making *sound*, the effect of *mederi* and *medicari*: *Pheræi Jasonis vomicam sanare medici non potuerunt.* Cic. *Curāre*, reëstablishing health by care and attention: *Vomitione canes, purgatione autem alvos ibes Ægyptiæ curant.* Cic.—*Medicina*, *sc. ars*, the healing art; *sc. res*, the healing means, medicine in both its adaptations: *An medicina ars non putanda est?* Cic. *Medicinam adhibere rei publicæ.* Id. *Medicamen*, a physic, a poison, as medical substance; *Medicamentum*, as medical means: *Medicamine tactæ defluxere comæ.* Ovid. *Si qui medicamentum cuipiam dederit ad*

aquam intercutem. Cic. *Remedium*, a remedy, a physic which is effective against a complaint, cures it: *Temporibus hibernis ad magnitudinem frigorum sibi remedium comparat.* Cic.

672. Medius, Dimidius, Dimidiatus, Dividuus; Mediocris, Modicus. *Medius,* in the middle, at equal distance from both ends of opposite sides or two extremes: *Versus æque prima, et media, et extrema pars attenditur.* Cic. *Medium erat in Anco ingenium, et Numæ, et Romuli memor.* Liv. *Medium*, the middle, centre: *diei, campi. Dimidius*, half, the one part of a thing divided in the *middle*, i. e. equally divided: *Luna est major, quam dimidia pars terræ.* Cic. *Dimidium pecuniæ.* Id. *Dimidiatus*, divided by halves, halved: *Dimidium est, quod ex dimidiato pars altera est.* Gell. *Exemit ex anno unum dimidiatumque mensem.* Cic. *Dividuus,* divided, separated, of a permanent state: *Candida dividuâ colla tegente coma.* Ovid. — *Mediŏcris*, that which holds the mean between two extremes, with the idea of the common, vulgar; not unlike our *mean. Modĭcus*, that which is within the proper measure, just right, moderate: *Mea pecunia est ad vulgi opinionem mediocris; ad meam modica.* Cic.

673. Membrum, Artus, Articulus. *Membrum* (*movere*), the limb, as movable and essential part of the body: *Membrorum, id est, partium corporis, alia propter eorum usum sunt donata, ut manus, crura, pedes, ut ea, quæ sunt intus in corpore.* Cic. *Artus*, the joint, the movable connexion of the bones in animal bodies: *Artus dicti, quod membra membris artentur.* Fest., hence the larger limbs, as limbs united by joints: *Ambusti multorum artus vi frigoris.* Tac. *Articulus*, the joint in the narrowest sense, in plants the knot, also the single *joint* between two of these joints: *Ipso in articulo, quo jungitur capiti cervix.* Liv. *Hominis digiti articulos habent ternos, pollex binos.* Plin.

674. Meminisse, Reminisci, Recordari. *Mĕmĭnisse*, remembering, having received something into one's memory, and not yet having forgotten it: *Meminisse est rem commissam memoriæ custodire: at contra scire, est et sua facere quæque, nec ab exemplari pendēre.* Senec. *Remĭnisci*, calling back into the memory, collecting one's mind, thinking of something; *Recordari*, recalling something in one's mind, and meditating upon it: *Memini, quid mihi tum*

suaseris, idque sæpe ingemiscens sum recordatus. Cic. *Quum in loca aliqua post tempus reversi sumus, non ipsa agnoscimus tantum, sed etiam, quæ in his fecerimus, reminiscimur.* Quinctil.

675. MENDA, MENDUM, VITIUM. *Menda*, a blemish, spot, which diminishes the proper qualities, e. g. a mole, wart, a short limb; *Mendum*, such a blemish in general, something faulty: *Rara tamen mendo facies caret: occule mendas.* Ovid. *Libri sunt effecti: tantum librariorum menda tolluntur.* Cic. *Vĭtium*, 40, a fault, by which something becomes defective, spoiled, a deformity or defect: *Quod vituperabile est per se ipsum, id eo ipso vitium nominatum puto.* Cic. *Nihil est in parietibus aut in tecto vitii.* Id.

676. MENDACIUM, FALSUM, FICTUM, VANUM; MENDACIUM DICERE, MENTIRI, EMENTIRI. *Mendacium* (*mendax*, of lying disposition), a lie, a false statement, invented with the intention to deceive: *Improbi hominis est, mendacio fallere.* Cic. *Falsum*, 427, the falsity, that which is false, the untruth, if something is not that which it appears to be, or if words do not agree with the thing itself: *Fama, quæ veris addere falsa gaudet, et a minimo sua per mendacia crescit.* Ovid. *Fictum*, that which is fictitious; it may be invented also by thoughtlessness, sportiveness, &c.: *Fama, tam ficti pravique tenax, quam nuntia veri.* Virg. *Vanum*, 108, that which is empty, vain, without sterling contents, as that which the story-teller, the boastful, &c. say, or he who makes empty promises: *Mœrenti vana quædam atque inania, falsa spe inductus, pollicebar.* Cic. — *Mendacium dicere*, telling a lie, merely pronouncing it; *Mentiri*, lying, with thoughtfulness: *Dixeram seni mendacium et de hospite et de auro.* Plaut. *Erat Epaminondas adeo veritatis diligens, ut ne joco quidem mentiretur.* Nep. — *Mentiri rem*, lying something, pretending falsely, and giving a false appearance to a thing; *Ementiri*, stronger, designates boldly lying, asserting with effrontery something radically untrue: *Pullarius auspicium mentiri ausus est.* Liv. *Mentiris juvenem tinctis capillis.* Martial. *Vanitas ementiendæ stirpis.* Liv.

677. MENSA, ABACUS. *Mensa*, table in general: *Cibaria apposita in mensam.* Cic. *Syracusiæ mensæ.* Id., richly covered tables. *Abăcus*, a smaller table for making calculations, for games, drawing mathematical figures; espe-

cially a toilet-table, with costly vases, &c.: *Abacos ornavit argento auroque cælato.* Cic.

678. Mensura, Modus, Modulus. *Mensura*, the measure, as definite proportion of magnitude in a body: *Mensura roboris ulnas quinque ter implebat.* Ovid. *Mŏdus*, the measure, by which a magnitude is measured: *Modi, quibus metiuntur rura.* Varr. *Modulus*, the stick, the rod with which we measure: *Metiri se quemque suo modulo ac pede verum est.* Hor.

679. Mercatura, Commercium; Mercatus, Nundinæ. *Mercatura*, trade, traffic, the exchange of commodities, as action of the merchant; *Commercium*, the business of the merchant, commercial intercourse, the commerce, as the great branch of industry: *Cives mercaturas faciebant.* Cic. *Mare magnum commercia prohibebat.* Sall. — *Mercatus*, the trading with goods as a state, the public sale, a fair; *Nundinæ*, the market-day: *Ubi tum comitia habebant, ibi nunc fit mercatus.* Varr. *Cremonæ magna pars Italiæ, stato in eosdem dies mercatu, congregata.* Tac. *Minucius farris pretium in trinis nundinis ad assem redegit.* Plin.

680. Merces, Pretium, Stipendium, Salarium, Pensio. *Merces*, Gen. *cēdis* (*merx*, *mercari*), the agreed wages for services performed, the hire; in general every compensation, reward, recompense for good or bad deeds: *Mercede diurna conductus.* Hor. *Operis mercedem negare.* Ovid. *Pretium*, price, as value of a commodity, and as a compensation in conformity to the value of a thing: *Ager magno pretio coemtus.* Cic. *Magni pretium certaminis.* Ovid. *Stīpendium*, the pay of a soldier, and the military service itself: *Stipendium militibus numerare; Milites, qui jam stipendiis confectis erant, dimisit.* Cic. *Sălarium*, a pay in kind, originally in salt, later in other articles of food, and finally in money: *Senatorum nobilissimo cuique, sed a re familiari destituto, annua salaria constituit.* Suet. *Pensio*, the payment: *Carthaginienses stipendium pluribus pensionibus in multos annos debebant.* Liv.

681. Merere — ri, Dignum esse, De — Promereri. *Mĕrēre*, acquiring, earning something: *Nec mininum meruere* (*Poetæ*) *decus, ausi celebrare domestica facta.* Hor., hence *merere stipendia*, doing military service; *merere pedibus, equo*, serving on foot, on horse; *Mereri*, deserving, having a title to reward, or being guilty of something, e. g.

laudem, pœnam: Mereri de re publica; male mereri de aliquo. Dignum esse, being worthy of, having a claim of reward on account of and proportionate to certain advantages, merits, &c., and being proportionate as reward to these merits or recompense, &c.: *Dignum esse hospitio, honoribus, exsilio, odio;* and *Qui mœror dignus inveniri in calamitate tanta potest?* Cic. *Demereri*, obliging another by our merit: *Demerendi beneficio tam potentem civitatem nunquam parem occasionem dabunt dii.* Liv. *Promereri*, receiving as proportionate compensation for services performed: *Levius reus punitus, quam est promeritus.* Cic.

682. Mergere, Demergere, Urinari. *Mergere*, dipping into, placing a body into a liquid; *Demergere*, letting down something into a depth, making it sink so far that it becomes invisible to us (German *versenken*): *Brachia mersit in aquas.* Ovid. *Naves demergere*, sinking them. *Urinari*, immerging, remaining for a longer period under the water: *Si quando nos demersimus, ut qui urinantur, aut nihil superum, aut admodum obscure cernimus.* Cic.

683. Meridies, Medius dies. *Mĕrīdies*, noon, as the point and time when the sun stands highest, also the south, as region, as in many languages the south is called the noon; *Medius dies, mid-day*, the middle time of the day: *A meridie prope ad solis occasum pugnabatur.* Cæs. *Medio die greges ad vallem perducamus.* Colum.

684. Merum, Vinum, Temetum. *Mĕrum*, the unmixed wine, i. e. unmixed with water, entire wine [it is not contradistinguished from adulterated wine, or otherwise mixed wine, as our "juice of the grape" is, but only from the mixture of wine and water]; *Vīnum*, wine; *Tēmētum*, wine, as intoxicating liquor: *Cras genium mero curabis.* Hor.; more commonly *merum vinum. Mulieres Romæ vino semper, quod temetum prisca lingua appellatur, abstinuisse dicunt.* Gell.

685. Merx, Mercimonium, Scruta. *Merx*, generally in the plural *Merces*, ware, commodity, as the movable subject of traffic; *Mercimonium*, as good, commodity in general, the object of traffic in general; *Scrūta*, old, half-broken ware, somewhat like our *trumpery: Præco, ad merces turbam qui cogit emendas.* Hor. *Nisi mancipio accipio, quid eo mihi opus mercimonio?* Plaut., of a female slave. *Scruta ut vendat scrutarius laudat, præfractam strigilem, soleam dimidiatam.* Lucil.

686. Metiri, Metari. *Mētiri*, measuring, e. g. *mundi, magnitudinem, frumentum; Mētari*, determining the extent of a measured place by marks of limit, marking off a place, e. g. *agrum: Expositis copiis Romani castra in proximis tumulis metantur.* Liv.

687. Metuere, Timere, Vereri, Formidare, Trepidare, Tremere, Pavere. *Metuere*, apprehending an evil, fearing, designates the apprehension of the calculating and cautious; *Tĭmere*, fearing, designates the fear of the dispirited and coward (*timidus*): *A me insidias metuunt.* Cic. *Timeo Danaos et dona ferentes.* Virg. *Vĕreri*, shunning, from fear of evil consequences, from esteem or *reverence: Cæsar quum ipse abesset, motum Galliæ verebatur.* Cæs. *Appium metuebant servi, verebantur liberi.* Cic. *Formīdare* (*formido*, a scare-crow, an image of horror), feeling lasting and violent fear, used of fear which has risen to horror, with excited imagination, e. g. *alicujus iracundiam. Trepidare*, showing anxiety, running to and fro, is used of all manifestations of sudden fear, anxiety, and apprehension: *Quum victi mures artos circum trepidarent cavos.* Phædr. *Trĕmere*, trembling from fear and fright, the effect of the violent passion upon the nervous system: *Totus tremo horreoque, postquam adspexi hanc.* Ter. *Păvere* (in German *beben*), differs from *tremere* by the slower yet greater vacillations in the inner organs, and designates the anxiety which causes a higher pulsation of the heart, and disturbs the proper functions of the soul: *Navem horrisono freto noctem paventes timidi adnectunt nautæ.* Cic.

688. Migrare, Peregrinari, Proficisci, Iter facere. *Mīgrare* (*meare*), emigrating, that is, choosing another domicile: *Lucumonem consilium migrandi ab Tarquiniis cepit.* Liv. *Peregrinari* (being a *peregrinus*, 32, that is), sojourning or travelling without the place or country of one's home: *Peregrinari in aliena civitate, non in tua magistratum gerere videris.* Cic. *Proficisci*, travelling, designates the continued progress on one's way; *Iter facere*, 590, designates only the movement, making way: *Capua profectus sum Formias.* Cic.

689. Ministrare, Apparere, Servire, De — Inservire; Præbere, Suggerere, Suppeditare. *Ministrare*, affording to some one the necessary aid in obtaining his object, serving some one: *Fac ut ministres mihi, quum mihi sacrificem.* Plaut. *Apparere*, waiting upon another, appear-

ing before one's superior to await his directions and to execute them: *Quatuor et viginti lictores apparere consulibus.* Liv. *Servire*, serving, doing service; properly, being a slave (*servus*): *Huic domino usque serviamus.* Catull. *Servire tempori, famæ*, paying great attention to it, shaping one's course accordingly. *Deservire*, designates the object of the serving person, being entirely ready to be at the disposition of some one: *Officia mea, operæ, vigiliæ deserviunt amicis, præsto sunt omnibus.* Cic. *Inservire*, using one's service for another, designates the direction of the endeavour: *A quo plurimum sperant, ei potissimum inserviunt.* Cic. — *Ministrare*, waiting upon with something, offering something as servant, assistant: *Ganymedes pocula ministrans.* Cic. *Præbere*, holding forth, out, affording, to the satisfaction of the receiver, according to his desire or want: *Corpora præbemus plagis.* Ovid. *Locus lautiaque legatis præberi jussa.* Liv. *Suggerere*, furnishing, more than our suggesting: *Flamma virgea suggeritur aëno.* Virg. *Qui causas docent, argumentorum copiam suggerunt.* Cic. *Suppeditare* (*pes*), properly, footing firmly; keeping one's stand bravely: *Si, omissis his rebus omnibus, quibus nos suppeditamus, eget ille* (*Catilina*). Cic., by which we can stand Catiline, can brave him; hence, furnishing something in sufficient plenty, procuring: *luxuriæ sumtus.* Lucret. *Suppeditabit nobis Atticus testes.* Cic.

690. Minuere, Tenuare, Rarefacere. *Minuere*, *minishing*, lessening, according to extent, number, or intensity: *Faces ramaliaque minuit, parvoque admovit aëno.* Ovid. *Minuere laborem, auctoritatem alicui;* opp. *augere.* *Tenuare*, thinning, i. e. making thin: *Assiduo vomer tenuatur ab usu.* Ovid. *Tenuare iram*, weakening, the inner power and strength; *minuere*, lessening the violence, the eruptions of rage. *Rarefacere*, separating the single particles of a thing, which lie close together, rarefying, e. g. vapors, air: *Sol radiis terram dimovit obortis et rarefecit.* Lucret., making it loose.

691. Mirari, Ad — Demirari, Suspicere, Stupere. *Mirari*, wondering, being in a state of wonderment, and admiring; *Admirari*, gazing at something, showing one's wonder at something uncommon; *Demirari*, occupying one's self entirely with a subject of wonder or admiration, and remaining thus for a time: *Cervus ramosa mirans laudat cornua.* Phædr. *Admirantur omnia, quæ magna et præter

opinionem suam animadverterunt. Cic. *Me, propter quem ceteri liberi sunt, tibi liberum non visum, demiror.* Id. *Suspicere*, looking from below up to something great, with admiration, esteeming highly, opp. *despicere: Eos viros suspiciunt, in quibus existimant se excellentes quasdam et singulares perspicere virtutes.* Cic. *Stŭpere*, properly, being dull, i. e. being stupefied by sudden fright, wondering, so that we have lost our senses for the time: *Pavida puella stupet.* Liv. *Hunc versum ita agit Roscius, ut proximos adspiciat, admiretur, stupescat.* Cic.

692. Miser, Infelix, Laboriosus; Misereri, Miserari, Miserescere. *Mĭser*, one who suffers from an evil so much that he creates interest and compassion, wretched (as to situation): *Miseris et laborantibus nihil negare possumus.* Cic. *Infēlix*, incapable of production, sterile; and unlucky, one who does not succeed in any thing: *Salsa tellus, frugibus infelix.* Virg. *Crux infelici et ærumnoso parabatur.* Cic. *Laboriosus*, full of toil and misery, worried down, plagued (not tormented, for torment may excite the energy of resistance): *Magnos ille cruciatus perferebat: nec tamen miser esse, quia summum id malum non erat, tantummodo laboriosus videbatur.* Cic.—*Misereri*, feeling compassion at the misfortune and misery of another; *Miseret me*, I feel the deepest pity, I pity sincerely; *Miserari*, showing one's compassion, deploring, commiserating; *Miserescere*, becoming compassionate, being moved, expresses the gradual growth of this state of compassion: *Illi etiam quum misereri mei debent, non desinunt invidere.* Cic., passive: *Commune est, ut supplicum misereatur.* Id. *Turni sortem miserantur iniquam.* Virg. *Arcadii, quæso, miserescite regis.* Id.

693. Missio, Exauctoratio. *Missio*, the mission, the sending away or despatching, discharge of soldiers: *honesta s. justa*, after the lawful time of service, with foot soldiers twenty years, with cavalry ten; *causaria*, on account of age or physical unfitness; *gratiosa*, by peculiar favor; *ignominiosa*, with disgrace. *Exauctoratio*, the absolution of a soldier from his oath, and his discharge, entire or partial, by the authority of the commander: *Exercitum purgare missionibus turbulentorum hominum.* Liv. *Delectus omissus est; exauctorati, qui sacramento dixerant.* Id.

694. Moderari, Regere, Dirigere, Gubernare. *Moderari*, moderating, giving the right measure to power,

violence, rapidity; *Rĕgere, righting*, giving the right direction to some activity, and keeping it therein; *Dirĭgere*, directing entirely right, e. g. *cursum navis*, steering directly for a point; *res ad rationem civitatis.* Cic., hence *rectus*, straight, not crooked, right: *Rectâ perge.* Cic., *sc. viâ. A recta conscientia non discedere.* Id. *Directus*, placed in a straight direction, running, proceeding in it, e. g. *acies: Ductæ et directæ viæ.* Cic. *Gubernare*, properly, guiding the rudder; influencing or changing the direction of a species of activity, according to circumstances, guiding it: *Piso naves solvit, moderaturque cursui, quo propius regrederetur.* Tac., he sailed slower. *Non voluptate, sed officio consilia moderantes; moderari iræ.* Cic. *Sequitur victam, non regit arte, ratem.* Ovid. *Deus mundi modum regit atque tuetur.* Cic. *Rector et moderator mundi.* Id., the ruler and guide, who assigns the true course to the things, maintains them in it, and who assigns the proper sphere to every thing, thus bringing all things into their just relation and proportion. *Aura dabit cursum: ipse gubernabit (ratem) residens in puppe.* Ovid. *Fortunæ motum ratione quadam gubernabimus.* Cic. *Consilio ac sapientia regere ac gubernare rem publicam.* Id.

695. Modificari, Temperare. *Modificari*, measuring something according to a certain measure, in order to bring into harmony with the whole; *Temperare*, moderating, mitigating that which is too large, too much in a thing: *Pythagoras, quanta longinquitas corporis mensuræ pedis conveniret, modificatus est.* Gell., passive: *Membra orationis modificata esse debebant.* Cic. *Solis tum accessus modici, tum recessus et frigoris et caloris modum temperant.* Cic. *Temperare manibus, a lacrimis*, abstain.

696. Modo, Nuper. *Modo*, 379, only, just now, i. e. past, near or close to the point of (actual or already mentioned) present time; *Nuper* (*novus—per*), lately, not distant from the present time: *Nuper homines nobiles ejusmodi; et quid dico nuper? immo vero modo, ac plane paulo ante vidimus.* Cic.

697. Mola, Pistrinum. *Mŏla*, the mill for grinding, which in ancient times consisted of a firm cone (*meta*), and a movable funnel (*catinus*) of lava; *Pistrinum*, the place where the grain was beaten in mortars, but after the invention of handmills, was ground: *Plautus ob quærendum victum*

ad circumagendas ***molas***, *quæ* ***trusatiles*** *appellantur, operam pistori locavit.* Gell.

698. Mollis, Tener; Effeminatus. ***Mollis***, soft, pliable, that which easily yields to pressure, without breaking or cracking: *cera caseus: Gallorum mens* ***mollis*** *ac minime resistens ad calamitates perferendas.* Cæs. ***Tĕner***, tender, that which can be easily injured on account of its thin, weak component parts: *Segetum* ***tenera*** *herba.* Virg. ***Tenera*** *ætas.* Ovid. ***Effeminatus***, effeminate, having become too tender, spoiled, e. g. *homo, vox: In actione fugiendum est, ne quid* ***effeminatum*** *aut* ***molle***, *et ne quid durum aut rusticum sit.* Cic.

699. Momentum, Punctum. ***Momentum*** (*movere*), the small particle or division of time within which something moves, happens: *Horæ* ***momento*** *cita mors venit.* Hor. ***Punctum*** (*pungere*), point, the smallest particle of time, as limit: ***Puncto*** *temporis eodem mihi reique publicæ pernicies rogata est.* Cic.

700. Monumentum, Sepulcrum, Tumulus. ***Monumentum***, a monument, a tomb, inasmuch as it *reminds* of a departed one; ***Sepulcrum***, a vessel to preserve the ashes and bones of the same, a grave: ***Tumulus***, a grave of elevated earth, a hill over a grave: *Placet mihi eis, qui una pugnantes occiderunt,* ***monumentum*** *fieri quam amplissimum.* Cic. *Me quoque conde* ***sepulcro***. Ovid.

701. Mori, Exspirare, Ob — Inter — Perire, Occidere, Cadere, Oppetere, Occumbere; Mors, Letum, Nex; Mortalis, Letalis, Mortiferus. ***Mŏri***, dying, ceasing to live; ***Exspirare***, expiring, ceasing to breathe, breathing the last: *In balneis, fervore atque æstu anima interclusa,* ***exspirarunt***. Liv. *Animam* ***exspiravit***. Ovid. ***Obire***, appearing somewhere and at something in order to attend to it; for instance, at a fixed place or time, in consequence of judgment; hence, going to attend to the last day fixed by fate, — a solemn and mitigating expression; *mortem, diem suum: Dionysius æger, ut somno sopitus, diem* ***obiit*** *supremum.* Nep. ***Interire***, ceasing to exist, of entire annihilation; ***Perire***, perishing, only of the ceasing of the external conditions of existence, e. g. *igni, fame, naufragio: Vel te* ***interisse***, *vel* ***perisse*** *prædicent.* Plaut. ***Occĭdere***, visibly falling, perishing before the eyes of others: *Sunt, qui censeant, una animum et corpus* ***occidere***. Cic. *Eudemus prœlians* ***occidit***. Id. ***Cadere***, 150, falling,

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only of the wounded: *Cadit in prœlio adolescens.* Nep. *Oppĕtere mortem*, meeting death, going to meet it, seeking it: *Ajax millies oppetere mortem, quam illa perpeti maluisset.* Cic. *Occumbere mortem, morti*, and *morte*, succumb to death, sinking into the arms of death: *Pro patria mortem occumbere.* Cic. *Cacus, ictus clava, morte occubuit.* Liv. Other expressions are, *Decedere, Discedere, Excedere, Defungi, Exstingui.* — *Mors* (the same root with the German *Mord*, English *murder*), death, as destroyer, the severer of the soul from the body: *Dissolutione, id est morte, sensus omnis exstinguitur.* Cic. *Lētum* (*de-lere*), death, as annihilator: *Eodem sibi leto, quo ipse interisset, esse pereundum.* Cic. *Nex*, death, as murderer, the violent death: *Latroni quæ potest inferri injusta nex?* Cic. — *Mortalis*, mortal, subject to death, e. g. *animal*; *Letalis*, mortal, so constituted that it causes death (German *tödtlich*): *Vulnus letale in pectore acceperat.* Suet. *Mortifĕrus* and *Mortifer*, mortal, so constituted that it brings death: *Accepit Sulla vehemens vulnus et mortiferum.* Cic.

702. Mortarium, Pila. *Mortarium*, the mortar, in which something is crushed; *Pīla*, in which it is pounded.

703. Mucus, Pituita. *Mūcus*, the thick slime in the nose; *Pītŭīta* and *Pītuīta* (with three syllables), the consistent yet more liquid slime, also in other parts of the body: *Abest saliva, mucusque et mala pituita nasi.* Catull.

704. Multi, Complures; Multitudo, Vis, Copia. *Multi* (*moles*), many, in the sense of accumulation; *Complures*, more than many, several in the sense of multiplication: *Non fuit orator unus e multis.* Cic. *Sunt alii complures, qui idem fecerint.* Id. Terentius still uses the obsolete comparative meaning. — *Multitudo*, multitude, as a large number; *Vis*, as mass, referring to circumference and space which it occupies; *Copia*, as store and provender for use: *Nationes numero hominum ac multitudine in nostras provincias redundant.* Cic. *Vim lacrimarum profudi.* Id. *Pabuli copia non suppetebat.* Cæs.

705. Mundus, Nitidus, Lautus, Splendidus. *Mundus*, 297, cleanly, neat, of surfaces on which no dirt or spot can be perceived: *Splendet focus et munda supellex.* Hor. *Nitidus*, 478, shining, polished, neat, with a pure yet feeble reflexion of light, e. g. *ebur.* *Lautus*, washed, for which *lotus* is generally used; neat, exquisite, e. g. *supellex:*

Mensa lauta, dapibusque instructa. Martial. *Lautum et copiosum patrimonium.* Cic. *Splendidus*, splendid, originally, shining so that it blinds; hence, shining, that is, distinguishing one's self by magnificence, expense, talent: *In Curii villa ac domo nihil splendidum, nihil ornatum fuit, præter ipsos.* Cic.

706. Munus, Officium, Munia, Pensum, Ministerium. *Munus*, office, as the aggregate of ordained and dutiful performance of services: *Prætor urbanos, quod consules aberant, consulare munus sustinebat.* Cic. *Officium*, the obligation imposed upon us by our peculiar relations, and the performance of duty: *Ab religione officii declinare.* Cic. *Masinissa omnia exsequitur regis officia et munera.* Id. *Munia* (only in the Nominat. and Accusat.), the performances and affairs which an office requires, with the idea of the laborious, and requiring exertion, by which it differs from *Munera: Patres arguebat, quod publica munia desererent.* Tac. *Pensum*, the quantity of wool daily weighed out to the female slaves for spinning, the performance as task: *Ad reliqua progrediar, meque ad meum munus pensumque revocabo.* Cic. *Ministerium*, the office of a *minister*, the performance of service by way of office, or in order to aid some one, e. g. *scribarum: Verna ministeriis ad nutus aptus heriles.* Hor.

707. Murmurare, Mutire, Mussare, Mussitare, Susurrare. *Murmurare*, murmuring, of human voices and all similar low tones: *Fremitus murmurantis maris.* Cic. *Mutire, Muttire* (*muttering*), *uttering* a weak, inarticulated, yet immediately again suppressed sound: *Etiam muttis? — Jam tacebo.* Plaut. [in German *muchsen.*] *Mussare*, speaking softly, murmuring so low that hardly any one but the utterer can hear it: *Ætoli id decretum clam mussantes carpebant.* Liv. *Mussitare*, murmuring something half loud, checking it at the same time: *Ego hæc mecum mussito: Bona mea inhiant.* Plaut. *Susurrare*, whispering: *Nutu pars mihi significat; pars, quid velit, aure susurrat.* Ovid.

708. Mutare, Variare. *Mutare*, causing that two things change for one another, or that the state of a thing passes into another, exchanging, altering: *Prædus mutare cum mercatoribus vino advecticio.* Sall. *Mutare testamentum.* Cic. *Variare*, making varied, varied colored, varying: *Variabant tempora cani.* Ovid. *Variari voluptas distinguique potest.* Cic., varying the pleasures.

709. Mysterium, Arcanum. *Mysterium* (*μυστήριον*), a secret, as something sacred, as matter of conscience; *Arcanum*, something secret, which nobody else shall know, a thing kept secret: *Epistolæ tantum habent mysteriorum, ut eas ne librariis quidem committamus.* Cic. *Arcanum commissum tegere.* Hor.

N.

710. Nam, Namque, Enim, Etenim. *Nam*, *for*, also *namely*, justifies the antecedent assertion by a more definite exposition and a statement of its reason or cause; *Enim*, for, stands with emphasis after the word upon which the true point of reason rests, of the cause upon which the possibility or reality of the antecedent assertion is founded. Such sentences, which by their contents do not stand in direct connexion with the antecedent, are joined in the first case by *Namque*, in the second by *Etenim.*

711. Narrare, Memorare, Commemorare. *Narrare*, narrating, telling, representing an event circumstantially by words, in order to inform another of it: *Tu isti narra omne ordine, ut factum sit.* Ter. *Memorare*, making something by narration memorable to another, that is, so that he may remember it: *Honoratorum virorum laudes in concione memorentur.* Cic. *Commemorare*, calling back into our memory, reminding ourselves or others at the same time; mentioning something boastfully: *Quid quoque die egerim, commemoro vesperi.* Cic. *Beneficia non debet commemorare is, qui contulit.* Id.

712. Nasci, Oriri; Nativus, Natalis. *Nasci*, originating by procreation, being born, designates the beginning of animal existence; *Oriri*, properly, rising, of stars; originating, having its origin, designates the ground: *Ipsum amare a se oritur et sua sponte nascitur.* Cic. — *Nativus*, originated by birth and continuing as such: *Beluæ ad saxa nativis testis inhærentes.* Cic. *Nativi coloris pannus.* Plin., not dyed by art. *Natalis*, standing in connexion with the born (*natus*), according to condition, e. g. *dies*, *solum*, birthday, land of birth.

713. Nasus, Naris. *Nasus*, nose, as prominent part of the face; *Naris*, the nostril, and the nose as olfactory

organ: *Lucilius facetus, emunctæ naris.* Hor., of sharp and fine observation.

714. Navicularius, Nauarchus, Magister, Gubernator. *Navicularius, sc. vir*, the ship-owner, he who carries on shipping as a trade: *Nauarchus*, the captain of a ship; *Magister*, the person to whom the superintendence of the vessel, procuring of provisions, and freighting were intrusted: *Magistrum navis accipere debemus, cui totius navis cura mandata est.* Ulpian. *Gubernator*, he who holds the helm, guides the vessel: *Gubernator clavum tenens sedet in puppi.* Cic.

715. Navis, Navigium, Alveus, Ratis, Carina, Puppis; Linter, Scapha, Cymba; Celox, Lembus. *Navis* (*nare*), a vessel, as swimming, floating body, generally a larger vessel, as we use *ship* for the largest class; *Navigium* (*navigare*), a ship, as provided with oars and sails, a vessel: *Quid tam in navigio necessarium, quam latera, quam antennæ, quam vela, quam mali?* Cic. Poetical for the same, *Alveus*, a hollowed trunk, the hold of a vessel: *Alveos navium inversos pro tuguriis habuere.* Sall. *Ratis*, a raft, also a frail bark: *Navibus ab Hannibale incensis, rates ad trajiciendum exercitum in magna inopia materiæ ægre comparat.* Liv. *Carina*, keel, on which the fabric of the vessel rests: *Navium longarum carinæ positæ.* Liv. *Puppis*, poop, see *Gubernator*, 714. — Smaller vessels: *Linter*, a small bark or boat, craft without deck, of boards or a hollow trunk: *Id flumen Helvetii ratibus ac lintribus transibant.* Cæs. *Scapha*, a boat, larger than *Linter*: *Funiculus a puppi religatus scapham annexam trahebat.* Cic. *Cymba*, a small bark: *Cymbarum ante oculos multitudo.* Cic., fishing barks. *Celox*, a small hunting bark, with two or three oars only on one side (?); *Lembus*, a small, low vessel, pointed at the prow, with many oars, for swift sailing, a sort of cutter: *Apparuit, piraticas celoces et lembos esse.* Liv. The other specific terms for vessels are Greek.

716. Ne, Quo minus, Quin; Ne non, Ut; Ut ne, Ut non. *a.* After negative sentences which express a preventing, a standing in the way, *Ne* signifies that not, so that not, the intention that the action be entirely omitted; *Quo minus*, that not, that the action be stopped in its progress; *Quin*, that not, that the action nevertheless has happened: *Imperatores erant impediti, ne triumpharent.* Sall. *Ætas non impedit, quo minus literarum studia teneamus.* Cic.

Hanno prohiberi non poterat, quin erumperet. Liv. — *b.* After the expressions of apprehending, fearing, *Ne* signifies that, that it may or might, the expression of a desire of avoiding a threatening evil. *Ne nón*, it might, may not, lest, the desire not to lose an endangered good; *Ut*, that not, the desire to obtain an endangered good: *Verendum est, ne brevi tempore fames in urbe sit.* Cic. *Veremur, ne beatus esse non possit.* Id. *Vereor, ut Dolabella satis nobis prodesse possit.* Id. — *c. Ne*, that not, so that not, is used only to designate an object, and in an averting sense; *Ut*, that, used as well to designate an object, an end, as also a cause and effect; in both cases follows *Ne*, not, before a single part of such a sentence, which is to be taken as negative in an averting sense; *non*, not, in a negativing sense. *Quæ ne spes eum fallat, vehementer te rogo.* Cic. *Non peto, ut decernatur aliquid novi, sed ut ne quid novi decernatur.* Id. *Opera datur, ut judicia ne fiant.* Id. *Veteres milites dimitti placuit, ita ut in singulas Romanas legiones ne plus sena millia peditum, treceni equites essent.* Liv. *Spatium relinquatur, ut gemma libera vinculo non urgeatur.* Colum., speaking of the engrafted tree.

717. Nebulo, Vappa, Verbero. *Nebulo*, he who envelopes in fog, i. e. who carries on his deeds in the dark, a cheat, rogue, scoundrel: *Nos ab isto nebulone facetius eludimur, quam putamus.* Cic. *Vappa*, properly turned wine; a degenerate man: *Vappæ nomen probrosum etiam, quum degeneraverit animus.* Plin. *Verbero*, one that cannot get blows enough, an abusive name applied to slaves.

718. Necessitas, Necessitudo. *Necessitas*, necessity, if something cannot be different according to the laws of nature or urgency of circumstances; *Necessitudo*, the condition, the state of coercion, which originates from the necessity: *Tempori cedere, id est, necessitati parere.* Cic. *Puto esse hanc necessitudinem, cui nulla vi resisti potest, quo ea secius id, quod facere potest, perficiat; quæ neque mutari, neque leniri potest.* Id. *Justa causa conjungendæ necessitudinis.* Id., the close connexion between relations and friends. See 48.

719. Negare, Abnegare, Denegare, Abnuere, Renuere, Recusare, Infitiari, Infitias ire, Diffiteri. *Nĕgare*, negativing, 561; hence, denying a request: *Titus non negavit quidquam petentibus.* Suet. *Abnegare*, declining, denying briefly; *Denegare*, denying a request entirely,

depriving the petitioner of hopes of grant: *Rex tibi conjugium abnegat.* Virg. *Datum denegant, quod datum est.* Plaut., denying, that is, asserting that it is not so. *Expetita colloquia et denegata commemorat.* Cæs., cf. C. Phil. 11, 8, 19. *Abnuere*, opp. *adnuere*, manifesting our disinclination by signs, and *Renuere*, our decided opposition against consent; both refer rather to our disposition and will: *Manu abnuit, quidquam in se opis esse.* Liv. *Quum intelligas, quid quisque concedat, quid abnuat.* Cic. *Haud equidem abnuo, egregium ducem fuisse Alexandrum.* Liv. *Credere me tamen hoc oculo renuente negavi.* Ovid., of opposite opinion. *Nullum convivium renuit.* Cic. *Recusare*, declining something expected of us, from counter-reasons (*causa*), denying: *Timoris causa pro se quisque id munus legationis recusabat.* Cæs. *Infitiari* (*fateri*), not confessing the truth, denying something by words, in our own interest: *Multi in tormentis mori maluerunt falsum fatendo, quam infitiando dolere.* Cic. *Infitias ire*, intending, desiring to deny something, not to confess it; refers to the beginning of the action: *Si infitias ibit, testis mecum est annulus.* Ter., in prose with a negation: *Nos plebis commodis adversatos esse neque nego, neque infitias eo.* Liv., nor do I wish to deny. *Diffiteri*, (*mis-confessing*, that is,) making a false confession, contrary to truth: *Pudor obscœnum diffiteatur opus.* Ovid.

720. Negotium, Res. *Negotium*, occupation, opp. *otium: In otio esse potius, quam in negotio.* Ter., the occupation or affair as the task for a free activity to obtain an object, especially used of an official, professional, and in general of a dutiful business: *Negotium magistratibus est datum, ut currarent, ut sine vi mihi ædificare liceret.* Cic. *Res*, 190, every subject of which we can *rei*, that is, every thing which can be supposed to exist (*reor* is connected with the German *reden*, to speak, for speaking and thinking or judging coincide originally); the thing, as generic term for something, the more definite determination of which is to be known from its accompaniments, e. g. *divina, militaris: Non re ductus es, sed opinione.* Cic. *Rem agere*, transacting, attending to an affair, which touches the interest of some one; *Negotium agere*, attending to an affair, business, which claims our attention on account of some duty or obligation. *Res est mihi tecum*, I have to do with you, to fight it out with you; *Negotium*, I have something to settle with you.

[The deficiency in the English language, that we have but one word, *thing*, for the German *Ding* and *Sache*, renders it always difficult for one who has not entered entirely into the spirit of Latin to comprehend the whole and full meaning of *res;* because, though the Latin has, like the English, but one word, *res* signifies infinitely more than the English term *thing*.]

721. Nemo, Nullus. *Nemo*, nobody, no one, opp. somebody, some one, excludes every person; *Nullus*, none, opp. one, excludes every individual of a certain kind: *Hominem neminem pluris facio.* Cic. *Elephanto beluarum nulla prudentior.* Id.

722. Neque *s.* Nec, Et non, Ac non. *Neque*, or *Nec*, and not, connects, with the antecedent, an entire sentence taken negatively; *Et non*, *Ac non*, and not, connects a sentence in which a single notion is contradistinguished to the antecedent: *Papirium ferunt cibi vinique capacissimum, nec cum ullo asperiorem fuisse militiam.* Liv. *Ea scripsi ad te, quæ et saluti tuæ conducere arbitrarer, et non aliena esse ducerem a dignitate.* Cic.

723. Nihil, Nihilum; Nihilo secius, segnius, minus. *Nihil*, nothing, is the abbreviated *Nihilum*, a nothing, the nothing (if the expression be allowed): *Nihil agis.*—*Erit aliquid, quod aut ex nihilo oriatur, aut in nihilum subito occidat.* Cic.—*Nihilo secius*, differing nothing, just so, designates equality of mode of action: *Hæc dicta nihilo mihi esse videntur secius, quam somnia.* Plaut. *Nihilo segnius*, nothing slower, as lively as: *Oppidani, insolita re perculsi, nihilo segnius bellum parare.* Sall. *Nihilo minus*, notwithstanding, nevertheless, refers to equality of enduring force or action: *Legati proficiscantur: bellum nihilominus paretur.* Cic.

724. Nomen, Vocabulum, Verbum, Vox; Prænomen, Cognomen, Agnomen. *Nomen*, the name, by which we make a subject recognisable and distinguishable from others, the name of a person: *Rebus novis nova ponenda sunt nomina.* Cic. *Vocabulum*, the appellation of an object according to its marks of distinction, which it has in common with others of the kind, the generic name or noun: *Non idem Oppidum et Roma, quum Oppidum sit vocabulum, Roma nomen.* Varr. *Verbum*, a word, a whole consisting of articulated sounds, which designates something thought, every part of speech; otherwise, *Verbum* designates a verb, a

word which is conjugated; *Verba*, in the plural, designates words in connexion, as we use, likewise, *words: Verbum non amplius addam.* Hor. *Vox*, the voice, the sound, which is breathed forth from the mouth; a word as sound, single and in connexion: *Sunt verba et voces, quibus hunc lenire dolorem possis.* Hor. *Hæc una vox omnium est.* Cic. — The Roman had generally three names, see 489. *Nomen*, the name of the *gens*, e. g. *Cornelius; Prænomen*, the individual name, by which the different members of the family were distinguished, e. g. *Caius*, *Marcus; Cognomen*, the surname, or family name, e. g. *Scipio*, *Lentulus; Agnomen*, a surname given for some distinguished action, or by adoption, e. g. *Publius Cornelius Scipio Africanus, Æmilianus*, the second *agnomen* of which came from his adopted father, *L. Æmilius Paullus.*

725. Non, Ne, Haud. *Non*, no, not, negation of that which is really, contradistinguishes existence from nonexistence; *Ne*, not, that not, for the purpose that not, 716, negation of that which is thought, intended, contradistinguishes that which ought to be from that which ought not to be; *Haud*, more correctly *Haut*, perhaps not, probably not, better not, entirely not, is a condition of negation, which leaves it to option in which sense it may be taken; hence its ironical use, and before negative compounds, e. g. *haud ignotæ belli artes: Necesse est, id aut esse, aut non esse.* Cic. *Agesilaum, quod mel non habebant, cera circumfuderunt.* Nep., no honey; not *mel nullum. Impius ne audeto placare donis iram deorum.* Cic. *Eo proficiscentem haud sane quis facile retraxerit.* Id. *Tuum esse periclum non vis: haud stulte sapis.* Ter.

726. Notio, Notitia, Cognitio, Perceptio. *Notio*, the making one's self acquainted with something; the comprehending of the marks perceived in an object, into one representation in the mind, the notion, e. g. *veri et falsi; Notitia*, the clear and distinct presentation of a thing, which originates out of the *notio*, the knowledge, e. g. *antiquitatis*, *sui corporis;* the acquaintance with a subject. *Notio Dei*, is the notion we form, the idea of God; *Notitia Dei*, the knowledge of God, that which we know of him, to distinguish him from other beings. *Cognitio*, the obtaining knowledge of a thing, as art, by which we arrive at a clear and distinct notion of a thing, and also the knowledge thus obtained: *Tot rerum notiones non haberemus, nisi animus in rerum*

cognitione viguisset. Cic. *Perceptio*, the receiving, the reception of the distinctions requisite for a clear notion, the perceiving as act of the understanding, the conception of an idea or a thought: *Ars ex multis animi perceptionibus constat.* Cic. Out of the *cognitio* and *perceptio* originates the *scientia*.

727. Novus, Recens; Novicius, Tiro. *Nŏvus*, new, according to time, that which has begun only a short time ago to exist, opp. *antiquus: In epistola nihil erat novi.* Cic. *Genus pœnæ novum decernere.* Sall., unheard of. *Rĕcens*, fresh, according to condition, that which retains its perfect quality, is unimpaired: *In prœlio integri et recentes fatigatis succedebant.* Cæs. *Recentes injuriæ.* Id., yet fresh in memory. *Homines recentes*, newly (freshly) created; *novi*, newly nobilitated: *Recentissimæ literæ.* Cic., the just written ones; *novissimæ*, with reference to several earlier ones.—*Novicius*, belonging to new things of a certain kind or genus, generally used of slaves: *Novicii servi emti in magna familia.* Varr. *Tīro*, a young soldier, who is now only learning the service, a recruit: *Veteribus militibus tirones immisceantur.* Liv. *Orator nulla in re tiro ac rudis esse debet.* Cic., novice [*freshman*, in its original meaning].

728. Nubere, Uxorem ducere, In matrimonium ducere. *Nūbere*, marrying a man; because the Roman bride, at her wedding, covered her face with a flame-colored veil (*flammeum*): *Venerem Syriam Adonidi nupsisse proditum est.* Cic. *Octavianus Juliam filiam Marcello nuptum dedit.* Suet., he married her to him. *Uxorem ducere*, wedding a wife, taking a wife; used of the husband who, on the day of marriage, led his bride to his home: *Sextius duxit uxorem C. Scipionis filiam.* Cic.; also, *Qua ratione inopem potius ducebat domum?* Ter. *In matrimonium ducere*, taking in matrimony, equally of the man, see 260. *Dumnŏrix Æduus Orgetŏrigis filiam in matrimonium duxerat.* Cæs.

729. Nubes, Nimbus, Nebula. *Nūbes*, cloud, as a hiding mass of vapor: *Aer concretus in nubes cogitur, humoremque colligens terram auget imbribus.* Cic. *Nubes pulveris, locustarum.* Liv. *Nimbus*, the thicker, lower, dark cloud, bringing storm or rain: *Subito coorta tempestas tam denso regem operuit nimbo, ut conspectum ejus concioni abstulerit.* Liv. *Nebula*, fog, the thick vapor rising from

the ground: *Fluviis ex omnibus et simul ipsa surgere de terra nebulas videmus.* Lucret.

730. NUDARE, EXUERE, DETEGERE, RETEGERE, DEVELARE, REVELARE. *Nudare*, making naked, uncovering, exposing, by taking away the covering, clothes: *Hominem in medio foro nudari ac deligari jubet.* Cic. *Nudare gladium.* *Exuere*, undressing, stripping, taking off the necessary clothes: *tunicam, jugum, mores antiquos; hostem castris.* *Detĕgere*, taking off, withdrawing the cover which hides something from the eyes of others; *Retegere*, pushing it aside, and thus making visible: *Detegant conditas insidias.* Liv. *Retegit sacros, scisso velamine, vultus.* Lucan. *Devēlare*, taking down that which veils; *Revelare*, lifting it, taking it away, unveiling: *Capite involuto atque ibidem revelato.* Suet.

731. NUMERARE, RECENSERE. *Numerare*, counting the units contained in a multitude: *Per digitos numerare solemus.* Ovid. *Quæstor pecuniam numeravit a mensa publica.* Cic., paying. *Recensere*, examining a number of individuals piece by piece, mustering them, e. g. *exercitum;* also, accounting according to the whole series: *Equites et pedites coacti recensebantur numerusque inibatur.* Cæs. *Tolle animos et fortia facta recense.* Ovid. [*Telling* and *counting* are ideas so nearly related (because telling is mentioning the single facts in their proper order), that the words designating these ideas are nearly related in all the original languages; in German, *zählen*, counting; *erzählen*, relating, telling. So does our word *teller* express the counter; the same we find in the two different meanings of our word *account.*]

732. NUMMUS, NUMISMA, MONETA. *Nummus* and *Numus*, a piece of money of a fixed value, for use in traffic: *Nescis, quo valeat nummus, quem præbeat usum? Panis ematur, olus.* Hor. *Nŭmisma* (νόμισμα), the coin, as coined and passing money in the abstract: *Retulit acceptos, regale nŏmisma, Philippos.* Hor. *Mŏnēta*, coin, as the coined metal, and the place where the metal is coined: *Æra dabant olim, melius nunc omen in auro est, victaque concedit prisca moneta novæ.* Ovid. *Ædes atque officina Monetæ.* Liv.

733. NUNTIUS, TABELLARIUS; NUNTIARE, INDICERE, PROMULGARE. *Nuntius* (*novus*), the news orally delivered, information, and the messenger who brings it; *Tabellarius*, the letter-messenger, carrier: *Nuntii de Cæsaris victoria per dispositos equites sunt allati.* Cæs. *Mercurius, deorum*

nuntius. Hor. *Epistolam attulerat Phileros tabellarius.* Cic. — *Nuntiare*, communicating news, making known: *Equites ex statione nuntiant, magna auxilia equitum peditumque Uticam venire.* Cæs., and informing, that is, pronouncing a command for future observance: *Tiberius deligit centurionem, qui nuntiaret regibus, ne armis disceptarent.* Tac. *Indīcere*, notifying, declaring, proclaiming something fixed for execution at a certain time, so that the persons concerned are prepared for it; *ferias, bellum: In diem certam ut ad lucum Ferentinæ conveniant Latinorum proceres, indicit.* Liv. *Promulgare*, proclaiming, by placarding, *legem*, 629. *Promulgari leges dicuntur, quum primum in vulgus eduntur.* Fest.

O.

734. Ob, Per, Propter, De, Causa, Gratia, Ergo. *Ob*, on account of, 85, designates something as the object: *Ob rem publicam suscepti labores.* Cic. *Per*, 570, on account of, in the sense of dependence on something: *Aliquid per avaritiam appetere.* Cic., from avarice. *Per ætatem ad pugnam inutilis.* Cæs. *Per me id fieri licet.* Id. *Propter*, 598, on account of, in the sense of lying near, i. e. of a cause, motive, reason: *Propter frigora frumenta in agris matura non erant.* Cæs. *Copiæ propter exiguitatem non facile diducebantur; ob eam causam minus commode frumentum supportabatur.* Id. *De*, 1. on account, in consideration of, respecting something: *Mettuntur de his rebus ad Cæsarem legati.* Cæs. *Causâ*, on account, indicates something intentional as the cause of some action: *Legatos pacis petendæ causa mittunt.* Cæs. *Gratiâ*, on account of, i. e. in favor of, in consideration: *Ætatis atque honoris gratia hoc fiet tui.* Plaut. *Ergo*, *in fact*, 588, on account of, in consideration of a fact: (*Pausaniam*) *ejus victoriæ ergo Apollini donum dedisse.*

735. Obedire, Dicto audientem esse, Obtemperare, Obsequi, Parere, Morem gerere, Morigerari, Obsecundare. *Obedire* (*audire*), listening to some one's counsel or will, in order to do what he demands; lending an ear, e. g. *legi, imperio: Quibus rex maxime obedit, eos habet inimicissimos.* Nep. [The German for obeying is *gehorchen*,

which is listening with great attention; and belonging to, is *gehören*, to listen to, i. e. obey, over which I have free disposal.] *Dicto audientem esse*, 128. *Obtemperare*, shaping one's mode of action so according to the will of another, that we do not act contrary to it, strictly complying: *unius hominis voluntati.* Cæs. *Ad verba nobis obediunt servi, non ad id, quod ex verbis intelligi possit, obtemperant.* Cic. *Obsequi*, obeying with self-denial, especially the irregular, whimsical, imperious, severe will of another, yielding: *Æquum est senibus obsequi.* Ter. *Parēre*, being ready to obey superior commands, obeying in the consciousness of necessity: *Etiam leges latronum esse dicuntur, quibus pareant, quas observent.* Cic. *Morem gerere*, manifesting by behaviour that we yield to the wish of another, acting according to his wish, or permitting him to act according to his desire: *Ut homo est, ita morem geras. Nam quid tu hic agas, ubi, si quid bene præcipias, nemo obtemperet?* Ter. *Morigerari*, proving one's readiness by deed, accommodating one's self to another: *Si nunc de patris jure concessisses paululum atque adolescenti esses morigeratus.* Ter. *Obsecundare*, favoring and seconding the intentions and plans of another, from voluntary resolution: *Pompeii voluntatibus etiam venti tempestatesque obsecundarunt.* Cic. Respecting the declared will of another, *Obedire* refers to the attentive and willing person; *Obtemperare*, to the punctually willing and ready person; *Obsequi*, to the patient and obliging person; *Parere*, to the obedient; *Morem gerere* and *Morigerari*, to the ready person, who is willing to let our will be done.

736. Obligare, Obstringere, Devincire. *Obligare*, tying up from above, dressing and bandaging, e. g. *vulnus;* and obliging another: *Orfium tua liberalitate tibi obliges.* Cic. *Obstringere*, tying tightly, stringing, pinioning; also, obliging much, e. g. *laqueo collum; civitatem jurejurando, legibus: Existimes, quibuscunque officiis Atticum obstrinxeris, iisdem me tibi obligatum fore.* Cic. *Devincire,* fettering, so that it cannot be torn, indissolubly: *Hunc tollant et domi devinciant.* Plaut. *Sanguinis conjunctio benevolentia devincit homines et caritate.* Cic.

737. Obsidere, Oppugnare; Occupare. *Obsĭdere*, besieging, surrounding with a camp; *Oppugnare*, assaulting, attempting to conquer by attacks from without: *Curio Uticam obsidere et vallo circummunire instituit.* Cæs. *Id oppidum*

oppugnare conatus, propter latitudinem fossæ murique altitudinem, paucis defendentibus, expugnare non potuit. Id. *Obsidio per paucos dies magis, quam oppugnatio fuit, dum vulnus ducis curaretur.* Id. — *Obsidere*, keeping garrisoned, occupied, holding: *Omnes aditus armati obsidebant.* Cic. *Decemviri totam Italiam suis opibus obsidebunt.* Id. *Occupare*, anticipating: *Occupat Tullus in agrum Sabinum transire.* Liv., and in seizing a thing, anticipating another, taking a place: *Tiberius Gracchus regnum occupare conatus est.* Cic. *In theatro ejus est locus, quem quisque occupavit.* Id.

738. Obsonium, Pulmentum, Pulmentarium, Panis. *Obsōnium* (ὀψώνιον), 311, culinary articles except bread: *Themistocli rex Myuntem donarat, ex qua urbe obsonium haberet.* Nep., i. e. fishes. *Pulmentum*, food prepared to be eaten; *Pulmentarium*, something belonging thereto: *Quod edebant cum pulte, ab eo Pulmentum.* Varr. *Mullum in singula minuas pulmenta necesse est.* Hor., in single pieces. *Tu pulmentaria quære sudando.* Hor. *Pānis*, bread, as mass and as body: *Fici panis simul et obsonii vicem siccatæ explent.* Plin. *Bini panes in dies.* Plaut.

739. Obtutus, Adspectus. *Obtutus*, the firm direction of the eyes to one point, the fixed look; *Adspectus*, the looking at; the glance, passing, in order to see what is there: *Obtutus oculorum in cogitando; obtutum in aliqua re figere.* Cic. *Natura oculos fecit mobiles, ut adspectum, quo vellent, facile converterent.* Id., passive, the look of a figure, i. e. that which we see: *Britanni horridiore sunt in pugna adspectu.* Cæs.

740. Occasio, Opportunitas, Ansa. The execution of an enterprise and realization of a plan are facilitated by *Occasio* (falling together), coincidence of favorable circumstances, opportunity which offers itself: *Ut primum occasio data est, rem publicam defendi.* Cic. By *Opportunitas*, the convenience of locality, time, and other circumstances: *Fluminum opportunitates.* Cic. By *Ansa*, 175, the occasioning, the motive, which we take or receive from something for an action: *Optandum est, ut quam sæpissime peccet amicus, quo plures det tamquam ansas ad reprehendendum.* Cic.

741. Odium, Simultas, Inimicitiæ; Odiosus, Invisus, Offensus. *Odium*, hatred, strong dislike against a person on account of his displeasing moral qualities, opp. *amor: In*

odium alicujus adducemur, si quod ejus spurce, superbe, malitiose factum proferetur. Cic. *Simultas*, the reserve between two persons who, with the appearance of friendship, disagree, without being precisely enemies; also, grudge, deep, but secret, hostile disposition: *Hi perpetuas controversias inter se habebant et de loco summis simultatibus contendebant.* Cæs. *Inimicitiæ*, enmity, disposition to injure another, from hatred, opp. *amicitia: Inimicitia est ira ulciscendi tempus observans.* Cic. Thus in the singular in this place only. *Inimicitias per annos multos vobis ipsis graves et atroces geritis.—Has ut hodie finiatis simultates* (ill-will), *quæsumus vos universi.* Liv. — *Odiosus*, hated, odious, that which is the object of violent dislike: *Odiosum genus hominum, officia exprobrantium.* Cic. *Invisus*, that which we dislike to *see*, displeasing: *Lepidus adeo est invisus mihi, ut nihil non acerbum putem, quod commune cum illo sit.* Cic. *Offensus* (offensive), he who has offended against others, and is consequently disliked: *O invidiosum offensumque paucorum culpa atque indignitate ordinem senatorium!* Cic.

742. Odor, Nidor, Suffimentum, Fœtor, Odoratus, Olfactus; Odorari, Olfacere, Olere, Fragrare. *Odor*, the scent, which is smelled: *Odor teterrimus oris.* Cic.; in the plural, *Odores*, fine scents, fragrant scents: *Incendere odores.* Id. *Nidor*, the smoke and smell of roasted, burnt, especially fat substances: *Recens exstinctum lumen acres nidore offendit nares.* Lucret. *Suffimentum*, frankincense, by which pleasing scents are produced: *Laurus suffimentum est cædis hostium et purgatio.* Plin. *Fœtor*, stench, the smell which creates disgust, e. g. *oris.* *Odoratus*, the smelling, if we draw the scent of a body in, and the organ of smell, the smell: *Pomorum jucundus gustatus et odoratus.* Cic. *Insecta habent odoratum.* Plin. *Olfactus*, the scent by which a body affects the olfactory nerves: *Cæpe olfactu ipso et delacrimatione oculorum caligini medentur.* Plin. *Piscibus foramina tantum ad olfactus, sine naribus.* Id. — *Odorari*, perceiving something by smelling, the short inhalation, in rapid succession, suspecting: *Odoror, quam sagacissime possum, quid existiment judices.* Cic. *Olfacere*, smelling, perceiving a smell: *Res sensibus percipiuntur; eas gustamus, olfacimus.* Cic. *Olēre*, issuing, sending forth a scent: *Male olet omne cœnum.* Cic. *Fragrari*, exhaling a strong, agreeable scent: *Redolentque thymo fragrantia mella.* Virg.

743. Offendere, Violare. *Offendere*, 577, offending, causing, by a wrong or fault, the feeling of unmerited injury in another, e. g. *contumeliâ aliquem; Violare*, ill-treating, with violence: *Justitiæ partes sunt, non violare homines; verecundiæ, non offendere.* Cic. *Virtutem suspicione violare.* Liv.

744. Officium, Studium; Officia, Merita, Beneficia. *Officium*, 706 (properly, the doing toward one, the coming forward to one in acting), the return of kindness; in general, every thing to which we feel bound, to correspond to our relations to another; *Studium*, the interest we take in a subject, zeal and endeavour of obliging another, and favoring his wishes in every manner: *Nullum officium referenda gratia magis necessarium est.* Cic. *Cæsar facere pontem instituit: magno militum studio paucis diebus opus efficitur.* Cæs. — *Officia*, kind turns, services; services from a feeling of duty, friendship, &c. *Merita*, services, the value of which is acknowledged, acts of importance done for another: *Magna sunt Lamiæ in me, non dico officia, sed merita.* Cic. *Beneficia*, benefices, free actions, from pure good-will, for the benefit of another: *Magno beneficio Lamiæ magnoque merito sum obligatus.* Cic.

745. Omen, Ostentum, Monstrum, Portentum, Prodigium. *Omen*, 134, an indication, sign, to which we may or may not pay attention: *Nec ōmen abnuit Æneas.* Virg. Express signs, as extraordinary phenomena, are, *Ostentum*, something premonitory, as a hint of the deity: *Multa ostentis admonemur.* Cic. *Monstrum*, something unnatural, exciting horror, indicating evil; hence, a monster: *Polyphemus, monstrum horrendum, informe, ingens, cui lumen ademtum.* Virg. *Portentum*, something exciting fright: *Horribili visu portenta.* Virg. *Prōdĭgium*, something miraculous and indicating a great event, which may also refer to happy occurrences: *Multa sæpe prodigia vim Cereris numenque declarant.* Cic.

746. Omnis (Unusquisque), Totus, Cunctus, Universus. *Omnis*, every one; plural, *Omnes*, all, inasmuch as all separate and separately thought as units, taken together, form a whole: *Non omnem arborem in omni agro reperire possis.* Cic.; hence, entire, separately from all others, existing for itself: *Quod omne est, id non cernitur ex alio extrinsecus.* Id. *Gallia omnis in partes divisa tres.* Cæs. (But *Unusquisque*, is *every one*, i. e. each one of a certain

kind, e. g. *unusquisque regum.* Cic.) *Tōtus*, entire in respect to its parts, complete: *Cæsar, equitatu præmisso, subsequebatur omnibus copiis: post eas totius exercitus impedimenta collocarat.* Cæs. *Cunctus*, altogether; plural, *Cuncti*, all taken together; of assembled, actually united, or thought as such, opp. *sejuncti;* hence, in the singular it is only used with collectives: *Senatus cunctus consurgit.* Cic. *Datamem unum pluris, quam se omnes fieri videbant aulici: quo facto cuncti ad eum opprimendum consenserunt.* Nep. *Universus* (properly, turned toward one), all, without exception; of equal participation in the same subject, opp. *singuli: Hæc loquor de universis; nihil excipio.* Cic. *Nec pars, nec universi postea tentaverunt tale pugnæ genus.* Liv.

747. Opinio, Sententia. *Opinio*, 94, opinion, the judgment of something according to reasons of probability: *Opinionibus vulgi rapimur in errorem.* Cic. *Bellovacorum civitas maximam habet opinionem virtutis.* Cæs., he stands in the reputation, see *Judicium*, 93. *Sententia*, the opinion which we happen to have, our view of the matter, the opinion we give upon a subject: *Aperte odisse magis ingenui est, quam occultare sententiam.* Cic. *De amicitia tres video sententias ferri.* Id.

748. Orare, Verba facere; Rogare, Quæso, Obsecrare, Obtestari, Supplicare, Precari; Oratio, Lingua, Sermo, Contentio; Orator, Rhetor. *Orare* (*os*), speaking solemnly, in an oratorical delivery: *capitis causam.* Cic. *Verba facere*, speaking at large, in detail, on something: *Verba apud senatum fecit; docuit, ad se nihil pertinere.* Cic. — *Orare*, begging *loudly* and earnestly: *Id parentes suos liberi ōrabant, ut levaretur cruciatus suus.* Cic. *Rogare*, 576, begging in asking, leaving the accomplishment of our request to the favor of the other, requesting: *Te rogo, si opus erit, ad Cæsarem meam causam agas.* Cic.; hence only, *Rogo atque oro; rogat oratque te.* Id. *Quæso*, I beg, expresses an urgent request, with claims upon the kind fulfilment: *Has ut hodie, ut in isto templo finiatis simultates, quæsumus vos universi.* Liv. *Obsecrare*, begging by all that is sacred, conjuring: *Obsecravit per fratris sui cinerem, per nomen propinquitatis.* Cic. *Orat atque obsecrat.* Id. *Obtestari*, begging, conjuring, in calling on God as a witness, by every thing that is dear to us: *Per omnes deos te obtestor; Vos obsecrat obtestaturque*

per senectutem ac solitudinem suam. Cic. *Supplicare*, 519, begging with bent knees, humbly begging, in the consciousness of the great power of him to whom we beg, and our own great misery: *Ut prosternerent se et populo Romano fracto animo atque humili supplicarent.* Cic. *Prĕcari*, begging, praying, as we pray to God: *Perseum sororem dedisse Prusiæ precanti ac oranti.* Liv. — *Oratio*, speech, as gift of speaking, distinction of man: *Feræ sunt rationis et orationis expertes.* Cic. *Lingua*, the tongue; the language peculiar to an individual or a tribe or nation: *Lingua Latina locupletior est, quam Græca.* Cic. *Sermo*, the simple, calm language, as that of common life, of daily intercourse: *Sermo non potest in uno homine esse solo, sed ubi oratio cum altero conjuncta.* Varr. *Contentio*, 62, the language of an orator, full of effect: *Sermo est oratio remissa, et finitima quotidianæ locutioni: contentio est oratio acris, et, ad confirmandum et ad confutandum accommodata.* Ad Herenn. — *Orator*, the orator, speaker, who delivers publicly a speech; *Rhetor*, a teacher of rhetoric: *Quid, si rhetor ille te disertum facere potuisset?* Cic.

749. ORBARE, PRIVARE, VIDUARE; ORBUS, PUPILLUS. *Orbare* (the root of this word, *orb*, is the same with *rob*), depriving another of his nearest and most natural aids, making one lonely and helpless: *Orbatus filio, patre, luce, spe salutis.* *Prīvare*, properly, making single, placing out of connexion with something; emptying of, depriving of: *Privare dolore, vita.* *Ea philosophia spoliat nos judicio, privat approbatione, orbat sensibus.* Cic. *Viduare*, making a widow, lonely and forlorn: *Servilia, marito in exsilium pulso viduata desolataque.* Tac. — *Orbus* (belongs to *orbis*), the parentless orphan: *Censa sunt civium capita præter orbos orbasque.* Liv. *Pupillus*, the orphan under age: *Pupillus relictus sub tutorum cura.* Senec.

750. ORDO, SERIES, TENOR. *Ordo*, the order, the agreement of the parts of a whole in their local relations according to some rule; hence the whole series arranged according to a common rule: *Ordo est compositio rerum aptis et accommodatis locis.* Cic. *Terno consurgunt ordine remi.* Virg. *Sĕries*, a row, the sequence of several things of the same kind, e. g. *laborum*: *Fatum appello ordinem seriemque causarum.* Cic.; *ordinem*, because they take their proper place one by another; *seriem*, because they form a consecutive series, row. *Tĕnor*, the equal, even drift, tenor, in

which something proceeds consecutively: *Interrumpi tenorem rerum, in quibus peragendis continuatio ipsa efficacissima esset.* Liv.

751. Ornare, Comere, Concinnare. *Ornare*, properly, making light, i. e. bright, shining; ornamenting and equipping, furnishing with something, which serves for ornament, support, or completion: *sepulcrum floribus; rem laudibus; classem ornare atque armare.* Cic. *Cōmere* (*cŏma*) combing, ornamenting the hair: *Secto comentem dente capillos.* Martial. *Concinnare*, 245, laying, placing right, so that all parts fit properly: *Concinnavi tibi munusculum.* Cic.

752. Osculum, Basium, Suavium. *Osculum,* kiss, in general; derived from the contraction of the mouth (little *os*, mouth), in kissing: *Oscula figere.* Virg. *Basium*, kiss of tenderness: *Jactat basia tibicen, gratulari fautores putat.* Phædr., throwing kisses at one another. *Suavium*, kiss of love, producing *sweet* sensations: *Atticæ, quoniam hilarula est, meis verbis suavium des.* Cic.

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753. Pacare, Pacificare; Pacatus, Placatus. *Pācare*, reëstablishing peace and quiet, bringing, reducing to peace: *His rebus gestis omni Gallia pacata.* Cæs. *Pācificare*, making peace, concluding it; *Pacificatum legati a Volscis venerunt.* Liv. — *Pācatus*, peaceable, where no war or civil commotions exist: *Eloquentia in pacatis tranquillisque civitatibus præcipue floruit.* Cic. *Plācatus*, calmed, respecting violent passions: *Illum sæpe incensum ira vidi, sæpe placatum.* Cic.

754. Pactum, Conventum, Induciæ, Pax, Sponsio, Pactio, Fœdus. *Pactum*, that which is settled and mutually promised by several persons after previous agreement, to the performance of which they bind themselves according to law; the formally concluded contract, which has become legal: *Pactum est, quod inter aliquos convenit, quod jam ita justum putatur, ut jure præstare dicatur.* Cic. *Conventum*, that on which people agree for the present, without having settled and fixed it unalterably; an agreement, an understanding: *Fides est dictorum conventorumque constantia*

et veritas. Cic. *Pactum conventum*, a stipulation, accommodation, settlement agreed upon. *Induciæ* (*inducere*) *sc. feriæ*, armistice, when, according to agreement, the open war is suspended for a fixed time: *Induciæ sunt belli feriæ.* Varr. *Pax*, peace, as well the settled agreement that henceforth war between the respective parties shall cease, as that state of quiet in which we are protected against hostilities: *Consules pacem cum Samnitibus fecerunt.* Cic. *Pace tua dixerim.* Id., with thy permission. *Sponsio*, the wager, a compact, alliance concluded by mutual agreement of the commanders of armies, without approbation or confirmation of superior authorities; *Pactio*, the formally concluded and legal contract, on which litigating parties have agreed; *Fœdus*, a public alliance of two or more nations for social purposes, confirmed by the authority of the state and people: *Consules, quum de fœdere victor agitaret, negarunt injussu populi fœdus fieri posse, nec sine fetialibus cærimoniaque alia sollemni. Itaque non fœdere pax Caudina, sed per sponsionem facta est.* Liv. *Si res ad pactionem non venit, longius bellum puto fore.* Cic.

755. Pagus, Vicus, Platea. *Pāgus* (*pangere*), a number of dwellings built closely together, a village, borough, with their inhabitants; and a number of farmed districts contiguous to one another, with villages and towns, a district, canton: *Pagus agat festum: pagum lustrate coloni.* Ovid. *Omnis civitas Helvetia in quatuor pagos divisa est.* Cæs. *Vicus*, a part, ward of a town, separated by a street from the rest: *Nullum in urbe vicum esse, in quo Miloni non esset conducta domus.* Cic., and a village, as smaller community, contradistinguished from *pagus*: *Reliqui omissis pagis vicisque in silvas disperguntur.* Tac. *Plătea*, a wide road between two rows of houses, a street: *Si te in platea offendero, quod dicas, iter hac habui, periisti.* Ter.

756. Palam, Aperte, Publice, Vulgo. *Pălam*, publicly, before all the people, so that every one can perceive it, opp. *clam*: *Luce, palam in deorum hominumque conspectu est occisus.* Cic. *Aperte*, open, openly, known by every one, and without reserve or dissimulation, opp. *occulte*: *Aperte falsum.* Cic. *Tum palam pugnare poteratis, quum hostem aperte videretis.* Id. *Publice*, under public authority, caused by or with the knowledge of the state or some authority, opp. *privatim*: *Navis ædificata est publicis operis, publice coactis, eique ædificandæ publice*

senator præfuit. Cic. *Vulgo*, general, by every one: *Vulgo loquebantur, Antonium mansurum esse Casilini.* Cic.

757. Palumbes, Columba. *Pălumbes*, a large species of ring-dove, which travels from one country to another, following the crop; *Columba*, the smaller, domesticated one, or pigeon.

758. Palpebræ, Cilium, Supercilium. *Palpĕbræ*, eyelids; *Cĭlium*, eyelashes; *Supercilium*, eyebrows, also used for dark graveness, pride, overbearing: *Palpebræ sunt tegmenta oculorum, munitæque sunt tamquam vallo pilorum.* Cic. *Ira contractis superciliis, tristitia deductis, hilaritas remissis ostenditur.* Quinctil.

759. Palus, Sudes, Stipes, Sublica, Ridica, Vallus. *Pālus*, the straight, thin pole or post, to hold firm that which is tied to it: *Servi ad palum alligantur.* Cic. *Sŭdes*, a post to stick in the ground: *Ripa erat acutis sudibus præfixa.* Cæs. *Stīpes*, a post as thick as a tree, rough, driven firmly and deep into the ground: *In fossis sudes stipitesque præacutos defigit.* Cæs.; hence, stupid, like a stick, a stick (in stupidity): *Consul tamquam truncus atque stipes.* Cic. *Sublĭca* (*sublĕvare*, making lighter, easing), a propping post, which supports a weight, a pile of a bridge: *Pons sublicius.* Liv. *Ridica*, a stick in the vineyard, split and cornered, while the *palus* is round: *Vineæ stabiliendæ melior est ridica palo; præcipua est cuneis fissa olea, quercus et suber.* Colum. *Vallus*, the camp or fortification post, with branches, 51: *Romanus bifurcos et trium aut quatuor ramorum vallos cædit.* Liv.

760. Pampinus, Palmes, Flagellum, Sarmentum. *Pampĭnus*, the young sprout of leaves of the vine, the foliage of a vine: *Uva vestita pampinis.* Cic. *Palmes*, vine, and a sprout of a vine: *Palmitum duo genera sunt: alterum, quod ex duro provenit, alterum, quod ex anniculo palmite procreatur.* Colum. *Flagellum*, the thin, fragile points of a vine, the creepers: *Vitem vocant minorem flagellum; majorem, unde uvæ nascuntur, palmam.* Varr. *Sarmentum*, the part of the vine which bears leaves alone: *Vitem ferro amputat, ne silvescat sarmentis.* Cic.

761. Pandere, Aperire, Reserare, Recludere, Patefacere. *Pandere*, opening, by expanding, unfolding, e. g. *brachia; Aperire*, opening something covered, hidden, so that it may be seen, uncovering, *dis*covering, opp. *ŏperire: caput involutum, ostium, ærarium, res latentes; Resĕrare*,

pulling back the bolt, unbolting: *Urbem alii reserare jubent et pandere portas Dardanidis.* Virg. *Reclūdere*, unlocking, and thus making that which is well kept and preserved accessible, e. g. *portas: Ebrietas operta recludit.* Hor. *Pătĕfacere*, opening wide, leaving ajar: *Transfosso pariete iter in urbem patefacere.* Liv. *Viam aperire*, opening, breaking a way, removing that which impedes; *patefacere*, making it practicable.

762. Pangere, Figere, Configere, Defigere. *Pangere*, *packing*, inserting firmly, and attaching firmly: *Pangi ramulum placuit.* Suet., planting. *Fīgere*, fixing, affixing, attaching: *mucrones in hoste.* Cic. *Clavum pangere*, beating firmly in; *figere*, beating in, so that it remains in; *Legem, tabulam figere.* Cic., fixing it to something, like a handbill, placarding. *Configere*, piercing: *capras sagittis; Defigere*, thrusting into something: *sicam in corpore consulis.* Cic.

763. Papyrus, Charta, Membrana. *Papyrus* (rarely *papyrum*), the Egyptian papyrus plant; *Charta*, paper made of the fine inner layers of the same, glued together with the thick Nile water: *Papyrum nascitur in palustribus Ægypti. Præparantur ex eo chartæ, diviso acu in prætenues philuras.* Plin. *Membrana*, 309, skin prepared and smoothed for writing, parchment: *Homeri carmen in membrana scriptum.* Cic.

764. Parare, Adparare, Comparare, Acquirere. *Părare*, making ready, placing in readiness: *Nervii turres, falces testudinesque parare ac facere cœperunt.* Cæs. *Jumentis Gallia delectatur, eaque impenso parant pretio.* Cæs., procuring. *Adparare*, obtaining all that is necessary in order to effect and execute a certain thing, making preparations for something: *Agesilaus officinis, armorum institutis, magna industria bellum adparavit.* Nep. *Comparare*, getting something ready, by bringing together all requisites: *Principes senatus suadendo sex tribunos ad intercessionem comparavere.* Liv. *Ornare et apparare convivium.* Cic., preparing the viands beforehand. *Acquīrere*, obtaining by the application of pains, exertion, gaining with labor: *Sibi, quod ad usum vitæ pertinet, acquirere.* Cic.

765. Parens, Pater, Genitor; Patres, Senatores, Majores; Patricius, Nobilis, Novus homo. *Părens*, is the father, inasmuch as the son derives his existence from him; hence, *Parentes*, parents. *Păter*, is the father, as

the procreator, nourisher, and provider, hence used in the civil sense; *Genitor*, as procreator, in the physical sense alone, see 669. *Romulus, parens urbis.* Liv. *Ingenuo patre natus.* Hor. *Homine nihil ab optimo et præstantissimo genitore melius procreatum.* Cic. — *Patres*, ancestors, from whom we descend, up to the founder of the race or family; *Majores*, ancestors, inasmuch as they have lived before us (German *Vorfahren*); the English *forefathers* is often used for *majores;* frequently *majores* designates the earlier ancestors, contradistinguished from the later ones; hence, *apud patres nostros*, *patrum memoriâ*, at the time of our fathers; *more majorum concessum est*, according to old usage, custom. — *Patres*, the title of the assembled Roman senators, in contradistinction to *populus* and *plebs;* *Senatores*, as old and experienced people: *In agris erant tum senatores, id est, senes.* Cic. *Patricius*, one of the hereditary nobility, i. e. a descendant from an old senatorial family; *Nobilis*, one whose ancestors had been vested with high offices; what in modern Europe would be called nobility of merit, contradistinguished from hereditary nobility. As since the year 346, *A. U. C.* plebeians could obtain high places, they could likewise become *nobiles;* but they did not obtain thereby the privileges of the patrician and the patronage connected with it. If a plebeian obtained a high political dignity, and was the first of his family who did so, he was called *Homo novus: Romulus centum creat senatores. Patres ab honore, patriciique progenies eorum appellati.* Liv. *Videmus, quanta sit in invidia apud quosdum homines nobiles novorum hominum virtus et industria.* Cic.

766. Pardus, Panthera. *Pardus*, leopard, panther; *Panthĕra*, the female of the same.

767. Paries, Maceria, Murus, Mœnia. *Păries*, the wall, which separates (*sepărare*, from which the word) a room or house from the other space: *Nam tua res agitur, paries quum proximus ardet.* Hor. *Măcĕria* (*măcer*), a garden or vineyard wall: *Debent horti esse clausi; quibus copia suppetit, macerias luto et lapide excitant.* Pallad. *Murus*, a wall for protection, with the idea of height, firmness; *Mœnia*, city wall, especially the highest part of it, as bulwark, fortification: *Circumjecta multitudine hominum totis mœnibus, undique lapides in murum jaci cœpti sunt, murusque defensoribus nudatus est.* Cæs.

768. Pars, Portio. *Pars*, part, refers to the whole to

which it belongs: *bonorum*, *corporis;* hence, *partes*, parts of a drama, which fall to an actor, his part, e. g. *primas partes agere;* and the obligation we have taken upon ourselves: *Tuum est hoc munus*, *tuæ partes.* Cic. *Portio*, part, inasmuch as he that divides means to bring it in a certain proportion to the whole: *Mamertinis frumentum pro portione imperabatur.* Cic., their proportionate part; but *Aliquid opis fortasse ego pro mea*, *tu pro tua*, *pro sua quisque parte ferre potuisset.* Id., every one for his part, what every one was able to do, according to his ability. Only with later writers is *Portio* used for portion, or share which belongs to some one, or is destined for him: *Festinat decurrere brevissima vitæ portio.* Juvenal.

769. Parum, Paulum, Modice; Parumper, Paulisper. *Părum* (belongs to *parcere*), little, too little, not enough; designates lack of sufficiency, opp. *nimium: Satis eloquentiæ, sapientiæ parum.* Sall. *Paulum* (παύειν), little, not much, and *Paululum*, a very little, in the sense of yielding, opp. *multum: Paulum abfuit, quin Varum interficeret Fabius.* Cæs.; also, *haud multum abfuit. Hæc paulum immutata cohærere non possunt.* Cic. *Modice*, 672, a little, not particular, in a little degree: *Minæ Clodii modice me tangunt.* Cic.—*Parumper*, for a short time, in the sense of shortening, abbreviating; *Paulisper*, during a short period, in the sense of quietly persevering: *Discedo parumper a somniis, ad quæ mox revertar.* Cic. *Paulisper mane.* Ter.

770. Parvus, Exiguus, Brevis, Minutus, Pusillus. *Parvus* (*parcere*), sparingly, small, in the sense of not full, entire; hence, *parvi*, the little ones: *Ex parvis sæpe magnarum momenta rerum pendent.* Liv. *Exiguus* (*exigere*, that which must first be searched out from among others), inconsiderable, puny, e. g. *mus: Agesilaus statura fuit humili et corpore exiguo.* Nep., unimportant appearance. *Exiguum*, *sed plus quam nihil illud erit.* Ovid. *Brevis*, short, small as to circumference, length, and width: *Brevia vada.* Virg., shallow fords. *Rus breve.* Ovid. *Statura brevis.* Suet. *Mĭnutus*, most puny, hardly observable, in the sense of detracting: *Myrmecides*, *minutorum opusculorum fabricator.* Cic. *Pusillus*, very small, dwarf-like, in the sense of the crippled: *Pusillus testis processit. Hic Granius: Perpusillum rogabo. Ridicule. Sedebat judex*, *brevior ipse*, *quam testis.* Cic.

771. Passim, Huc illuc, Ultro citro. *Passim* (*pandere*), here and there, far and wide, strewn about: *Milites, alii agmine, alii palati passim per agros, Canusium perfugerunt.* Liv. *Huc illuc*, hither and thither, now in this direction, now in that direction, refers to a movement opposite in direction to the speaking person: *Ne cursem huc illuc via deterrima.* Cic. *Ultro citro*, the other side and this side, i. e. to and fro, hither and thither, refers to the change of a locality remote from the speaker, and the opposite point near him: *Internuntii ultro citroque missi.* Cic. *Beneficia ultro citro data accepta.*

772. Patere, Porrigi; Patens, Patulus, Propatulus. *Pătere*, standing open, being opened: *Apud Germanos hospitibus omnium domus patent.* Cæs.; of a country lying open before one, so that it may be viewed, and extending: *Planities circiter millia passuum III in latitudinem patebat.* Id. *Ars ea late patet et ad multos pertinet.* Cic. *Porrigi*, 406, extending, of countries which draw along, as it were, far out before the eye of the observer: *Pars Suevorum in secretiora Germaniæ porrigitur.* Tac.—*Patens*, standing open, as an accidental thing: *Cœlum ex omni parte patens atque apertum.* Cic. *Patulus*, wide open, extended, wide asunder, as enduring circumstance or quality, e. g. *aures*: *Patulis iniit tectum fenestris.* Ovid., always open; *patens fenestra*, on the other hand, that which happens to be open. *Platanus ad opacandum hunc locum patulis est diffusa ramis.* Cic. *Propatulus*, open into the wide distance, so that everybody may see or go thither; of free, open places of considerable length and breadth: *In propatulis epulati sunt.* Liv., in the open street.

773. Patina, Lanx, Magis, Catinus, Patella, Scutula. The larger dishes on the tables of the Romans were: *Pătĭna*, wide and deep, also with a cover; *Lanx*, deeper, sweeping out; *Măgis, idis*, and *Magida, æ*, similar to the *Lanx; Cătīnus* and *Catinum*, a basin or similar vessel for semi-liquids, gravies, &c. Smaller were the *Patella*, and the four-cornered *Scutula* or *Scutella.*

774. Patronus (Cliens), Advocatus, Causidicus, Cognitor, Procurator; Patrocinium, Clientela, Tutela. *Pătronus*, in the early times, a patrician, who, as protector, had received a plebeian, in order to defend him in every legal case, for which the latter, as *Cliens*, honored him as father, served him with his fortune and even life; neither was per-

mitted to act in any way hostilely against the other. At later periods, a similar relation existed in Rome between the master, as *Patronus*, and his manumitted slave, as *Cliens;* in the *Jus applicationis*, if a foreigner attached himself to one of the Roman magnates as client, or entire places or countries placed themselves under the patronship of a powerful family, as the Sicilians had the Marcelli for patrons, through whom their affairs were carried on. We have seen something not quite unlike, though but passing, with reference to Canada and some members of Parliament. Hence, in general, a protector, and the legal assistant who spoke in court for the client: *Clarissimi viri nostræ civitatis hoc sibi amplissimum ducebant, ab hospitibus clientibusque suis injurias propulsare eorumque fortunas defendere.* Cic. *Tanto opere apud nostros justitia culta est, ut, qui civitates aut nationes devictas bello in fidem recepissent, earum patroni essent more majorum.* Id. *Ego huic causæ patronus exstiti, uti ne omnino desertus esset Sex. Roscius.* Id. *Advocatus*, a legal assistant, counsel, who made himself useful to a party in an action, by his presence and advice in court. The *Advocati* sat by the accused while the accuser spoke, until one of them rose to speak (*Patronus*)*: Orat reus, urgent advocati, ut invehamur.* Cic. *Causidicus*, a common lawyer, who is no good speaker, a talker: *Inutilem litium advocatum, quem causidicum vulgo vocamus.* Quinctil. In *judiciis privatis*, the *Cognitor* was the agent, *mandatarius*, who managed in court the case of a party present; *Procurator*, 303, of a party not present. — *Patrocinium*, the business, the paternal protection of a *patronus;* in general, protection, if we interest ourselves for an affair, e. g. *æquitatis. Clientela*, the relation of a *cliens* to his protector; in the plural also for the clients themselves: *Se in fidem et clientelam alicujus conferre.* Cic. *Scis, quam diligam Siculos, et quam illam clientelam honestam judicem.* Id. *Tutela*, the protection, as care and watching over the protected: *In alicujus fide et clientela esse.* Cic., being some one's client. *Sit in ejus tutela Gallia, cujus virtuti commendata est.* Id., standing under the superintendence and protection; hence, the guardianship, the legal authority to take the person and property of a minor under protection and superintendence: *Tutela ad eorum utilitatem, qui commissi sunt, gerenda est.* Cic.

775. PATRUUS, AVUNCULUS; FRATER PATRUELIS, GER-

MANUS. *Patruus*, brother of the father, uncle; *Avunculus*, brother of the mother, uncle; *Avunculus magnus, major*, brother of the grandmother: *Ne sis patruus mihi.* Hor., meaning a moralizer, on account of the severity of the uncles compared to the indulgence at the hands of the fathers. *Octavianus Cæsaris cognomen assumsit testamento majoris avunculi.* Suet.—*Frater* (*soror*) *patruelis*, son of the *patruus*, used of the children of two brothers; *Frater germanus* (*soror germana*), the brother, if children have the same parents, or at least have the same father or mother: *Una nobiscum erat L. Cicero, frater noster cognatione patruelis, amore germanus.* Cic. Marcus, the father of the orator M. Cicero, and Lucius, father of L. Cicero, were brothers, sons of the elder M. Cicero.

776. PAUCUS, RARUS. *Paucus*, generally in the plural *Pauci* (belongs to *paulum*, 769), few, in no considerable number, opp. *multi*; *Rārus*, standing singly and far apart, opp. *densus, frequens*; rare, not frequently occurring: *Paucis temeritas est bono, multis malo.* Phædr. *Britanni nunquam conferti, sed rari magnisque intervallis prœliabantur.* Cæs. *Raros colligis hinc et hinc capillos.* Martial.

777. PAUPER, INDIGUS, EGENUS, INOPS, MENDICUS. *Pauper* (for *pauber*, belongs to *paulum*, properly, he who has been reduced to the very ceasing), the poor, who has not much for his support, and has to limit his expenses, opp. *dives*: *Æqua lege pauperi cum divite non licet.* Plaut. *Indĭgus*, 177, in great want, one who has a distinct, specific, urgent want, for which, in prose, *indigens*: *Canes Colophoniis erant fidelissima auxilia, nec stipendiorum indiga.* Plin. *Egenus*, 177, indigent, he who suffers want in the necessary, or at least in the indispensable, things of life; more common *egens*, opp. *abundans*: *Egena aquarum regio.* Tac. *Inops*, helpless, one who stands in need of help and assistance: *Inops auxilii humani.* Liv. *Samnites, coacti inopes ad opulentiorum auxilium confugere.* Id. *Mendicus* (*menda*), poor, like a beggar, a beggar, of the highest degree of destitution: *Æquo mendicus atque ille opulentissimus censetur mortuus.* Plaut.

778. PECULATUS, REPETUNDÆ. *Pĕcŭlatus* (*pecŭlari*, embezzling or otherwise unlawfully appropriating common property), a theft of state property, originally of cattle (belonging to the community), later also of money; hence, *Peculator* and *Depeculator*, who embezzles public,

and also private money, one who keeps it faithlessly: *Sestertium septies millies avertisse Antonium pecuniæ publicæ judicavistis. Num fraude poterit carere peculatus?* Cic. *Peculator Veientanæ prædæ reus factus.* Liv. *Repetundæ, sc. res, pecuniæ*, extortions by Roman magistrates in the provinces; when they had levied unlawful taxes, accepted presents, arrogated precious articles and other things of value; if they were convicted of this offence, they were obliged to refund: *Silius et uxor Sosia repetundarum criminibus hærebant.* Tac. *L. Piso Frugi legem de pecuniis repetundis primus tulit.* Liv.

779. PEJERARE, FALSUM JURARE. *Pejerare*, also *Perjurare*, being perjured, or becoming so, knowingly taking a false oath, or breaking an oath; *Falsum jurare*, swearing something false without intention or knowledge, affirming with an oath an untruth which we consider true: *Qui mentiri solet, pejerare consuevit.* Cic. *Non enim falsum jurare perjurare est; sed, quod* EX ANIMI TUI SENTENTIA *juraris, id non facere perjurium est.* Id.

780. PELLERE, FUGARE. *Pellere*, pushing, thrusting, or driving away, e. g. *possessores suis sedibus: Hostium acies pulsa atque in fugam conversa est.* Cæs. *Fugare*, putting to flight, chasing away: *Hostes fusi et fugati.* Cic. *Si mihi defendendum sit, eum, qui pulsus fugatusque sit, non esse dejectum.* Id.

781. PENDERE, PENSARE, PENSITARE, TRUTINARI. *Pendĕre* (*dis–pennere*, tentering), keeping in a pending position, weighing, weighing out, see 706; paying (which consisted originally in weighing out): *Tributum populo Romano pendere.* Liv., and intransitive weighing, having a certain weight: *Talentum ne minus pondo octoginta Romanis ponderibus pendat.* Tropical, estimating, judging: *Te ex virtute tua pendimus; Res spectatur, non verba penduntur.* Cic. *Pensare, Pensitare*, weighing out and off, with greater accuracy and care: *Centurionem, pensantem, aurum, occiderent.* Liv. *Monent, ut ex factis, non ex dictis, amicos pensent.* Id. *Concilia, pensitanda magnis animis atque ingeniis.* Id., weighing (in the sense of the German *erwägen*). *Trŭtinari*, 634, weighing a subject with the finest observation: *Exporrecto trutinantur verba labello.* Pers.

782. PENETRARE, PERMANARE, PERVADERE. *Penetrare*, entering with exertion, arriving at the inner space of a thing,

by exertion against the resistance offered by the sides of a thing, penetrating: *Ostium Ponti viderunt, et eas angustias, per quas penetravit Argo.* Cic. *Res penetrat in animos.* Id. *Permanare*, *flowing* through a passage, arriving at a place, as far as that place; is used of gradual, progressive motion in a certain course: *Ex alvo succus is, quo alimur, permanat ad jecur per quasdam vias.* Cic. *Pervadere*, penetrating through and as far as a place, working through difficulties: *Arminio Gallicæ cohortes signa objecerunt; nisu tamen corporis et impetu equi pervasit.* Tac. *Fama urbem pervasit.* Liv., diffusing.

783. Per, Trans. *Per*, through, of a motion along the inner space of a thing, from one end to another, refers especially to the centre of the space to be penetrated, the passage, transit; *Trans*, on the other side, beyond, of a motion as far as, and to the end of a thing on the other side, the obtaining of this final point, and the beginning of that which is beyond, the getting over, beyond: *Erat iter unum per Sequanos, vix qua singuli carri ducerentur.* Cæs.; also *over*, if we speak of surfaces, on which much space remains on both sides of the course of him who passes over them; otherwise the mere Ablative is used: *Iter per Alpes patefacere.* Cæs. *Hostes circumventi se per munitiones dejicere et fuga salutem petere intenderunt.* Id. *In foro pompa constitit, inde vico Tusco Velabroque, per Boarium forum in ædem Junonis perrectum.* Liv. *Servium elatum e curia in inferiorem partem per gradus dejicit.* Id., down the stairs. *Veliterni sunt jussi trans Tiberim habitare.* Id. *Nuntii trans mare missi.* Cic. *Multas aves frigidus annus trans pontum fugat.* Virg.

In compounds, *per* signifies sometimes the continuation of an action up to its completion, e. g. *peragere*, *perorare;* sometimes the highest degree of perfection, as our through and through, throughout, e. g. *pervelle*, *pernegare;* sometimes to the carrying out of an action until the entire destruction of its object, e. g. *perdere*, *perimere*, *perfidus.* *Trans* retains its meaning unchanged, and shows it by orthography; but, if its own meaning unites with the radical signification of the verb in such a manner that a new idea is produced, the sounds of this particle likewise are fused with the verb; hence we have only *transcurro*, *transgredior*, generally also, *transmitto*, *transveho;* but *trado*, *trano*, *trajicio*, and, with Cicero now and then, *tramitto*, *traveho*, *traverto.*

1. *Perfŭga*, deserter, from faithlessness and bad intention; *Transfuga*, from dissatisfaction with his party, or thoughtlessness: *Perfuga, qui societatem cum ipsis adversariis coiit.* Cic. *Numidæ specie transfugarum in castra venerunt, ut inde, tempore capto, abirent.* Liv. — 2. *Perfĭdus*, perfidious, faithless, who intentionally acts contrary to his obligation voluntarily entered upon, and thus injures the rights of another; *Infīdus*, unfaithful, who abandons or deviates from a voluntary obligation, in general not to be depended upon in words or deeds: *Perfidos amicos ulciscar nihil credendo atque omnia cavendo.* Cic. *Tarquinium exsulantem ferunt intellexisse, quos fidos amicos habuisset, quos infidos, quum jam neutris gratiam referre posset.* Id. — 3. *Permutare*, changing throughout, exchanging in bartering; *Commutare*, changing for another thing; by *Permutare*, the places of two things are changed; by *Commutare*, the one thing is placed on the spot of the other; *Immutare*, altering, designates the passing over into another state: *Numidæ appellati Nomades a permutandis pabulis.* Plin. *India æs et plumbum gemmis suis ac margaritis permutat.* Id. *Fures earum rerum, quas ceperunt, signa commutant.* Cic. *Adjuncti verbi primam literam præpositio commutavit, ut suffugit, summutavit.* Cic. *Regulus de captivis commutandis Romam missus est.* Id. *Non exspectata a Fabio senatus auctoritas est in permutandis captivis.* Liv., there they should be exchanged, here they were ransomed. *Plato negat mutari posse musicas leges sine immutatione legum publicarum.* Cic., giving a different form befitting to that which has been changed. *Vestes mutare*, putting on different, generally mourning dress; *commutare* or *vestem cum aliquo mutare*, exchanging dress with one another: *Illico Amphitruo fio et vestitum immuto meum.* Plaut., changing them. — 4. *Perspicere*, seeing through a thing, to the ground of it; *Prospicere*, seeing out into a distance, foreseeing a thing: *Sepes effecerant, quo non modo intrari, sed ne perspici quidem posset.* Cæs. *Ex vultu meum erga te amorem perspicere potuisses.* Cic. *Ex superioribus locis prospicere in urbem.* Cæs. *Prospicere futura.* Ter. *Consulite vobis, prospicite patriæ.* Cic., watching over. — 5. *Pervertere*, reversing, so that something perpendicular is placed in an oblique, wrong position, upsetting: *Coqui aulas pervertunt, ignem restinguunt aqua.* Plaut. *Cæsar omnia jura pervertit propter*

principatum. Cic. *Pervertere aliquem*, throwing down, ruining. *Evertere*, 339. *Subvertere*, subverting, upsetting, by exertion from below upward: *Galbæ imagines discordia temporum subversas, in omnibus municipiis recoli jussit.* Tac.

784. Percellere, Percutere. *Percellere*, throwing to the ground by a severe, violent blow, thrust: *Ventus plaustrum oneratum percellit.* Cato. *Duodecim adolescentulorum paucitate perculsa est Lacedæmoniorum potentia.* Nep.; hence, *Perculsus*, surprised, stupefied, embarrassed and stupefied by sudden and violent impressions, e. g. *pavore, metu, clade, deorum ira: Græcia jam diu suis conciliis perculsa et afflicta est.* Cic. *Percutere*, 523, shaking through and through by one blow or thrust; *Percussus*, hit, of a more transitory, acute impression: *Percussus virga; turres de cœlo percussæ.* Cic. *Fortunæ gravissimo perculsus vulnere.* Id., *al. percussus. Non dubito, quin tales viri, suspicione aliqua percussi repentina, de statu suo declinarint.* Id., *al. perculsi.*

785. Percussor, Interfector, Sicarius, Homicida, Parricida. *Percussor*, murderer, who kills by thrusts, poniard: *Percussor, ab isto missus, deprehensus cum sica.* Cic. *Interfector*, one who kills violently: *Cum interfectoris gloria interfici.* Cic. *Sicarius*, an assassin, bandit, who only used the dirk, stiletto: *Vetus sicarius, homo audax et sæpe in cæde versatus.* Cic. *Homicīda*, a man-slayer, a homicide (as person); *Parricīda*, a father-slayer, parent-slayer, and in general, every malefactor who commits crimes as black as parricide: *Fateor Brutos et Cassios, nisi liberatores populi Romani sint, plus quam sicarios, plus quam homicidas, plus etiam quam parricidas esse: siquidem est atrocius patriæ parentem, quam suum occidere.* Cic.

786. Perdere, Pessum dare; Perire, Pessum ire; Perditus, Profligatus. *Perdere*, spoiling, ruining: *Jupiter fruges perdidit.* Cic. *Rem paternam luxuria perdere.* Plaut., wasting, squandering. *Pessum* (*foot-ward*, i. e. downward, to the bottom) *dare*, allowing a thing to go to the ground, destroying it: *Ita pessum dare alterum vult, ut etiam navem perforet, in qua ipse navigat.* Cic. *Animus ad inertiam et voluptates corporis pessumdatus est.* Sall. *Perire*, 701, perishing; *Pessum ire*, going to destruction: *Pompeius, Scipio fœde perierunt; at Cato præclare.* Cic.

In quibusdam stagnis ne lapides quidem *pessum eunt.* Senec. *Pessum ituros fecundissimos Italiæ campos, si amnis Nar superstagnavisset.* Tac. — *Perditus*, ruined, lost without hope, respecting fortune or morality: *Plane perditus ære alieno egensque.* Cic. *Adolescens perditus ac dissolutus.* Id. *Profligatus*, 479, thrown to the ground, ruined to exhaustion, abandoned: *Mœrore afflictus et profligatus.* Cic. *Nemo est inventus tam profligatus, tam perditus, tam ab omni non modo honestate, sed etiam simulatione honestatis relictus.* Id.

787. Peristroma, Stragulum, Tapes s. Tapetum, Peripetasma, Aulæum, Siparium. *Peristrōma* (περίστρωμα), and *Strāgulum*, *Stragula vestis*, a cover, which was spread over the bed, generally costly: *Lecti conchyliatis peristromatis strati.* Cic. *Tăpes*, *Tapētum*, a carpet, generally woolly, with colored figures woven in, to cover tables, walls, floors, &c. *Est et hirtæ lanæ pilo crasso in tapetis antiquissima gratia. Aliter hæc Galli pingunt, aliter Parthorum gentes.* Plin. *Peripetasma*, an ornamental carpet for walls and floors: *Illa Attalica totâ Siciliâ nominata peripetasmata.* Cic. *Aulæum*, the curtain or drop in the theatre: *Mimi est jam exitus, non fabulæ: aulæum tollitur.* Cic., rises; at the beginning of the piece it was let down. *Sīpărium*, the curtain in the comedy: *Siparium, quo in scenis mimi utuntur.* Fest.

788. Perna, Petaso. *Perna*, the ham, as hind-quarter; *Pĕtăso*, as fore-quarter, down to the knee: *Olus fumosæ cum pede pernæ.* Hor.

789. Pernicies, Exitium, Ruina. *Pernĭcies* (*nex*), the violently destroying, that is, ruining of a living being, the making it perishing, opp. *salus*; *Exitium*, the end and exit, the tragical end, destruction, also of inanimate bodies; *Ruina*, the breaking together, downfall, fall which is accompanied with the destruction of the thing falling, e. g. *conclavis*; *Verres, labes atque pernicies provinciæ Siciliæ.* Cic. *Lentulus de pernicie populi Romani et exitio hujus urbis acerbe crudeliterque cogitavit.* Id. *Ruinas fortunarum tuarum impendere tibi proximis Idibus senties.* Id.

790. Peroratio, Conclusio, Epilogus, Clausula. The last, especially elaborate part of a speech, according to the rules of art, is *Peroratio*, inasmuch as the oration is now carried through; *Conclusio*, as conclusion, which comprehends the chief points and moments; *Epilŏgus*, as addi-

tion, after-speech: *Conclusio* (*et quasi peroratio*) *est exitus et determinatio totius orationis.* Cic. *Orator in epilogo misericordiam movet.* Id. *Clausula*, the concluding fórmula, e. g. of a letter; also a short passage in a document, which is peculiarly excepted, or receives a peculiar destination, e. g. *edicti: Utar ea clausula, qua soleo.* Cic.

791. PERVERSUS, PRÆPOSTERUS. *Perversus*, 783, 5, reversed, not as it should be; *oculi*, unnaturally turned; *perverso more.* Cic., perverse, wicked. *Præposterus*, that which ought to be behind, or at the end, if it is not there, out of order, in a perverse manner, said or done at a wrong time, preposterous, e. g. *gratulatio: Præposteris utimur consiliis et acta agimus.* Cic.

792. PERVIGIL, PERNOX. *Pervĭgil*, very, always watchful: *Custos opaci pervigil regni canis.* Senec. *Pernox*, lasting through the whole night: *Luna pernox erat.* Liv.

793. PESTIS, PESTILENTIA, LUES, CONTAGIO, CONTAGIUM. *Pestis* (belongs to *pejor*, *bestia*), every pernicious, disastrous evil, bringing ruin; *in concreto*, imagined as fiend, angel of death; *Pestilentia*, pest, and every similar malignant and devastating malady in the abstract, also as a quality of places, atmosphere, and weather, which creates such maladies, pestilence: *Alii alia peste absumti.* Liv., i. e. *clade. Illa furia ac pestis patriæ.* Cic., i. e. *Clodius. Pestilentia eo anno aliarum rerum otium præbuit. Multa duumviri avertendæ a populo pestis causâ fecere.* Liv. *Lues*, the widely diffused, impure, and slowly destroying substance of malady, infection: *Gravem populis luem sparsura pestis.* Martial. *Contagio*, poetical *Contagium* (*tangere*), the contagious substance: *Nec mala vicini pecoris contagia lædent.* Virg.

794. PETERE, POSTULARE, FLAGITARE, POSCERE. *Pĕtere*, desiring, striving to reach, obtain something, and, in this sense, begging, e. g. *consulatum*, *honores*, asking for a thing; *A te opem petimus.* Cic. *Per literas ille precibus a Sulla petit, ut.* Id. *Reliquum est, ut te hoc rogem et a te petam, ne temere naviges.* Id. *Postulare* (*poscere*), demanding with reasons of right and equity, making claims, postulating: *Quum tempus necessitasque postulat, decertandum manu est.* Cic. *Darius postulabat magis, quam petebat, ut, accepta pecunia, suos sibi restitueret.* Curt. *Flāgitare*, demanding urgently, impetuously, admonishing: *Postulatur a te jam diu, vel flagitatur potius his-*

toria. Cic. *Qui metuo ne te forte flagitent: ego autem mandavi, ut rogarent.* Id. *Poscere*, demanding something absolutely, in the expectation that it must be granted, furnished, &c.: *Nemo inventus est tam audax, qui illud argentum tam nobile posceret; nemo tam impudens, qui postularet, ut venderet.* Cic. *Iste unus inventus est, qui parentes pretium pro sepultura liberûm posceret.* Id. *Ex* strengthens these meanings: *Expetuntur divitiæ ad usus vitæ necessarios.* Cic., desiring strongly, 301. *Vix tu ab aliquo hoc expostulare auderes, et impetrare posses.* Id., earnestly, urgently asking. *Vester honos petitus, nec diuturnis precibus efflagitatus esse videtur.* Id., assaulting with demands, forced out by begging. *Admetus, quum Themistocles ab Atheniensibus exposceretur publice, supplicem non prodidit.* Nep., urgently asking for delivery.

795. Piare (Piaculum), Expiare, Procurare, Lustrare. *Piare*, showing one's self as pious, religious, and thus endeavouring to avert the wrath of the gods: *Principes fulgura pianto.* Cic. *Silvanum lacte piabant.* Hor., reconciling; hence *Piaculum*, a sacrifice of atonement: *Pyrrhus cum magno piaculo sacrilegii sui manubias retulit.* Liv. *Expiare*, reconciling by a sacrifice, freeing from sin: *Mari omnia, quæ violata sunt, expiari putantur.* Cic. *Procurare*, taking care that the evil consequences of a bad omen be averted: *Prodigia parum credita, quia, per quos ea procurarent, aruspices non erant.* Liv. *Lustrare* (*lucēre*), properly, shedding light upon a thing, viewing; purifying something by a sacrifice of purification, which sacrifice was led around the object to be purified: *Rex instructum exercitum omnem suovetaurilibus lustravit.* Liv.

796. Piget, Pœnitet, Tædet, Pudet. *Pĭget* (belongs to *pangere*), it is mortifying, causes displeasure, *distaste: Referre piget, quid crediderint homines.* Liv. *Ne quid faxit, quod nos post pigeat.* Ter. *Pœnitet*, it is painful, it makes us regret, repent: *Sapientis est, nihil, quod pœnitere possit, facere.* Cic. (*Milites*) *pœnitet in posterum diem dilatum certamen.* Liv., they felt pain from impatience and desire to fight. *Tædet*, it disgusts, effect of surfeit, distaste at uniformity: *Tædet quotidianarum harum formarum.* Ter. *Tædet audire eadem millies.* Id. *Pudere*, being ashamed, used of the feeling of displeasure at our exposure, in whatever way: *Me non solum piget stultitiæ meæ sed etiam pudet.* Orat. p. Domo.

797. Pila, Follis, Globus, Sphæra. *Pĭla*, a ball in general, especially for game: *Pilâ ludere.* Cic. *Follis*, properly, bellows; the balloon or ball filled with air, which was propelled by the arm or the fist: *Ego te follem pugilatorium faciam.* Plaut. *Globus*, a ball, as firm, round body, globe: *Globus terræ fixus in medio mundi loco.* Cic. *Sphæra*, a perfectly round globe, especially an artificial globe of the earth or heaven.

798. Pileus, Petasus, Galerus, Apex, Tutulus, Cucullus. *Pīleus*, a cap of felt, similar to the half of an egg, used as general name: *Servi ad pileum vocati.* Liv., the sign of manumission. *Petăsus* (πέτασος), a travelling hat, with a wide rim: *Petasati veniunt tabellarii.* Cic. *Galērus*, a cap of fur: *Lupi de pelle galeros tegmen habent capiti.* Virg. *Apex*, 89 (*apere*, *apisci*), a high, conical hat, provided with a small stick at the top: *Apex sacerdotum insigne.* Fest. *Tūtŭlus*, a woollen cap, similar to a pyramid (*meta*), as the *flamines* and *pontifices* wore; *Cŭcullus*, a cowl, pointed, and fastened to the dress: *Tempora Santonico velas adoperta cucullo.* Juvenal.

799. Pingere, Adumbrare, Delineare. *Pingere* (belongs to *pangere*), putting colors on, painting: *Britanniam pingam coloribus tuis.* Cic. *Pingere acu.* Ovid., embroidering. *Adumbrare*, throwing shade upon something, taking the shade of something, that is, making a hasty drawing, sketching, as to the chief traits: *Consectatur non eminentem effigiem, sed adumbratam imaginem.* Cic. *Delineare*, making a sketch: *Apelles, arrepto carbone, imaginem in pariete delineavit.* Plin.

800. Pinguis, Opimus, Obesus. *Pinguis* (*pangere*), fat, of thick, solid mass of flesh, opp. *macer*, e. g. *agnus*: *Ager pinguis ac lætus.* Colum.; hence heavy, clumsy: *Cordubæ nati poetæ, pingue quiddam sonantes ac perigrinum.* Cic. *Agamus pingui Minerva.* Id., not taking it too nicely. *Opīmus*, of healthy fulness, plump, e. g. *boves*: *Non tam habitus corporis ŏpīmos, quam gracilitates consectantur.* Cic. *Opimum et tamquam adipale dictionis genus.* Id., very clumsy. *Spolia opima*, arms which a general had taken from his enemy. *Obēsus*, corpulent, well-fed, thick and round: *In equo generoso brevis alvus obesaque terga.* Virg.

801. Placet, Libet. *Plăcet*, it pleases, it is found good, designates pleasure in something which we recognise as

right; *Lĭbet*, designates pleasure in something which we desire: *Placet mihi, monumentum fieri quam amplissimum.* Cic., I am for. *Placitum, ut epistolæ nomine Principis scriberentur.* Tac., it was found well, it was resolved. *Non libet plura scribere.* Cic. I do not like, have no disposition. *Libitum est vobis ad hæc impellere.* Id., it has been pleased.

802. Plagæ, Retia, Casses; Verriculum, Everriculum. *Plăgæ*, a smaller, strong hunter's net, to catch larger animals, in hollow roads, passages; properly, the ropes with which the *Retia* was put up; *Rētia* (*Rete*, obsolete *Retis*, a net of gridiron form in general), is a larger net with wider meshes, for game of all kinds, birds, &c.; *Casses*, a net, so arranged that larger animals would entangle their head: *Aut trudit cane apros in obstantes plagas; aut amite levi rara tendit retia, turdis edacibus dolos.* Hor. *Decidit in casses præda petita meos.* Ovid. — *Verriculum*, generally *Everriculum*, a net, seine, a net surrounding a large part when the ends are drawn together or out on shore, to catch fish; *Rete* and *Rete jaculum*, a throwing net, also called *Funda*, of the form of a funnel, with leaden balls at the wider end, which in pulling out could be drawn together by a string: *Everriculo in litus educere pisces.* Varr. *In piscinam rete qui jaculum parat, quando abiit rete pessum, tum adducit sinum.* Plaut.

803. Plaga, Vulnus, Cicatrix, Ulcus; Plagæ, Ictus, Verbera. *Plāga*, the blow, stroke, stripe, thrust of him who gives them, and the wound caused thereby; *Vulnus*, ancient *Volnus* (*vellere*), the open wound (in the wounded person): *Cædebatur virgis, quum interea nullus gemitus inter dolorem crepitumque plagarum audiebatur.* Cic. *Vulnus obligare.* Id.; hence, an acute injury, disgrace, loss, and grief about it, as we use the word in the same way: *Flaminius cecidit apud Trasimenum cum magno rei publicæ vulnere.* Cic. *Cĭcātrix*, the wound grown over, scar, seam, cicatrice: *Luculentam mirmillo plagam accepit, ut declarat cicatrix.* Cic. *Ulcus*, an ulcer hid under the skin, a wound, the matter of which extends deeper and further: *Si parum medicamenta proficiunt, totum ulcus usque ad sanam carnem excidi oportet.* Cels. — *Plagæ*, are the blows, inasmuch as they injure, wound: *Ictus*, inasmuch as they hit (tell); *Verbera*, stripes, with reference to the instrument, which is swung: *Aliquot plagis Eumenes vulneratur.* Nep.

Ab *ictu* *telorum tuti remiges.* Cæs. *Hos non Centaurus* *ictus* *corpori inflixit meo.* Cic. *Nudari juvenem jubet,* *verberaque* *adferri.* Liv.

804. Plaudere, Plangere, Explodere, Supplodere. The beating together of two surfaces, producing a sound, is called *Plaudere*, clapping, if it indicates joy; *Plangere* (*plāga*), *beating*, if it indicates mourning: *Manus in plaudendo consumere.* Cic., manifesting approval or satisfaction by the clapping of hands. *Morientes adspicit Alphenor, pectora plangens.* Ovid. *Explodere*, driving away by clapping, stamping; hence, showing dissatisfaction in the theatre, &c, what we call hissing. *Explosa sententia*, thrown aside; *Supplodere*, stamping strongly.

805. Plenus, Refertus; Im—Com—Opplere. *Plēnus*, full; *Refertus* (*farcire*), crammed full, entirely full: *Aquam ingere, fac plenum aënum sit.* Plaut. *Numerus plenus; adolescens ingenii plenus.* Cic. *Cupæ tæda ac pice refertæ.* Cæs. *Insula referta divitiis.* Cic.—*Implere*, filling something that is empty, hollow: *mero pateram.* Virg. *Complere*, filling completely: *cavernas armato milite.* Virg. *Omnia clamore ac fletu.* Cæs. *Opplere*, to the very brim, overfilling, and covering some surface by filling something: *Nives omnia oppleverant.* Liv. *Vetus opinio Græciam opplevit.* Cic.

806. Plerique, Plurimi; Plerumque, Plurimum. *Plerique* (as *quisque*, *uterque*), most of them, the largest number, or very many, in the meaning of insulation; see *Complures*, 704. *Plurimi*, most of them, taken together, as the largest number referring to smaller ones; it is the superlative of *multus: Multi nihil prodesse philosophiam, plerique etiam obesse arbitrantur.* Cic., imagined separately; hence, *Quod plerique omnes faciunt adolescentuli, ut animum ad aliquod studium adjungant.* Ter., inasmuch as to all constituting the largest number, the same can be ascribed, but not *plurimi omnes. Anseribus supponuntur ova paucissima septem, plurima quindecim.* Colum. *Deum ipsum multi perhibent Æsculapium; quidam Osirim, plerique Jovem, plurimi Ditem patrem conjectant.* Tac. Accordingly, *Plerumque*, generally, very often: *Fit plerumque casu, sæpe natura.* Cic. *Hæc ipsa fortuita sunt: plerumque enim, non semper eveniunt.* Id. *Plurimum*, mostly: *Purpuræ vivunt annis plurimum septenis.* Plin.

807. Pluma, Penna, Pinna. *Plūma*, the down-feather:

Plumæ versicolores columbis datæ sunt. Cic. *Penna*, the larger wing-feather, also the wing itself: *Pulverem pennis detergere.* Plin. *Gallinæ pullos pennis fovent.* Cic. *Pinna*, a thick, stiff, and longer feather: *Galli caudis magnis, frequentibus pinnis.* Varr. *Pinnæ datæ piscibus.* Plin., fins.

808. Pluvia, Imber, Nimbus. *Plŭvia*, *sc. aqua*, rain-water, the rain, inasmuch as it is moistening, irrigating: *Aquas pluvias arcere.* Cic. *Tenues pluviæ.* Virg. *Imber*, the heavy, pouring shower, which is violent, but does not last long: *Vehemens imber fit impete venti: at pluviæ longum morari consuerunt.* Lucret. *Nimbus*, 729, the gushing rain from dark clouds, with storm: *Densi funduntur ab æthere nimbi.* Ovid.

809. Poeta, Vates. *Poeta* (ποιεῖν), the poet, who makes, produces, creates poems; *Vătes*, properly, a prophet; the poet, as inspired person: *Hæc conficta arbitror a poetis esse.* Cic. *Sic honor et nomen divinis vatibus atque carminibus venit.* Hor.

810. Polire, Limara, Dolare, Levigare. *Pŏlire*, making smooth, polishing, making bright by rubbing and polishing, e. g. *arma; Orationem polire.* Cic., polishing, by the removal of every thing defective and objectionable. *Līmare*, filing: *gemmas.* Plin., grinding. *Homo urbanitate limatus.* Cic. [The Germans use, in this case, precisely their word for *ground.*] *Dŏlare*, hewing, lopping, with an axe or similar large instrument, or similar exertion: *robur.* Cic., of a less degree of smoothness than is indicated by *polire: Cœlius non tractu orationis leni et æquabili perpolivit illud opus, sed ut homo neque doctus neque maxime aptus ad dicendum, sicut potuit, dolavit.* Id. *Lēvare* and *Lēvigare*, smoothing, removing roughness and unevenness: *Levigatur falce truncus.* Plin.

811. Polliceri, Promittere (Condicere), Spondere, Despondere, Stipulari, Recipere. *Pollĭceri*, promising, in the sense of offering one's self to something from a free action of the mind: *Operam suam alicui polliceri*, is the offer with words; *offerre*, the offer of prompt services in deed. *Promittere*, promising for the future, and obliging one's self to some performance, in contradistinction to the prompt performance: *Atticus, quidquid rogabatur, religiose promittebat; quod levis arbitratur, polliceri, quod præstare non posset.* Nep. *Polliceri* desig-

nates only willingness; *promittere*, the realization of the promise, but delayed for some future period. *Promittere alicui ad cœnam*, accepting an invitation for the *cœna*; *condicere*, inviting one's self, without invitation on the part of the other, sending word that we will take our dinner with a friend. *Spondere*, vowing, solemnly promising or engaging, with guaranty and legally binding power; *pro aliquo*, becoming bail for another, guaranty, e. g. in money matters. *Stĭpulari*, asking another, in a legal form, whether he is willing to promise something legally and formally, making another solemnly promise: *Phædromus. Spondesne, miles, mihi hanc uxorem? Miles. Spondeo.* Plaut., by this the contract was legally binding. *Fenoris tui, quod stipulanti spoponderam tibi, reliquam pensiunculam percipe.* Colum. *Despondere* (properly, giving away from one: *Cives desponderant animos.* Liv., giving up, away, the courage), giving a formal, solemn promise, used in matrimonial vows, when, after proper asking (*stipulatio*), the father of the bride promised (*spondebat*) the hand of his daughter, and thus gave her away (*despondebat*); and when the person who wished to marry accepted (*despondebat*) the promise of the father; hence it can never be said *despondere adolescentem: Tulliolam Pisoni despondimus.* Cic. *Cornificius adolescens Orestillæ filiam sibi despondit.* Id. *Recipere alicui*, taking something upon one's self for another, giving the assurance that we will stand guaranty for the fulfilment of the promise or engagement of another, guarantying: *Promitto in meque recipio, fore Varronem tibi et voluptati et usui.* Cic.

812. Pomum, Malum, Bacca. *Pomum*, every edible tree fruit: *Poma mensis non interdicta secundis.* Ovid., nuts. *Mălum*, larger fruits with kernels, apples, pomegranates, peaches, lemons, with the exception of pears (*pirum*): *Puero aurea mala decem misi.* Virg., quinces. *Bacca*, ancient *Baca*, berry, every smaller sort of round berry of trees and shrubs, olives, fruit of cedars, juniper, &c.: *Lauri baccæ.* Virg.

813. Pondus, Pondo, Momentum, Onus. *Pondus*, a body which has weight, gravity, as weight to measure, and the weight or measure of heaviness of a body: *In terram feruntur omnia nutu suo pondera.* Cic. *Pondo* (indeclinable), *pound*, and as Ablative, in weight; it is only measure of weight: *Auri quinque pondo abstulit.* Cic. *Mŏmen-*

tum, 699, the body which, placed in one of the balanced scales, gives the preponderance to the latter: *Chrysippus omnia verborum momentis, non rerum ponderibus examinat.* Cic. *Onus*, burden, the weight, inasmuch as it weighs upon the supporter, offering resistance to it: *Asellius gravius dorso subiit ŏnus.* Hor.

814. PONE, POST, A. *Pōne*, behind, only of locality, in the back, rear of a subject, obsolete; *Post*, after, behind, local of order and rank, and of time; *A*, after, from behind, only in the sense of distance: *Animal et ante et pone procedebat.* Cic., backward. *Pone castra pabulatum ibant.* Liv. *Post tergum adorire hostem.* Cæs., in the rear, in the back, designates the position of the attacking *behind* the enemy; *a tergo adoriri*, Id., the situation of the enemy endangered in the direction of *his rear. Quartus a victoria mensis.* Tac., after, since, from the victory.

815. PONERE, DEPONERE, REPONERE, COLLOCARE, STATUERE. *Pōnere*, putting, placing, assigning a place, permanent for some time, to a thing, e. g. *mensam*, *pedem*, *arma*, laying down arms; the expression *deponere arma* is stronger. *Deponere*, placing, depositing at a certain place for safe keeping, e. g. *pecuniam apud aliquem: Tabulæ testamenti quum in ærario poni non potuissent, apud Pompeium sunt depositæ.* Cæs. *Reponere*, replacing something in its proper place, and depositing, placing something in a certain place, that it may rest there: *Grues in tergo prævolantium capita reponunt.* Cic. *Collocare*, 645, placing a thing on a selected spot, proportionate to the things around it, making it take its proper, respective place: *suo quidque in loco; Ponere castra*, establishing a camp; *locare*, selecting a fit place for it, *locating* it. *Propugnatores in portis ponere.* Liv., placing; *milites in acie locare*, drawing up the lines; *in summo jugo duas legiones collocat.* Cæs., posting them by each other. *Spem ponere in aliquo*, firm hope, with confidence; *collocare in incerto temporis eventu*, calculated on circumstances; *Stătuere*, giving the stand to a thing: *Captivos vinctos in medio statuit.* Liv.

816. POPINA, CAUPONE, TABERNA. *Pŏpina*, a cooking and eating shop, in the neighbourhood of a bath, where cooked victuals and delicacies were sold; *Caupona*, properly a wine-house; a tavern on the road; *Tăberna*, a drinking-booth, where, however, a person might likewise find meals and lodging.

817. Populus, Plebs, Vulgus; Populari, Vastare, Vexare. *Pŏpulus*, the whole people of a city, a capital with its territory, of a whole country, as state, that is, political society, 489, in contradistinction to their magistrates (*princeps*, *senatus*); and as commons, the aggregate of the citizens, in contradistinction to the commonalty (*plebs*): *Populum Campanum in vestram, Patres Conscripti, populique Romani ditionem dedimus.* Liv. *Plebs*, ancient *Plēbes*, Gen. *plebei*, the common people, opp. *populus* and *patricii*, 765; also, the rabble, in the sense of contempt: *Tribunum non populi, sed plebis magistratum esse.* Liv. *Vulgus*, the large, rude multitude, in contradistinction to the educated and nobly born: *Sapientis judicium a judicio vulgi discrepat.* Cic. — *Pŏpulari*, devastating a place, fields, e. g. *agros*; *Vastare*, laying waste, making it unfit for man to dwell there: *Omnia ferro ignique vastantur.* Liv. *Vexare*, ill-treating, causing injury and misery: *Populatam, vexatamque provinciam.* Cic. *sc. a Verre.*

818. Porta, Janua, Fores, Valvæ, Ostium, Limen; Janitor, Ostiarius. *Porta*, the gate, the entrance or gate to a city, camp: *Ante portas est bellum.* Liv. *Jānua*, entrance to the house, house door; *Fŏris*, the door which turns on hinges, and opens toward within, e. g. *cubiculi*; plural *Fores*, a folding door, e. g. *portarum*: *Fores in liminibus profanarum ædium januæ nominantur.* Cic. *Valvæ*, a door consisting of two parts, which could be placed one over the other: *Bifores valvæ.* Ovid. *Ostium* (for *ositium*, from *os*), the opening, mouth, e. g. *fluminis*; the door, as opening of an inner room: *Aperto ostio dormire.* Cic. *Līmen*, the threshold, also the door, the entrance: *Extra ostium limenque carceris.* Cic. — *Jānitor*, door-keeper, who was chained by his legs to the door: *Heus! ecquis hic est janitor? Aperite.* Plaut. *Ostiarius*, the servant who opened the door, waiting at the door.

819. Posse, Quire, Pollere, Valere; Potius, Satius. *Posse* (infinitive of *I can*), designates the possibility of effecting something, which possibility is founded in the speaker himself; *Quire*, the possibility offered to him from without, if it is not prevented from thence; something that is possible according to circumstances; finding one's self in the position and situation to do a certain thing: *Non queo reliqua scribere, tanta vis lacrymarum est.* Cic. *Maritimus hostis ante adesse potest, quam quisquam venturum esse suspicari*

queat. Id. *Pollēre*, being able to do much, effect a great deal, of superiority, of power and means compared to others: *Plus pollet potiorque est patre.* Cic. *Vălere*, 129, designates the existence of the full measure of strength for feeling well, or in order to effect something: *Nos hic valemus recte.* Cic., feeling well. *Pecunia, armis, gratia pollere*, being superior to others; *Quamvis ingenio non valet, arte valet.* Ovid., proving efficient.—*Potius*, rather, better, designates choice; *Satius*, better, more satisfactory, designates satisfaction, used only as adjective: *Depugna potius, quam servias.* Cic. *Mori satius fuit, quam ejusmodi necessitudini obtemperare.* Id.

820. Potestas, Potentia; Magistratus; Imperium, Ditio. *Potestas* (*potis*), power for, over something, as a *subjective quality*, according to which we have the capacity and right to act: *Petis a me, quod in tua potestate est.* Cic., i. e. *quod potes. Interrogandi tibi potestatem faciam.* Id. *Potentia* (*potens*), power, as state and circumstance, the capacity of effecting something: *Plebis opes imminutæ, paucorum potentia crevit.* Sall.—*Potestas*, the power (authority) through which a person is authorized to do certain acts; hence, the power of the state, a power of the state which exercises legally certain rights, e. g. *patria; tribunicia; Magistratus*, 535, a public office, the aggregate of lawful performances, duties and privileges of an officer: *Magistratum petere, capere, gerere.* Cic.—*Potestas*, the power with which a magistrate is invested; *Imperium*, 535, the power which a commander-in-chief exercises as such: *Erit consul Hortensius cum summo imperio et potestate.* Cic. The consuls, dictators, and prætors had both; the *ædiles, quæstores, tribuni plebis*, had only *potestas*. *Ditio* (more correctly *Dicio*, from *dĭcere*, command, like *legio*), the territory subject to the same authority (as the Germans use in the same sense the word *Gebiet*, from *gebieten*, to command), the power and authority of a master over others under him; the territorial extent of the authority of a court: *Sub populi alicujus ditione atque imperio esse.* Cæs.

821. Præceps, Declivis, Devexus, Præruptus, Abruptus, Abscisus (Abscissus). *Præceps* (see 326), *headforemost*, dashing down, precipitating: *se præcipitem dare.* Hor.; and where one may be precipitated from, steep: *Viam præcipitem et lubricam planæ et stabili præponere.*

Cic. *Declīvis*, sloping: *In declivi ac præcipiti loco incitatos equos sustinere.* Cæs. *Devexus* (see 244), sloping, with less inclination, perhaps, downward, coming down: *Amnis devexus ab Indis.* Virg. A steep surface is designated by *Præruptus*, if there are rough protuberances and elevations on it: *Difficilis et præruptus descensus.* Cæs. *Abruptus*, properly, torn off, more perpendicular: *Locus, jam ante præceps, lapsu terræ in pedum M altitudinem abruptus erat.* Liv. *Abscīsus*, properly, cut off; if the surface is almost as if produced by a cut: *Petra in altitudinem eminet, undique abscisa et abrupta.* Curt. (*Abscissus*, violently severed, torn off, with a maiming, lacerating instrument, e. g. *caput.*)

822. Præcipuus, Princeps, Primarius; Præcipue, Præsertim, Inprimis, Cumprimis, Apprime, Cum maxime. *Præcipuus*, that which we have in advance of others, excellent: *Propriam fortunam et præcipuam postulare, communem recusare.* Cic. *Princeps* (*pri – capere*), he who occupies a forward place, or makes the beginning in a thing, especially as to rank: *Principibus placuisse viris non ultima laus est.* Hor. *Exordium princeps omnium esse debet.* Cic. *Primarius*, belonging to the kind or species of the first, of the first rank and dignity: *Plotius senator, vir primarius.* Cic.—*Præcipue*, particularly, separately from and before others: *Nihil sibi appetit præcipue.* Cic. *Præsertim*, especially, distinguishes more accurately, and heightens the effect: *Non me sapientiæ fama delectat, falsa præsertim.* Cic. *Imprimis, Cumprimis*, among the first, with the first, chiefly, in preference of all others: *Omnes hoc cupimus, ego in primis.* Cic. *Homo domi suæ cum primis locuples.* Id. *Cum maxime*, as much as it possibly can be: *Cum maxime volo te dare operam ut fiat.* Cic.

823. Prædictio, Vaticinatio, Vaticinium, Oraculum, Responsum. *Prædictio*, prediction; *Vaticinatio*, prophesying, as action: *Habet fidem nostra prædictio.* Cic. *Vaticinationes Sibyllinæ.* Id. *Vāticinium*, the prophecy according to its contents: *Plena vita est his vaticiniis.* Plin. *Oraculum*, something spoken by the gods, is called *Responsum*, when the oracle was given by the priests as answer to the person who asked the advice, permission, &c. of the gods (*consulentibus*): *Scitatum ōracula Phœbi mittimus.* Virg. *Testimonia divina, ut oracula, ut responsa sacerdotum, haruspicum.* Cic.

824. Præditus, Instructus, Ornatus. *Præditus*, gifted, by nature or good fortune, e. g. *opibus*, *virtute*, *audacia*, *auctoritate*, *magistratu; Instructus*, furnished with something for use, and generally for any object: *doctrinis*, *a philosophia*, *a jure civili; instructus ad cædem.* Cic. *Ornatus* (see 389, 751), provided with things which serve for greater beauty, dignity, or perfection: *Domicilia ornata signis atque picturis, instructaque rebus iis omnibus, quibus abundant ii, qui beati putantur.* Cic.

825. Præesse, Præsidere; Præficere, Præponere; Præfectus, Prætor, Legatus. *Præesse*, being the head of an institution, with superintendence; *Præsĭdēre*, with judicial authority and protecting superintendence: *Quum huic quæstioni judex præesses.* Cic., as prætor, who superintended the trial; *Vobis armatis et huic judicio præsidentibus hæc tanta virtus ex hac urbe expelletur?* Id. Centurions and soldiers, who have placed themselves around the court, shall prove their authority. — *Præficere*, appointing as superior, superintendent, commander, designates the activity; *Præponere*, the rank of the place for which a person is appointed: *Sacerdos præposita oraculo.* Cic. *Demetrius sepulcrorum procurationi certum magistratum præfecerat.* Id. *Præfectus*, a superior, in general: *moribus* or *morum; ærarii*, *classis*, *equitum. Prætor*, was originally the name of the consul; from the year 387, *A. U. C.*, the chief judge or justice; with the Greeks, the Romans called the στρατηγός prætor: *Prætor Atheniensium et Dioxippus, præfectus cohortis auxiliorum.* Liv. *Legatus*, 623, a public ambassador, deputy; the highest assistant and representative of a commander-in-chief or governor of a province, a general second in command: *Pompeius Hispaniam provinciam per legatos administravit.* Cic.

826. Præferre, Præponere. *Præferre*, carrying before one, preferring, used of the selection according to reasons; *Præponere*, of the actual execution, 825. *Se præferre aliis propter abundantiam fortunæ.* Cic. *Sulpicius salutem rei publicæ vitæ suæ præposuit.* Id.

827. Præjudicium, Opinio præjudicata. *Præjudicium*, a preliminary opinion, one we have made up preceding another yet to be formed more accurately, impression: *De Verre non præjudicium, sed plane judicium jam factum videtur.* Cic. *Opinio præjudicata*, having a prejudiced opinion of a thing before proper inquiry into it, a prejudice:

Tantum opinio præjudicata poterat, ut etiam sine ratione valeret auctoritas. Cic.

828. Præsepe, Stabulum. *Præsēpe*, *Præsepes*, a fold, pen, a place fenced in, to keep cattle within: *Pasti repetent præsepia tauri.* Virg., especially the manger, rack. *Stăbulum*, a place where cattle *stand*, whether it be covered and shut up or not: *Ardua tecta petit stabuli.* Virg., of the hut of the shepherd.

829. Præter, Trans. *Præter*, past, of a motion by or past the front side of a thing and away from it; and *Trans*, 783, over, from a point this side over a thing, to a point on the other side, in compounds: *Præterire terram*, passing a country, leaving it to the side; *transire*, passing through it, beyond its frontier on the other side. *Rem silentio præterire*, leaving it aside, not mentioning it, neglecting it; *transire*, passing over in silence, passing over, in order to arrive at something else. *Tempus præteriit*, the time is past as to fit opportunity as well as to its existence; *transiit*, it is past, as to its duration, beyond which we are now; hence, *transire modum*, going beyond the measure, not *præterire*.

830. Prætermittere, Omittere, Relinquere. *Prætermittere*, leaving aside, with consciousness neglecting, e. g. *occasionem; Omittere* (allowing something to pass *above*), giving up, considering not any further, e. g. *tristitiam: Libo discessit a Brundisio, obsessionemque omisit.* Cæs. *Omitto, quid ille tribunus fecerit.* Cic., not mentioning. *Relinquere*, 641, *Cædes relinquo.* Cic., not mentioning, in the sense of *letting them alone.*

831. Primores, Proceres, Optimates. *Prīmores*, the first, who among the highest or foremost occupy the first place; the noblest, most distinguished, and most esteemed or honored: *Brutus Patrum numerum, primoribus equestris gradus lectis, explevit.* Liv. *Prŏcĕres* (*procus*), the nobles, who, by their rank, occupy places above others, top above them: *Proceres Latinorum, cum quibus Servius rex hospitia junxerat.* Liv. *Optimātes*, the patriots; in Rome, those of the party for the senate: *Qui ita se gerebant, ut sua consilia optimo cuique probarent, optimates habebantur.* Cic.

832. Priscus, Pristinus, Antiquus, Vetus, Vetustus. *Priscus* (*pris*, see *Pridem*, 360), belonging to the *early* age: *Credendum est veteribus et priscis, ut aiunt, viris,*

qui se progeniem deorum esse dicebant. Cic. *Pristĭnus*, former, that which existed earlier than that which now exists: *Fac ut tuam pristinam dignitatem consequare.* Cic. *Antīquus*, old, belonging and conformable to a period *pre*ceding the present one: *Tres epistolas tuas accepi. Itaque antiquissimæ cuique primum respondebo.* Cic., every one, according to its arrival before the succeeding one. *Civitates in antiquam imperii formulam redigere.* Liv., not *pristinam*, which excludes quality and only relates to time. *Cotus, antiquissima familia natus.* Cæs., not *prisca*, which would exclude continuance to the present day. *Vĕtus* (*ætas*), old, respecting the length of time, existing long since, e. g. *vinum*: *Vetus est maceria, lateres si veteres ruunt.* Plaut. *Senatores veteres et moris antiqui memores.* Liv. *Vetustus*, that which, despite of its long duration, still continues to exist, e. g. *templum; Hospitium vetus*, founded long since; *vetustum*, existing long since, and maintained, supported, preserved.

833. Privatus, Peculiaris, Proprius, Suus. *Prīvatus*, confined to a single individual, belonging to it, distinguishes that which belongs to the individual from public things: *Peculiaris*, peculiar, distinguished in its kind, selected and separated from the common; *Proprius*, own, exclusively belonging to a person, separate from what may be possessed in common with others; *Suus*, his, that which is his, that which is due and belongs to an individual of right, distinguishes from others or individuals that have nothing to do with it: *Privatus illis census erat brevis, commune magnum.* Hor. *Servum dedit gnato suo peculiarem.* Plaut. *Exoritur peculiare edictum repentinum.* Cic., quite a particular, relating to this subject alone. *Redeas ad consuetudinem tuam solius ac propriam.* Id. *Prædia Capitoni propria traduntur, quæ hodie possidet.* Id. *In suam rem aliena convertere.* Id. *Sua cuique virtuti laus propria debetur.* Id.

834. Prius, Potius, Antiquius; Citius, Ocius. *Prius*, prior, according to time and rank; *Potius*, preferable, with regard to choice: *Nihil prius, nec potius, visum est.* Liv. *Antiquius*, that which in my opinion is preferable to all others, lies nearest to my heart, more urgent: *Nihil ei antiquius amisitia nostra fuit.* Cic. — *Prius*, ere, sooner, previous: *Prius tua opinione adero.* Plaut. *Citius*, quicker, according to willingness and exertion: *Vicinum ci-*

tius adjuveris, quam fratrem. Cic. *Ocius,* soon, with the least possible delay: *Serius ocius.* Hor., later or earlier. *Ocius omnes surgimus.* Ovid., quickly, speedily.

835. Pro, Loco, Vice, Numero, Nomine; Pro, in compounds. For *instead* stands *Pro*, 85, referring to a relation; *Loco*, 647, in the place of, refers to representation, taking the place of something else; *Vice*, to exchange, when one thing is substituted for another; *Numero*, under the number, refers to rank, relative place; *Nomine*, under the name, title, exchange of denomination: *Liberum appellare pro vino.* Cic., intentional; *loco*, by mistake. *Pro præmio accipere*, to view it as reward; *in præmii loco*, as real reward. *Esse pro cive*, being considered; *pro hoste habere*, considering as an enemy, and treating as such; *patris loco habere*, having in the place of a father. *Stipulis ligni vice uti*, using instead of wood, letting it take the place of wood; more common *in vicem*, e. g. *Defatigatis in vicem integri succedunt.* Cæs. *Tibi parentis loco fuit*, he took the place of your father; *parentis numero*, he stood with you in the rank of a father; thus, *In hostium numero habere, in hostium numero locoque ducere.* Cic. *Omnia, quæ mulieris fuerunt, viri fiunt dotis nomine.* Id., as dowry.—*Pro*, in compounds, see 85, fore (as in forefather): *Prŏăvus* (fore-grandfather, i. e.) great-grandfather, his father and grandfather *Abăvus*, and his father *Atăvus.*—Instead of, of the representative of an officer, what we express by *acting: Promagister societatis*, the vice-director of a society of farmers general. *Proconsules, Proprætores, Proquæstores,* were the respective magistrates, when, after their one year's official term as consul, &c., they became governors of provinces; but *pro consule, pro prætore*, is used when the preposition is connected with the predicate, and has an emphatic meaning: *Nec legionem proconsul ejus anni P. Dolabella retinere ausus erat.* Tac. *L. Volumnium pro consule ducem consulibus adjiciunt.* Liv.

836. Probare, Adprobare, Comprobare; Probatus, Spectatus. *Probare*, making a thing *proof*, so that it gives satisfaction, proving, and declaring a thing to be such, approving of: *Libros meos tibi probabo.* Cic. *Judicibus probabo, Verrem contra leges pecuniam cepisse.* Id. *Censores villam publicam probaverunt.* Id., declaring free of blame. *Video meliora proboque.* Ovid. *Adprobare*, making something worthy of approval with others, making

another satisfied with it: *officium suum alicui.* Cic., and paying one's approval to something: *Approbata laudataque Cottæ sententia.* Id. *Comprobare*, giving entire approbation, used of several, and confirming something by one's approbation: *Omnium assensu comprobata est oratio.* Liv. *Honorem meum sententia tua comprobabis.* Cic. — *Probatus*, that which has stood the proof and received approbation, of proved value; *Spectatus*, accurately viewed, examined, without the idea of approving opinion: *Ceterarum homines artium spectati et probati.* Cic.

837. Proclivis, Propensus, Pronus. *Proclivis*, leaning forward and down; descending, of the walker (*declivis*, 821, refers to the mountain itself). *Dictu est proclive.* Cic., easy. Tropical, *proclivis*, favorable, natural *inclination*, susceptibility for something; *Propensus*, properly, hanging forward, used of a stronger degree of inclination, disposition of the faculty of desiring, of the appetite; *Prōnus*, 840, the decided, still stronger inclination and disposition for something: *Ut aliquis naturâ ad aliquem morbum proclivior, sic animus alius ad alia vitia propensior.* Cic. *In obsequium plus æquo pronus.* Hor.

838. Prœlium, Pugna, Acies, Certamen, Dimicatio. *Prœlium*, engagement, battle, designates the fighting of the many, the animated battle, to and fro; *Pugna*, the fight of two armies, considered as the two great bodies; *Acies*, 19, the order of battle, inasmuch as both the armies are drawn up; *Certamen*, 62, as contest, struggle for victory; *Dimicatio*, 355, as contest, the end of which is yet undecided. *Prœlium committere, conserere.* Liv. *In prœlium ruunt, priusque pugna cœpit, quam signum ab ducibus daretur.* Id. *Triplici instructa acie.* Cæs. *Consul cum Hannibale acie conflixit. Obscura ejus pugnæ fama est.* Liv. *Fit prœlium acri certamine.* Hirt. *Nos jam in aciem dimicationemque descendamus.* Cic.

839. Progenies, Proles, Suboles. *Prōgĕnies*, the race or house, as the series of descendants from one founder and forefather: *Memoriter progeniem ab avo atque atavo proferens.* Ter. *Prōles* (the sprout: *olivæ*), as branch, successors: *Brutorum.* Sall. *Proles illa futurorum hominum.* Cic. *Sŭbŏles*, more correctly than *Soboles* (a sprout from the root: *Suboles ex imo stirpe nata.* Colum.), as increase: *Expulsa omnis suboles juventutis.* Cic.

840. Pronus, Supinus, Cernuus. *Prōnus*, leaning

forward to fall, inclined to sink: *Imponere equo puerum pronum in ventrem.* Varr.; the contrary is *Sŭpīnus*, bent backward, or lying so: *Ebrius cubat in faciem, mox deinde supinus.* Juvenal. *Cernuus*, turned with the face toward the ground: *Equus incumbit cernuus armo.* Virg.

841. Propago, Malleolus, Viviradix, Talea, Stolo. *Prŏpāgo*, properly, the propagator; a shoot of a vine, any layer; *Malleolus*, a sprig without roots, used for planting; *Viviradix*, a seedling with roots; *Tālea*, a little sprig from a branch, used for planting; *Stŏlo*, a sucker, a scion, torn off with the radical fibres, and used for planting.

842. Prope, Propemodum, Pene, Fere, Ferme, Tantum non. *Prŏpĕ*, near, nearly, and *Propemŏdum*, nearly wholly, designates an approach to completion; *Pēnĕ*, almost, to the completeness of a state; *Fĕrĕ* (*ferre*), about, generally, almost, pretty nearly, to the full meaning of an expression, if the same is not taken quite accurately; *Ferme*, generalizes this meaning; *Tantum non*, I will not say so much, that is, almost: *Prope annos XC natus.* Cic. *Quid est sors? Idem propemodum, quod micare.* Id. *Flumen pene totum oppidum cingit.* Cæs. *In oratore verba prope poetarum, gestus pene summorum actorum est requirendus.* Cic. *Eodem fere tempore.* Cæs. *Vulgus quid absit a perfecto, non fere intelligit.* Cic. *Haud fere quisquam interitum talem effugit.* Id. *Ab externis ferme bellis otium fuit.* Liv., pretty generally. *Tantum non jam capta Lacedæmon est.* Liv.

843. Prorsus, Omnino, Penitus. *Prorsus*, *Prorsum*, forward, straight forward, throughout: *Prorsum oblitus sum mei.* Ter. *Omnino*, in every thing, so that nothing is wanting, entirely; in general, through and through: *Laboribus aut omnino, aut magna ex parte, eram liberatus.* Cic. *Pĕnitus*, to the innermost, from within and without, out and out: *Res penitus perspectæ planeque cognitæ.* Cic.

844. Proturbare, Propellere, Protrudere. *Proturbare*, 255, driving away before one, with impetuosity and disorder; *Propellere*, pushing and beating; *Protrudere*, by pushing and forcibly pressing the hesitating: *Telis missilibusque saxis proturbare hostes.* Liv. *Propellere navem remis.* Cic. *Protrudere cylindrum; aliquem foras.* Phædr.

845. Proverbium, Adagium. *Prōverbium*, a proverb, as a maxim well proved by experience in the mouth of every-

body; *Adăgium*, as a rule of life, or containing a useful principle: *Tritum sermone proverbium.* Cic. *Vetus adagium est, Nihil cum fidibus graculo.* Gell.

846. Provocare, Apellare. *Provŏcare*, calling forth, making application, that a case be adjudged before a higher court, with reference to the opponent, who is called before a superior court: *Lex est, ut de vi et de majestate damnati ad populum provocent.* Cic. *Appellare*, asking protective aid from a superior person, with reference to the judge who was appealed to, that is, petitioned for help or revision of judgment: *Tribunos plebis appello et provoco ad populum.* Liv.

847. Prudens, Sapiens, Cordatus. *Prudens*, prudent, intelligent, and consequently acting with circumspection and considerately: *Vir natura peracutus et prudens.* Cic. *Vir ad usum ac disciplinam belli peritus, ad consilia prudens.* Id. *Juris prudens*, the theoretic lawyer; *juris peritus*, 367, the practical, well-practised lawyer. *Sapiens* (properly, he who has taste, sense), wise, he who has discovered the reasons of truth and moral actions, and therefore subordinates the dictates of prudence to the higher objects of morality: *Sapientis est proprium, nihil, quod pœnitere possit, facere, nihil invitum.* Cic. *Sapiens*, is the practical sage; *Philosophus*, the speculative thinker. *Cordatus*, sensible, honest, man of probity, both of worldly prudence and morality: *Egregie cordatus homo.* Enn.

848. Publicare, Vulgare, Divulgare; Proscribere. *Publicare*, communicating something to the public (the community), for its use or benefit: *De Aventino publicando lata lex est.* Liv. *Publicare librum.* Plin. *Vulgare*, bringing something among the common people, making it common to all: *Cereris ritus profanis.* Ovid. *Vulgatur rumor.* Liv. *Divulgare*, diffusing into all directions.—*Publicare*, making a thing state property, confiscating: *Sunt multi agri lege Cornelia publicati.* Cic. *Proscribere*, making known by public handbill, placard, especially that the goods of a person condemned to confiscation are to be sold publicly: *Mancipium venale proscribere.* Cic.

849. Pulcher, Formosus, Venustus, Speciosus, Bellus; Venustas, Dignitas. *Pulcher*, beautiful, exciting pleasure to admiration by its perfections and advantages: *argentum, domus, vastis, dies; Formosus*, 448, well-formed, by its external form and formation, especially causing pleasure

by its soft transitions and regular proportions of undulating lines; hence, not *formosa oratio*, *vestis*: *Formosus homo, an deformis.* Cic. *Nihil est virtute formosius, nihil pulchrius.* Id. *Vĕnustus*, pleasurable in a high degree, full of charm, of attracting beauty, also in works of art: *Fuit in Sulpicio gestus et motus corporis ita venustus.* Cic. *Adolescentula vultu modesto et venusto.* Ter. *Speciosus*, as extremely beautiful, striking the eyes, looking; it designates a higher degree of beauty than *formosus*: *Se quoque det populo mulier speciosa videndam.* Ovid. *Dictu speciosa.* Liv. *Bellus*, fine, handsome, of the agreeableness which borders closely on the beautiful (*pulchrum*): *Vasa figurâ bella.* Varr. *Puella bellissima.* Cic. — *Vĕnustas*, charming beauty, attractive by grace, especially in the features and movements of female beauty: *Ex Venere venustas dicta est.* Cic. *Dignitas*, dignified beauty, which lends appearance to a thing, proper to its character and that pleases, especially the beauty of man: *Pulchritudinis duo sunt genera: venustatem muliebrem ducere debemus, dignitatem virilem.* Cic.

850. PULS, POLENTA. *Puls*, a thick pap, which in early times took the place of bread (as we find to this day with many Indian tribes of North America): *Pulte, non pane, vixisse longo tempore Romanos manifestum.* Plin. *Pŏlenta*, a dish made of roasted barley, pounded and then moistened, with the Greeks (entirely different from what is now called *polenta* in Italy).

851. PURPURA, MUREX, OSTRUM. *Purpura*, the purple snail, with rounded opening and an elongated beak; *Mūrex*, with wider opening, and without elongated mouth, near Tyre; *Ostrum*, the juice or blood of these animals; generally used of the purple dye and substances dyed therein: *Affers purpuram Syriam.* Cic. *Murice tinctæ lanæ.* Hor. *Ostro perfusæ vestes.* Virg.

852. PYRA, ROGUS, BUSTUM. *Pўra*, a pile of wood put together to be lighted, a funeral pile, pyre, poetical; in prose, *Rŏgus*: *Inscendere in rogum ardentem.* Cic. *Bustum* (*urere*), the place where the dead body was burned and buried: *Bustorum Gallicorum nomine insignem locum fecere.* Liv. If the dead body was buried in another place, the spot of combustion was called *Ustrina.* Fest.

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853. Quando, Quum; Quandoque, Quandocunque. *Quando*, *when once*, designates an indefinite point of time in the past or future, and is used interrogatively, *indefinite*, and *relative* as a particle indicative of time as well as cause: *Quando me ista cogitasse arbitramini?* Cic. *Num quando vides aliquem de Catone gloriari?* Id., perhaps, perhaps upon a time. *Non intelligitur, quando obrepat senectus.* Id., when. *Quando non potest fieri, quod vis, id velis, quod possit.* Ter., i. e. *since*, as cause originating from casual circumstances. *Quum*, ancient *Quom*, when, designates with its predicate a real fact as secondary circumstance of a definite time, which may be simple (when, at the time that), or repeated (so often as), and is only used *relative* as indication of the time of another occurrence, or as causative particle for *then: Zenonem, quum Athenis essem, audiebam frequenter.* Cic. *Verres quum rosam viderat, tunc incipere ver arbitrabatur.* Id., as often as. *Quid verba audiam, quum facta videam?* Id., since. — *Quandōque*, stands in distributive sense *relative* for *whenever*, and *indefinite* for *each time whenever; Quandocunque*, is used in a generalizing sense, *relative* for *whenever*, *may that be at any time*, and *indefinite*, *sometime*, *whenever*, *be this whenever it may;* in *Quandoque*, we leave to the accident, to casual occurrence, each imagined point of time separate; in *Quandocunque*, all points of time are taken together, and we leave to casualty the selection of one of these: *Indignor, quandoque bonus dormitat Homerus.* Hor. *Ego ibi commorabor, quoad ille quandoque veniat.* Cic., whenever, some time or other. *Hostibus, quandocunque se moverint, ab tergo erimus.* Liv.

854. Quercus, Ilex, Æsculus, Robur. *Quercus*, the common European forest oak, with the largest acorns: *glandifera.* Cic. *Ilex*, evergreen, with oval, edible acorns, and oval leaves: *Civica corona fit e fronde querna, quoniam cibus victusque antiquissimus quernus capi solitus sit: etiam ex ilice, quod genus superiori proximum est.* Gell. *Æsculus*, the winter-oak, prospering in the mountains, with acorns with short pedicles, and broad leaves with long pedicles; according to others, the oak with narrower leaves and

sweet acorns attached close to the branch: *Civica iligna primo fuit, postea magis placuit ex æsculo Jovi sacra.* Plin. *Rŏbur*, the stone-oak, with small acorns and very firm wood, indestructible in water: *Innata rupibus altis robora.* Ovid.

855. Questus (Querela, Queremonia), Lamentum, Plangor, Planctus, Gemitus. *Questus*, complaint, expression of dissatisfaction and suffering, stating grievance at pain, external pressure and oppression, injustice, and the like, as state of things: *Qui questus, qui mœror dignus inveniri in calamitate tanta potest?* Cic. (*Quĕrēla*, complaint, according to its external condition, inasmuch as words, tone, and expression have a peculiar character in proffering it: *Cycni quum tollant lugubri voce querelam.* Lucret. *Quid in tuis literis fuit præter querelam temporum?* Cic. *Quĕrimonia*, the complaint of itself (*in abstracto*), as utterance of words of a certain meaning: *Versibus impariter junctis querimonia primum inclusa est.* Hor. *Multæ querimoniæ ultro citroque jactatæ.* Liv.) *Lāmentum*, expression of painful sensations and affliction by sounds of complaint and words; it is the expression considered of itself; the act of lamenting, *Lāmentatio*, lamentation: *Solon se negat velle suam mortem dolore amicorum et lamentis vacare.* Cic. *Plangor*, 804, the beating of the breast and other parts, as sign of affliction, inasmuch as it is something perceived by others through hearing; *Planctus*, the same, as continued state of the afflicted: *Plangore et lamentatione implevimus forum.* Cic. *Iterasti pectore planctus.* Stat. *Gĕmĭtus*, sighing, the natural vent of a heart oppressed by pain, secret grief: *Quid faciam infelix? Gemitus dolor edere cogit.* Ovid.

856. Qui, Quis; Quidam, Quisquam, Quispiam, Aliquis; Quilibet, Quivis, Quicunque, Quisque, Unusquisque, Quisquis. *Qui, quæ, quod*, who, which, designates one undetermined subject of the number of a kind, or adjectively, *indefinite*, one, some one; *interrogative*, which? and *relative*, who, that; *Quis* (*quæ*), *quid*, who, designates one indeterminate, in general and without reference to the kind, only *indefinite*, some one, something, and *interrogative*, who? what? *Quis*, in the Nominative, hence it is *generis communis*, and *quæ* is only used in this case when the sex is distinctly to be understood; as likewise the *indefinitum*, *qua*, in the Nom. sin. as feminine, and Nom. Acc. plural, as neuter,

points more distinctly at the kind: *Si qui rex, si qua natio fecisset aliquid ejus modi.* Cic. *Acies, qualis quæ instructissima esse potest.* Liv. *Si quod est admissum facinus.* Cæs. *Si quæ in membris prava sunt, occultant homines.* Cic. *Danda opera est, ne qua amicorum discidia fiant.* Id. *Qui cantus dulcior inveniri potest? quod carmen aptius?* Id. *Si cui naviganti deus quis dixerit.* Id., i. e. one who is a god. *Quis rex unquam fuit, quis populus, qui non uteretur prædictione divina?* Id. *Quis tu es mulier, quæ me nuncupasti?* Varr. *Relinquesne amicum? quæ ista amicitia est?* — *Quidam*, a certain (neuter *quoddam*, a certain, *quiddam*, something certain, some certain thing) one of a certain kind or species, whose characteristic distinctions as individual are of no importance to the matter. Without reference to the kind, is *Quisquam*, one, if he exist anywhere, relative and in the negative sense; *Quispiam*, in a positive sense, one who exists somewhere, opp. *nemo, nihil; Aliquis*, another than *quis*, i. e. one who has more or less of the distinctions, considered in general only, of a multitude, some one, many a one: *Accurit quidam, notus mihi nomine tantum.* Hor. *Estne quisquam omnium, de quo melius existimes tu?* Cic. *Hereditas est pecunia, quæ morte alicujus ad quempiam pervenit jure.* Id. *Aude aliquid carcere dignum, si vis esse aliquis.* Juvenal., one of consideration. *Est aliquis, qui se æstimare fastidiat.* Liv., many a one. — *Quilibet*, any one you choose, if the choice is left to mere inclination; *Quivis*, every one you choose, if the choice is determined by will; *Quicumque*, any one, no matter who, expresses indifference at the choice of the individual from among its kind; *Quisque*, each one, refers to each individual as unit of a multitude; *Unusquisque*, 746, every single one in the whole number, every single one taken singly; *Quisquis*, any one, is used if no distinction is made between the individuals of the number: *Apud majores nostros adhibebatur peritus, nunc quilibet.* Cic. *Vestrum quivis formidat malum.* Plaut. *Spe tu, quicunque casus est futurus, carere non debes.* Cic. *Sibi quisque ruri metit.* Plaut. *Signiferi orbis unaquæque pars alia alio movet immutatque cœlum, perinde ut quæque stellæ in iis finitimisque partibus sunt quoque tempore.* Cic. *O adolescens, salve, qui me servasti, quisquis es.* Plaut., as an address to utterly unknown persons.

857. Quî, Quomodo, Quemadmodum, Ut, Sicut, Velut;

QUASI, SICUTI, VELUTI, TAMQUAM, CEU. *a.* To designate comparisons absolutely expressed, there are used: *Quî* (ancient Ablative of *quis*), as, taken entirely general, interrogating; *Quomodo*, as, compares with the mode of an existing state the mode of something already formed; *Quemadmodum*, as, the mode of a thing yet to be formed or to be taken into consideration; *Ut*, *Uti*, as, compares condition in general; *Sicŭti*, such as, the relation of the condition of a state to that of another already existing, at which the speaker points; *Velut*, *Velŭti*, as, for example, compares the difference of the condition, i. e. the similitude of the present case with one arbitrarily taken for example's sake from real existence: *Quî fit, ut ego nesciam, sciant omnes?* Cic. *Me consulem ita fecistis, quomodo pauci facti sunt.* Id. *Quemadmodum sunt in se ipsos animati, eodem modo sunt erga amicos.* Id. *Ut res gesta est, narrabo ordine.* Ter. *Me sicut alterum parentem diligit.* Cic. *Bestiæ aquatiles, quæ gignuntur in terra, velŭti crocodili.* Id. — *b.* For comparisons expressed conditionally, are used: *Quăsi* (*quam-si*, as if, i. e. about), about as, as if, compares a state of things with another, according to a merely seeming similitude; *Sicuti*, as, like, refers to a fact; *Velŭti*, similar to, such as, gives an instance; *Tamquam*, as much, as well as, according to degree, by pointing at an equal effect in something similar; *Ceu*, as, as if, compares similar things in general, but it is used only with poets and later writers: *Quasi decem fisci.* Cic., about. *Fuit olim, quasi ego sum, senex.* Plaut. *Tu, quasi concessum sit, ita deliberas.* Cic., as if. *Gloria virtutem tamquam umbra sequitur.* Cic. *Tamquam de regno dimicaretur, ita concurrerunt.* Liv. *Situs piceæ in excelso montium, ceu maria fugeret.* Plin.

858. QUIES, REQUIES; QUIETUS, TRANQUILLUS. *Quies*, the rest before labor, rest of itself; *Requies*, rest as recreation, with reference to previous exertion: *Mors laborum ac miseriarum quies est.* Cic. *Animus defatigatus nunc requietem quærit ex magnis occupationibus.* Id. — *Quiētus*, quiet, calm, being at rest, in contradistinction to exertion; *Tranquillus*, still, tranquil, without violent motion: *Otiosa ætas et quieta sine ullo labore et contentione.* Cic. *Gentes agitare quietas.* Virg. *Maris tranquillitas.* Cic. *Tranquillus ad quietem locus.* Id.

859. QUIN, QUI — UT — CUR NON? *Quin*, who not (*qui-ne*), and, that not (*quî-ne*), annihilates again the effect

of an antecedent negative sentence upon the following subordinate; the same effect has *Qui non*, who not, only with stronger negation, and *Ut non*, that not, indicating an effect or consequence: *In concione adest nemo, quin vitia in dicente videat.* Cic. *Nihil abest, quin sim miserrimus.* Id. *Nullus annus est, quo non acie dimicetur.* Liv. *Non potuisti facere, ut mihi epistolam non mitteres.* Cic. — In sentences which do not depend upon others, *Quin* (*quî ne*), expresses an urgent, impatient desire, with the apprehension that the addressed person be unfavorably disposed, interrogative and *indefinite* for why! eh! *Quin igitur expergiscimini?* Sall., how not? i. e. well, don't you wake? *Quid hic conterimus operam frustra? quin abeo?* Ter., well, don't I go? *Pamphilus. Jam hoc opus est (argento). Davus. Quin jam habeo.* Id., why, I have it already. *Cur non?* 302.

860. Quippe, Utpote. *Quippe*, of course, certainly, confirms in ceding; *Utpŏte* (with *qui* and *quum*), as, since, explains the possibility of an antecedent assertion in giving a reason: *Sol Democrito magnus videtur, quippe homini erudito.* Cic. *Pater meus puerulo me, utpote non amplius novem annos nato, in Hispaniam profectus est.* Nep.

861. Quod, Quia, Quoniam. *Quod*, that, because, gives, with reference to an expressed or implied demonstrative, the real cause of an effect, or the nearest ground of a consequence arising directly out of it; *Quia*, because, gives the more remote reason, which causes the consequence; *Quŏniam* (*quom–jam*), because, a reason taken from circumstances of the present time: *Non ea res me deterruit, quo minus literas ad te mitterem, quod tu ad me nullos miseras, sed quia nihil, quod scriberem, reperiebam.* Cic. *Quoniam jam nox est, in vestra tecta discedite.* Cic.

862. Quotidie, Singulis diebus, In dies singulos. *Quŏtidie*, daily, when something is omitted or interrupted on no day, quotidian; *Singulis diebus*, on every day of a certain number of days, each one taken singly; *In singulos dies*, for every single day, distributed for every day of a certain number: *Quotidie, vel potius in dies singulos breviores literas ad te mitto.* Cic. *Flavius singulis diebus ediscendos fastos populo proposuit.* Id.

863. Quotus, Quotusquisque. *Quŏtus*, which in number of rank and order? (in German, *der wie vielste.*) *Quotusquisque*, of how many one, if you divide a number into

several equal parts? or, of how many one in this whole number? (in German, *der je wie vielste?*) *distributive*, i. e. how few! *Hora quota est?* Hor. *Quotusquisque disertus est?* Cic. To each man in a company the question *quotus* would apply; if, after a mutiny, it had been decreed that each tenth man should be executed, the question *quotusquisque* would apply.

R.

864. Radere, Scabere, Rodere. *Rădere*, scratching, scraping, e. g. *genas*: *Margine in extremo litera rasa.* Ovid. *Modo tondere* (with the pincers) *modo radere barbam.* Suet., with the razor. *Scăbere*, shaving (not of the beard), shearing, grating: *Laminas scabendo purgare.* Plin. *Radere* makes a surface rough; *Scabere*, smooth. *Rōdere*, gnawing, grating off, as it were, with the teeth, something of a solid body: *Caput scaberet vivos et roderet ungues.* Hor.

865. Ramus, Surculus, Termes. *Rāmus*, the larger, stronger branch; *Surculus*, the tender sprig, an engrafting twig; *Termes*, the fruit-branch: *Avulsus e palma termes cum fructu.* Gell.

866. Rapina, Præda, Furtum, Latrocinium. *Răpina*, the robbery, as the act of robbing, and poetical for that which is robbed, i. e. goods hastily, violently, and unlawfully taken from the possessor; *Præda*, booty, the gain of the hunter and the plundering warrior: *Spem prædæ et rapinarum sequi.* Cic. *Furtum*, theft, clandestine removal of foreign property, and the stolen property, without violence: *Furto obsides subduxistis.* Liv. *Cogi a magistratu furtum reddere.* Cic. *Latrocinium*, highway robbery, robbing in the open street or on the highway with violence: *Fines suos ab excursionibus hostium et latrociniis tueri.* Cic.

867. Ratio, Modus; Rationem habere, Respicere. *Ratio*, 190, properly, the calculation; the rational procedure in an affair, *calculated*, that is, reasoned according to sufficient grounds; *Modus*, 450, the proper measure, the way and manner of proceeding: *Existima, modo et ratione omnia Romæ Nævium fecisse, si hoc recte atque ordine factum videtur.* Cic., where the last sentence explains the first.

Pictoris ratione et modo, formarum varietate lŏcos distinguentis. Id.—*Rationem habere*, counting over, making account; hence, having regard, paying attention to something, taking it into calculation, e. g. *famæ suæ: Haberi rationem oportet hominum, rei temporis ne quid jocus de gravitate decerpat.* Cic. *Respicere*, looking back, retrospectively; considering something in the calculation of a thing (precisely as the Germans have *Rücksicht*, literally translated, back-sight), taking care of some one, e. g. *commoda alicujus: Nisi qui deus nos respexerit.* Cic. *In consilio capiendo omnem Galliam respiciamus, quam ad nostrum auxilium concitavimus.* Cæs.

868. Re, Retro. *Re*, back, backward, in compounds designates a direction opposite to that of forward, as in *prorsum rursum*, forward, backward; in verbs which in themselves express a going forward, or indicate this direction, *re* indicates a *re*petition of the action, because repetition is the coming *back* once more to the same thing, as in *repetere, requirere, reverti; Rĕtro*, backward or returning motion or situation toward a point, from which the motion started; hence we find *retro respicere: Pergeret protinus: quid retro atque a tergo fieret, ne laboraret.* Cic., behind, behind him. *Marcellus retro, unde venerat, Nolam redit.* Liv.

869. Recidivus, Redivivus. *Recĭdivus*, one that falls back, returns, e. g. *febris;* that which after its fall is reëstablished, which rises out of its own ruins: *Recidiva posuissem Pergama victis.* Virg. *Redivīvus* (*re—vivus*, as *redhibeo*), that which, as old and worn out, is used anew, e. g. old building-materials: *Columnam efficere ab integro novam nullo lapide redivivo.* Cic.

870. Recte, Bene, Rite. *Recte*, 694, right, in straight line: *Atomi suo nutu recte ferentur.* Cic., perpendicular, opp. *oblique. Recte atque ordine exque re publica facere.* Id. *Bĕne*, well, good, to satisfaction: *Bene facis, quod me adjuvas.* Cic. *Rītĕ*, in proper manner, according to observance, custom, usage: *Sacrificio rite perpetrato.* Liv.

871. Reddere, Restituere. *Reddere*, returning what we have received, giving back: *depositum, mutuum; Restituere*, replacing something in its former place, reëstablishing something in its former state: *Si ædes corruerunt, heres restituere non debet, nec reficere.* Cic. *Cæsar hospitem, ereptum e manibus hostium, sibi restitutum videbat.* Cæs. *Reddere*, is merely giving back; *restituere*, returning it in the former state.

872. Redemtor, Manceps, Publicanus. *Redemtor*, the undertaker, in its primitive sense (French, *entrepeneur*), one who undertakes, for a sum stipulated by contract, to raise a building, to procure provisions, or any thing, a contractor: *Redemtor; qui columnam de Torquato conduxerat faciendam.* Cic. *Manceps*, 637, the person who buys articles, &c., at auction, obtains by the highest bidding, the farming out of things, with a view to make profit upon these things: *Cœpit cogitare, si res abiret ab eo mancipe, quem ipse apposuisset, sibi nullam prædam esse.* Cic. *Publicanus*, a farmer-general of state revenues; they were Roman knights, who, joined in a *societas*, partly as *mancipes*, partly as contractors, partly as *prædes*, who became guarantees for the former, obtained the farming out of duties and imposts of a province. There were other members still of these societies, called *socii*, connected with the others as partners for common gain and loss. When any sort of revenue is farmed out, the farmer pays a fixed sum to government, for which the revenue is signed over to him. It is still done in some European countries; nowhere, however, where the finances are regulated and organized as they ought to be: *Flos equitum Romanorum, publicanorum ordo.* Cic.

873. Redire, Reverti; Rediens, Redux; Reditus, Proventus. *Redire*, going back, to the place from which we started; *Reverti*, returning, from the place away toward which we had moved, e. g. *ex itinere. Cæsar eodem, unde redierat, revertitur.* Cæs. *Ad interregnum res rediit.* Liv., came back to it. *Brutus reditu vel potius reversione mea lætatus est.* Cic. *Reditus* supposes the reaching of the object; *reversio*, change of intention. *Mecum rediit in gratiam*, reconciling; *revertit*, changing one's hostile intention or disposition. — *Rediens*, the returning one, coming back; *Redux*, the fortunately returned one, from a distant journey, danger, captivity: *Video rure redeuntem.* Ter. *Tibi reduces socios classemque relatam nuntio.* Virg. — *Reditus*, revenue which the owner enjoys (the idea of returning, i. e. from the outlay, is likewise expressed in our *revenue*); *Proventus*, produce of landed property, &c., that which *comes forth: Reditum hominibus confice.* Cic., obtain for them an income. *Annus proventu onerat sulcos.* Virg.

874. Regio, Provincia, Plaga, Tractus. *Rĕgio*, region, a country according to its *direction*, situation, limits,

before the eyes of the observer: *Cœpi regiones circumcirca prospicere.* Cic. *Provincia*, a country without Italy proper, as Roman conquest: *Sicilia primo omnium provincia est appellata.* Cic. *Plăga*, the zone, as a *band* defined in the heavens or on the earth, as a *stripe*, e. g. *septemtrionalis: Cœli scrutantur plagas.* Cic. *Tractus*, a tract, a space extended longitudinally, of indefinite magnitude: *Totus ille tractus Venafranus, tota illa aspera et montuosa regio.* Cic.

875. RELAXATIO, REMISSIO. *Relaxatio*, the making loose that which is fastly tied; *Remissio*, the making yield, or slackening that which is drawn tight, e. g. the cord of a bow: *Animi relaxatio*, is recreation by leisure; *remissio animi*, is recreation by a cheerful occupation, game, &c.

876. RELIGIO, SUPERSTITIO. *Rĕlĭgio*, properly the scruple of conscience; the awe and fear of that which is sacred, holy; religion, externally as well as internally; *Cum pietate simul et sanctitatem et religionem tollere. Superstitio* (*superstes*, that which has remained of olden times), ancient usage, traditional custom in sacred rites; antiquated belief, ancient superstition: *In superstitione inest timor inanis deorum, religio deorum cultu pio continetur.* Cic.

877. REMUS, REMULCUS, CONTUS. *Rēmus*, the oar; *Rēmulcus*, or *Rēmulcum*, a tow-barge, the contrivance by which one vessel was pulled along by other vessels with oars: *Navem remulco quadriremis trahi jussit.* Liv. *Contus*, a pole, for *poling* a vessel: *Acŭta cuspide contos expediunt.* Virg.

878. REPARARE, RECUPERARE; REFICERE, RECREARE. *Repărare*, reprocuring something we have possessed before: *res amissas; Recŭperare*, ancient *Recĭperare*, receiving again what was lost, obtaining again something in the same number and measure: *erepta, libertatem.* Cic.—*Reparare*, repairing, replacing in the former state, reëstablishing entirely: *collisum vas.* S nec. *Refĭcere*, re-making, repairing of dresses, &c., effecting reëstablishment gradually, repairing, strengthening: *naves, ædes labentes.* Hor. *Vires reparare*, renovating for new, fresh exertions, when the strength had sunk entirely: *cibo reficere*, re-strengthening, refreshing after exhaustion. *Recrearo*, causing that one comes to strength again, reviving, refreshing: *Ego recre-*

avi afflictos animos bonorum, unumquemque confirmans, excitans. Cic. *Me reficit et recreat tuus in me amor.* Id.

879. REPENDERE, COMPENSARE. *Rependĕre*, weighing out with equal weight, requiting, retaliating; *Compensare*, weighing one thing with another, counting one against the other, restoring, compensating: *Ingenio formæ damna rependo meæ.* Ovid. *Compensabatur cum summis doloribus lætitia.* Cic.

880. REPERE, SERPERE. *Rēpere*, creeping, moving along on the belly: *Per angustam vulpecula rimam repserat in cumeram frumenti.* Hor. *Murænæ in sicco repunt.* Plin. *Serpere*, glide, of animals without feet, and more slow, noiseless, and imperceptible movement: *Videmus serpere anguiculos.* Cic. *Simulatio serpebat in dies.* Id.

881. REPROBARE, REPUDIARE, RESPUERE, REJICERE. *Reprŏbare*, rejecting as being insufficient, unjust, or by way of disapprobation: *Ipsa natura reprobat dolorem.* Cic. *Repŭdiare*, thrusting away as worthless, hateful; disdaining: *uxorem*, repudiating. *Non repudiabis in honore, quem in periculo recepisti.* Cic. *Respuere*, thrusting away with contempt, dislike, disgust: *Cibi reliquiæ, quas natura respuit.* Cic. *Respuere defensionem et pro nihilo putare.* Id. *Rejicere*, declining, not allowing something to take place: *Judices reus rejecit.* Cic.

882. RESCISCERE, COMPERIRE, CERTIOREM FIERI. *Resciscere*, learning again, receiving information of something disagreeable, which was not expected: *Primus sentio mala nostra: primus rescisco omnia.* Ter. *Compĕrire*, receiving information upon undeniable evidence: *Comperi ex iis, qui fuere conscii.* Ter.; hence, *Compertus*, known from proof, certain: *Facinus manifesto compertum atque deprehensum.* Cic. *Certiorem fieri*, becoming more certain than we were before, receiving certain intelligence: *Cæsar ab exploratoribus certior factus est, Ariovisti copias non longe abesse.* Cæs.

883. RESIDERE, RESIDERE; RESIDUUS, RELIQUUS, SUPERSTES; RESTARE, SUPERESSE. *Resīdĕre*, sitting down, sinking down: *Mediis residunt ædibus.* Virg. *Si montes residissent.* Cic. *Resĭdēre*, sitting firmly, remaining sitting: *Ut, quum in mentem veniret, resideret, deinde spatiaretur.* Cic. *Residet spes in virtute tua.* Id.—*Resĭduus*, that which remains sitting, settled, that which remains, arrears: *Residuæ pecuniæ exactæ.* Liv. *Relĭquus*, re-

maining, that which has been left, which has not yet been taken up: *Reliquæ disputationis cursum teneamus.* Cic. *Reliquas pecunias exigere*, getting, exacting the rest or arrears of a sum. *Superstes*, surviving: *Vitæ et dignitatis suæ superstitem relinquere.* Cic. — *Restare*, remaining behind at a certain place: *Reliqua conjuratorum turba, qui restiterunt.* Cic., who remained behind, and did not follow the commander-in-chief. *Longa sunt, quæ restant.* Id., what yet remains to be treated. *Superesse*, being over and above, of abundance; hence, also, of that which we have yet in readiness, opp. *deesse: Cui tanta erat res, et supererat.* Ter. *Partes, quæ mihi supersunt, illustrandæ orationis.* Cic.

884. RESPONDERE, RESPONSARE, REFERRE. *Respondere*, answering a question, giving explanation, information: *Ad ea, quæ quæsita erant, respondebat.* Cic.; hence, corresponding, answering, in the sense of satisfying certain given conditions: *Paribus paria respondent.* Id. *Responsare*, answering spitefully: *Ancillæ responsant.* Plaut., being saucy; hence, opposing, defying: *Fortunæ superbæ.* Hor. *Referre*, replying, meeting or refuting an objection: *Anna refert, etc.* Virg.

885. RESTIS, FUNIS, RUDENS, RETINACULUM. *Restis*, a cord, a thin rope, line: *Restim cape ac suspende te.* Plaut. *Fūnis*, stronger, hence *funambuli: Demissum lapsi per funem.* Virg. *Rudens*, a ship's rope, sail ropes: *Conscendere antemnas, prensoque rudente relabi.* Ovid. *Retinaculum*, a rope by which something is held fast, back (*halter*): *Ut pelago suadente retinacula solvas.* Ovid.

886. REUS, NOCENS, SONS. *Reus*, a person accused before a court; *Nocens*, 557, he who injures, guilty of an evil deed, offence: *Reis, tam innoxiis, quam nocentibus, absolutiones venditare.* Suet. *Sons*, the punishable person: *Punire sontes.* Cic. *Quid fiet sonti, quum rea laudis agar?* Ovid.

887. RIDERE, RENIDERE, CACHINNARI. *Rīdere*, laughing, laughing at (*aliquem*): *Crassus semel in vita risit.* Cic. *Apollonius irrisit philosophiam atque contemsit.* Id. *Omnes istos deridete atque contemnite.* Id., deriding, scoffing. *Subridens hominum sator atque deorum vultu.* Virg., smiling. *Renīdere*, smiling forcibly and maliciously: *Egnatius, quod candidos habet dentes, renidet.* Catull. *Torvus aut falsum renidens vultu.* Tac. *Căchinnari*,

laughing loud, right out, so that the laugher is shaken: *Ridere convivæ: cachinnari ipse Apronius.* Cic.

888. Rima, Hiatus, Rictus. *Rīma*, crag, fissure of a solid body lengthwise and into the depth of it: *Fissus erat tenui rima paries.* Ovid. *Hiatus*, the cleft, wide open and deep: *Repentini terrarum hiatus.* Cic. *Cibus oris hiatu capere.* Id. *Rictus*, mazard, wide-open jaws: *Rictus ad aures dehiscens.* Plin.

889. Rostrum, Proboscis. *Rostrum*, beak and snout or trunk to dig up, uproot: *Rostro vultur obunco.* Virg. *Sus rostro si humi A literam impresserit.* Cic. *Proboscis*, the trunk of the elephant: *Proboscidem elephantorum amputare.* Plin.

890. Rotare, Rotundare, Tornare; Rotundus, Teres. *Rŏtare*, wheeling, turning like a wheel: *Learchum rapit et per auras more rotat fundæ.* Ovid. *Rŏtundare*, rounding, i. e. giving the form of a ball, making it spherical: *Deus mundum ad volubilitatem rotundavit.* Cic. *Tornare*, making round with the turning tool (*tornus*), turning, e. g. *versus: Mundum ita tornavit, ut nihil effici possit rotundius.* Cic. *Rotundus* (wheel-like), round, globular: *Mutat quadrata rotundis.* Hor. *Teres*, rounded off and smooth, of thick and long bodies, opp. angular, rough: *Teretes stipites, feminis crassitudine.* Cæs.

891. Rŭber, Rufus, Russus, Purpureus. *Rŭber*, red, blood-red, e. g. *sanguis; Rufus*, light-red, fox-red, both of natural color: *Aurora rubra.* Prop. *Rufam illam virginem.* Ter. *Russus*, red, of artificial color: *Lutea russaque vela.* Lucret. *Purpureus*, purple-colored, brilliant and shining; hence, in general, of beautiful, splendid colors: *Pallium purpureum; Purpurei olores.* Hor.

892. Rupes, Scopulus, Petra. *Rūpes*, the steep rock, appearing like torn off or broken off: *Ex magnis rupibus nactus planitiem.* Cæs. *Scŏpulus*, cliff in the sea, from which we may *see* far: *Remigum pars ad scopulos allisa.* Cæs. *Petra*, rock, as rocky mass, and as the hard stone; only with later writers: *Alga in petris nascitur.* Plin.

893. Rusticus, Agrestis, Vicanus. *Rusticus*, rural, being in the country and conformable to it, e. g. *prædium;* hence, one who cultivates the country and inhabits it, and who has manners accordingly simple; also, by way of blame, clownish: *Homo imperitus morum, agricola et rusticus.* Cic. *Agrestis*, that which is in the field, growing wild,

e. g. *palma;* hence, morally wild, boorish, immoral, uncivilized: *Sollicitant homines imperitos ipsi rustici atque agrestes.* Cic.; *rustici,* of intellectual rudeness; *agrestes,* of moral. *Rustica vox et agrestis quosdam delectat.* Id., the strong, coarse language of the boor, rustic. *Vicanus,* a villager, inhabitant of a village: *Lacedæmonii vicum maritimum improviso occupavere. Vicani primo territi sunt.* Liv.

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894. Sacer, Sanctus, Sacrosanctus, Augustus, Religiosus; Sacrum, Sacrificium. *Săcer,* sacred, as the property of the gods, acknowledged as such by public authority, opp. *profanus,* not sacred, that which is destined for common use, without reference to a deity: *Ædes sacræ; Sacra profanaque omnia polluere.* Sall., and consecrated to the gods below, i. e. to death, accursed: *Intestabilis et sacer esto.* Hor. *Sanctus,* holy, of moral perfection, pure, spotless, virtuous, and inviolable, as placed under the protection of a deity: *Sanctissimus et justissimus judex.* Cic. *Legatorum nomen ad omnes nationes sanctum inviolatumque semper fuit.* Cæs. *Sacrosanctus,* that which must not be violated by high penalty, most holy: *Sacrosancta potestas Tribunorum.* Liv. *Augustus,* inspiring admiration and reverence by superhuman *external perfection,* venerable, magnificent: *Ornatus habitusque humano augustior.* Liv. *Templum augustissimum.* Id. *Religiosus,* he who conscientiously avoids touching sacred things, religious, e. g. *testis; senatores sancti et religiosi.* Cic., and of objects which we consider with religious veneration: *Signa sacra et religiosa.* Cic. — *Sacrum,* something holy, a sacrifice as something sacred: *Sacrum piaculare; Romulus sacra Diis aliis facit.* Liv. *Sacrificium,* a sacrifice, as sacred action: *Sacrificium lustrale in posterum diem parat.* Liv.

895. Sacerdos, Pontifex, Antistes. *Sacerdos,* a priest or priestess of superior rank, inasmuch as they perform holy rites, as a general signification; *Pontifex,* a high-priest, who had the superintendence over the service and the other orders of priests. The college of the pontiffs consisted

originally of four patricians, later of eight, half plebeians, by Sulla of fifteen, under a *Pontifex maximus: Numa Pompilius sacris e principium numero pontifices quinque præfecit.* Cic. *Antistes*, fem. *Antistita*, superintendent of a temple and its holy rites, which he assists in celebrating: *Sacerdotes Cereris atque illius fani antistitæ.* Cic.

896. Salire, Saltare, Tripudiare. *Salire*, hopping, leaping: *de muro;* but *Desĭlire ex equis.* Liv. *Saltare*, making leaps, jumping, dancing: *Salire alacritatis est; saltare elegantiæ.* Cic. *Trĭpŭdiare*, stamping the ground in dancing: *In funeribus rei publicæ exsultans ac tripudians.* Cic.

897. Salus, Valetudo, Sanitas. *Sălus*, the desired condition and state, uninjured, state of well-being, in contradistinction to that which is not agreeable; hence, the preservation and salvation from perils, the weal: *rei publicæ. Medicis non ad salutem, sed ad necem uti.* Cic. *Vălētudo*, health, i. e. state of health as continued condition, and as which it may be good or bad: *bona, adversa, mala. Sānitas*, health, which is undisturbedness of the natural and desirable state of body and soul, uncorruptedness of either: *Sanitas incorrupta.* Cic.

898. Salutare, Persalutare, Salvere. *Sălutare*, greeting, manifesting our esteem, &c., by the expression of our wishes for the welfare of another; *Persalutare*, greeting all, one by one: *Domus te nostra salutat.* Cic. *Omnes vos nosque quotidie persalutat.* Id. *Salvēre*, being in health, feeling well; wishing this to some one: *Salvebis a meo Cicerone.* Cic., Cicero wishes to be remembered.

899. Sancire, Sciscere, Cavere. *Sancire*, placing something under the protection of the gods, and thus securing it against all violations of its perfections, as sacred, inviolate, irrevocable, decreeing as absolute, e. g. *leges: Lege naturæ, communi jure gentium sancitum est.* Cic. *Solon capite sanxit, si qui in seditione non alterius utrius partis fuisset*, Id., he ordained by penalty of death. *Sciscere*, acknowledging something, and confirming by one's vote; decreeing by majority of votes, *legem*, 629. *Athenienses sciverunt, ut Æginetis, qui classe valebant, pollices præciderentur.* Cic. *Căvere*, ordering, providing, in so doing, for the future, that something be done or not be done: *Epicurus testamento căvit, ut dies ejus natalis post mortem ageretur.* Cic.

900. SANGUIS, CRUOR, SANIES, PUS, TABUM, TABES. *Sanguis*, blood, as vital principle and component part of the body, inasmuch as it gives spirits and strength, and flows in the body: *Sanguis per venas in omne corpus diffunditur.* Cic. *Cruor*, the blood which flows from a wound, which came originally from some hurt: *Cruorem inimici quam recentissimum telumque e corpore extractum ostendere.* Cic. *Sănies*, spoiled blood, bloody juice or water; *Pūs*, Gen. *pūris*, matter in an ulcer; *Tābum*, dissolved and putrefying blood, and every similar liquid: *Exit sanguis ex vulnere recenti aut jam sanescente; sanies est inter utrumque tempus; pus ex ulcere jam ad sanitatem spectante.* Cels. *Dilapsa cadavera tabo.* Virg. *Tābes*, the sharp, corrosive liquid into which a body gradually dissolves and corrodes (as it appears), the gradual vanishing of a body by melting, putrefaction, disease: *Lentâque miserrima tabe liquitur, ut glacies incerto saucia sole.* Ovid., by a slow poison.

901. SATELLES, STIPATOR, APPARITOR, LICTOR, ACCENSUS. *Sătelles*, satellite, is a soldier of a prince, always at his side, to execute his orders; *Stīpator*, commander of a body-guard, to protect the person of another; *Appāritor*, an official servant, a person who is always present with his superior, to execute his orders; hence, also, *Stator;* both are general designations. *Lictores*, the persons who, as a guard of honor, carry the fasces before a dictator, consul, and prætor, and execute the punishment of death; *Accensus*, a supernumerary, who is added to the regular number of servants or persons in waiting, e. g. to the lictors; it is used also of young, newly-enlisted soldiers: *Vides tyranni satellites in imperiis.* Cic. *Stipatores corporis constituit, eosdem ministros et satellites potestatis.* Id. *Sit lictor non suæ, sed tuæ lenitatis apparitor.* Id.

902. SATIARE, SATURARE; SATIAS, SATIETAS, FASTIDIUM, NAUSEA. *Sătiare*, satisfy, so that one has taken enough of nourishment; *Sătŭrare* (*satur*, satisfied and full), satisfying to such a degree that no further food can be received; what in coarse language we would express by crammed full: *Cibus satiat.* Curt. *Exsatiati cibo vinoque.* Liv. *Nec cytiso saturantur apes, nec fronde capellæ.* Virg. — *Sătias*, Gen. *satiātis*, ancient, and *Satietas*, satiety, the being satisfied; surfeit, when a thing has no longer charm for attraction, has no longer any interest for us: *Satias amoris eum cepit.* Liv. *Omnibus in rebus similitudo est satietatis*

mater. Cic. *Fastīdium*, disgust, dislike, as consequence of satiety: *Cibi satietas et fastidium subamara aliqua re relevatur.* Cic. *Nausea*, nauseousness, the feeling sick, inclination to vomiting, sea-sickness: *Navigavimus sine nausea.* Cic.

903. Satisdare, Satisfacere, Præstare. *Satisdare*, giving bail, guaranty, opp. *Cavere sibi*, causing that sufficient bail or guaranty be given to us, and *Satis accipere*, receiving bail: *Postulabat ut procurator judicatum solvi satisdaret.* Cic.; the *mandatarius* was asked to bring guaranty for the payment of the sum which the convicted person would eventually be obliged to pay. *Satisfacere*, procuring satisfaction, satisfying, e. g. by paying damages, bail, making payment: *Heraclides pecuniam Hermippi fide sumsit a Fufiis: Hermippus Fufiis satisfacit et fidem suam liberat.* Cic. *Præstare*, standing good for something, performing something, which we have taken upon ourselves, to which we have obliged ourselves: *Istam culpam, quam vereris, ego præstabo.* Cic., I will take the responsibility upon myself. *Præstitimus, quod debuimus.* Id.

904. Scamnum, Scabellum, Sedile, Sella, Subsellium, Cathedra. *Scamnum*, a bench, a coarse chair; *Scabellum*, *Scabillum*, a low bench, a footstool: *Ante focos olim longis considere scamnis mos erat.* Ovid. *Sĕdīle*, every seat fit to sit upon: *Vivoque sedilia saxo.* Virg. *Sella* (for *sedela*), a chair: *curulis.* *Subsellium*, a lower bench near an elevated seat, as those of the senators in the *curia*, in front of the tribune of the prætor, before the *rostra*: *Sedere in accusatorum subselliis.* Cic. *Căthĕdra* (καθέδρα), every chair, also a sedan chair, as *Sella;* generally an arm-chair: *Pœnituit multos vanæ sterilisque cathedræ.* Juvenal.

905. Scire, Noscere, Callere; Sciens, Scitus. *Scire*, knowing (in German *wissen*), having a clear perception of something and having this ready in the memory: *Non sciunt (pueri) ipsi viam, domum qua redeant?* Plaut. *Noscere*, becoming acquainted with (in German *kennen lernen*), obtaining knowledge of something; *nosse*, knowing (in German *kennen*), being acquainted with the marks of distinction of something: *Apollo quum monet, ut se quisque noscat, non id præcipit, ut membra nostra aut staturam figuramque noscamus.* Cic. *Nosse*, is the knowledge as result of external or internal perception; *Scire*, as of memory or understanding, which

makes application of it. *Callēre*, being full of calluses (*callum*, see *Callis*, 590), having a thick, hard skin, from working or walking; hence, having gained an accurate knowledge or perfect skill in something, by dint of application and practice; being perfectly versed in something: *Pœnorum jura non calles.* Cic.—*Sciens*, knowing: *Quis hoc homine scientior (rei militaris) unquam fuit?* Cic., who did understand better military matters? *Scītus*, wise, clever, he who applies and practises well what he knows, skilful; and that which is made, contrived, with intelligence, fine, nice: *Scita Thalia lyræ.* Hor. *Scitæ interrogationes.* Quinctil.

906. Scribere, Perscribere, Conscribere, Componere; Scriba, Notarius, Actuarius, Librarius. *Scribere*, writing, drawing up in writing; *Perscribere*, writing down punctually and minutely, informing in writing: *Scribere epistolam; Indicum dicta, responsa, senatus consultum perscribere.* Cic. *Conscribere*, writing together, respecting the local relation, e. g. *volumen; milites*, upon a list, i. e. enlisting; *Componere*, placing together, with reference to order and art: *res gestas.* Hor. *Scriba*, a scribe, secretary; generally, manumitted slaves, who received public appointments with salary from the senate and high magistrates: *Scribarum ordo est honestus, quod eorum hominum fidei tabulæ publicæ periculaque magistratuum committuntur.* Cic. *Notarius*, a stenographer, short-hand writer, who, with abbreviations (*notæ*), writes speeches and transactions while proceeding, reporter; also *Actuarius* (*agere*), a stenographer: *Oratio ab actuariis excepta, male subsequentibus verba dicentis.* Suet. *Librarius*, one who copies and sells books.

907. Scriptura, Portorium, Decumæ. *Scriptura*, the tax on pastures in Roman provinces, for the use of which the graziers had themselves with the amount of their cattle entered at the publican's; *Portorium*, port-duty on import and export: *Syracusanorum portum et scripturam eadem societas habebat.* Cic. *Decumæ*, tithe of the grain, which was paid by the farmers of Roman lands in the provinces: *Pro singulis decumis ternas decumas dare.* Cic.

908. Scurra, Sannio, Parrasitus. *Scurra*, a merry-andrew: *facetus; Sannio*, buffoon: *Ridiculus sannio vultu, imitandis moribus, voce, denique corpore ridetur ipso.* Cic. *Părăsītus* (παράσιτος), properly, a co-eater; a par-

asite, one who flatters others, and allows every thing to be done with him, in order to a free table: *Parasitorum in comœdiis assentatio faceta.* Cic.

909. Scutica, Flagrum, Flagellum, Verber, Lorum. *Scŭtĭca*, a whip of thongs; *Flăgrum* and *Flăgellum*, a whip to chastise slaves and criminals, often furnished with pricks (*scorpiones*): *Ne scutica dignum horribili sectere flagello.* Hor. *Verber*, a scourge, as flexible and to be swung, rare: *Gradivus ictu verberis increpuit.* Ovid. *Lōrum*, a thong, cowhide: *Ædilem servi publici loris ceciderunt.* Cic.

910. Secessus, Recessus, Secretum, Solitudo; Secretus, Sejunctus, Seclusus. *Secessus*, a place remote from noise, solitary: *Carmina secessum scribentis et otia quærunt.* Ovid. *Recessus*, a receding, remote corner: *Mihi solitudo et recessus provincia est.* Cic. *Secretum*, a secluded, hidden place, where we are secure against intruders: *Secreta Sibyllæ, antrum immane.* Virg. *Solitudo*, solitude, place where we are quite alone.—*Secretus*, secluded, remote and hidden: *Secretæ valles.* Tac. *Sejunctus*, placed out of connexion with other things, separate: *Bonum ab honestate non sejunctum.* Cic. *Seclusus*, secluded, separated as if by a partition: *Videt in valle reducta seclusum nemus.* Virg.

911. Secundus, Proximus. *Sĕcundus*, the second, the one who *follows* after the first, according to number and rank; *Proximus*, the nearest among others, near to an object: *Id secundum erat de tribus.* Cic. *Hæc fuit altera persona Thebis, sed tamen secunda, ita ut proxima esset Epaminondæ.* Nep.

912. Securis, Bipennis, Ascia, Dolabra. *Sĕcūris*, an axe, hatchet: *Icta securibus ilex.* Virg. *Bipennis*, a double axe, with two *wings*, as it were, used by the woodman, and in war: *Ilex tonsa bipennibus.* Hor. *Ascia*, the instrument used by carpenters to lop and square the wood, the broad surface of which intersects perpendicularly the plain of the helm, as used at present: *Rogum ascia ne polito.* XII Tabb. *Dŏlābra*, a similar instrument, with a long helm, the iron of which, however, which is opposite to the edge, is pointed, to clear away trees, tear down walls, and also used as a weapon: *Miles correptis securibus et dolabris, ut si murum perrumperet, cædere tegmina et corpora.* Tac.

913. Sed, Verum, Vero, At, Atqui, Autem. The antecedent sentence is connected with another position opposed to its meaning, by *Sed*, but, separating the positive from the negation, that which is more definite from the indefinite; *Verum* (the truth is), but, correcting by the statement of the still more accurate truth; *Vero* (as adverb, in truth, verily, even), but, and in particular, adding still more by an addition, expressed confirmingly, of something still more important and weighty; *At*, ancient *Ast*, but, on the other hand, opposing something different or the entire contrary; hence, when we make objections, resolutions, or call upon a person to do a thing; *Atqui* (*at – quî*), yet, nevertheless, against this, confirming the contrary; hence, in conclusions, if a specific minor position is opposed to the general major; *Autem*, the *but* which continues, distinguishes only the antecedent from the opposite, which, as continuation, stands in connexion with it: *Non numero hæc judicantur, sed pondere.* Cic. *Non æstimatione census, verum victu atque cultu terminatur pecuniæ modus.* Id. *In vita plena Italicarum mensarum sapiens nemo efficietur unquam, moderatus vero multo minus.* Id. *Tu crebras a nobis literas exspecta: ast plures etiam mittito.* Id. *O rem, inquis, difficilem atque inexplicabilem! Atqui explicanda est.* Id. *Crœsus hostium vim sese perversurum putavit, pervertit autem suam.* Id.

914. Seditiosus, Turbulentus, Tumultuosus. *Seditiosus*, seditious, inclined to sedition, making, causing it; *Turbulentus*, stormy, turbulent, exciting disorder and confusion, e. g. *conciones: Seditiosus civis et turbulentus.* Cic., a citizen who causes riots and disturbances everywhere. *Tumultuosus*, riotous, full of riot and noisy disorder: *In otio tumultuosi, in bello segnes.* Liv., noisy and riotous.

915. Seges, Messis. *Sĕges*, the field with corn sown, and the corn from the time of germination to the maturity of the grain: *Seges dicitur quod aratum satum est.* Varr. *Luxuriem segetum depascit.* Virg. *Messis*, the mown grain, and the crop ready to be mown: *Gravidis onerati messibus agri.* Ovid.

916. Semen, Sementis. *Sēmen*, seed, the seed-grain: *Sulcis committere semina.* Virg. *Sēmentis*, the sown seed, when it is strewing out on the field, and when it has been sown; and the season of sowing: *Ut sementem feceris, ita metes.* Cic. *Tum semente prohibita, fructus annuus interibat.* Id.

917. SEMIANIMUS — IS, SEMINEX, SEMIVIVUS. *Semianimus* and *Semianimis*, half-dead, almost without life: *Semianimes volvuntur equi.* Virg. *Seminex*, half-dead from external injury, half-killed: *Seminecem in acervo cæsorum corporum inventum.* Liv. *Semivivus*, almost without life, and without power or strength of life: *Ibi hominem, fumo excruciatum, semivivum reliquit.* Cic.

918. SENEX, SENIOR, ANNOSUS, LONGÆVUS, VETULUS; SENESCERE, VETUSTISCERE, INVETERASCERE. *Senex*, an age above sixty years, an old man, with the conditions peculiar to this age. *Senior*, the elder one, is used only in reference to *junior: Vetus proverbium monet, mature fieri senem, si diu velis esse senex.* Cic. *Centuriæ seniorum ac juniorum.* Liv., i. e. to the seventieth year. *Annosus* (in German *bejahrt*, literally translated, *be-yeared*), burdened with years; it is more than *senex: Pontificum libros, annosa volumina vatum.* Hor. *Longævus*, of very high age (in German *hochbetagt*, literally translated, *high-be-dayed*), poetical, as is likewise *grandævus*, with the idea of venerableness: *Conjux longæva Dorycli.* Virg. *Vetulus*, pretty old, oldish; as substantive, also, in a detractive sense: *Sero sapiunt. Tu tamen, mi vetule, non sero.* Cic. — *Senescere*, growing old in age, and according to quality: *Tacitis senescimus annis.* Ovid.; hence, growing too old, that is, gradually losing powers and good qualities (the first, in German, *altern;* the second, *veraltern*): *Oratorum laus jam senescit.* Cic. *Vetustiscere*, growing old, according to existence, and thus growing in strength: *Vina vetustiscunt.* Colum. *Inveterascere*, growing old in something, according to duration, settling firmly, taking root firmly, rooting in: *Macula penitus jam insedit atque inveteravit in populi Romani nomine.* Cic. *Inveteraverant milites bellis.* Cæs. (the German *ergrauen*, growing gray in, during some state of things.)

919. SENTENTIAM DICERE, FERRE, PRONUNTIARE; SUFFRAGIUM, SUFFRAGIA FERRE. *Sententiam dicere*, saying, stating one's opinion, judgment, distinguishes the judging person from others: *Sententiam ferre*, giving one's judgment, vote; *Votum*, voting, distinguishes the opinion or judgment of others; *Pronuntiare*, pronouncing the opinion, judgment, distinguishes the mode and manner of publication or utterance: *Senatui placet, C. Cæsarem senatorem esse, sententiamque loco prætorio dicere.* Cic. *In senatu*

sine ulla cupiditate de bello, de pace sententiam ferat. Id. *Prætor palam de sella ac tribunali pronuntiat* (*sententiam*). Id. — *Suffragium* (*suffrago*, properly, the striving up for something), and *Suffragia ferre*, giving a vote for or against something, voting, and obtaining votes from others; *Suffragium* refers to the result of voting; *Suffragia*, to the voters: *Suffragii ferundi causa conveniunt.* Cic. *Ego te suffragium tulisse in illa lege, non credidi.* Id. *Quæsitum est, suffragia magistratu mandando clam, an palam ferre melius esset.* Id. *Indicas, te ne gratuita quidem eorum suffragia tulisse.* Id.

920. Separatim, Seorsum, Singulatim. *Separatim*, separate, removed or separated from the rest, opp. *conjunctim; Seorsum, Seorsus* (*se–versus*), on a place situate *to the side*, removed from the neighbourhood of others, opp. *unâ, simul; Singulatim*, singly, each one for itself: *Mediocribus intervallis separatim copias collocaverat.* Cæs. *Seorsum arma ac tela seponebantur.* Cic. *Ad ea, quæ dixerunt, singulatim unicuique respondeo.* Id.

921. Sequi, Insequi, Insectari. *Sequi* (connected with the root of *seeking*), following, going behind: *Hos tota armenta sequuntur a tergo.* Virg. *Insequi*, following close behind, upon the heel, pursuing sharply: *fugientem, aliquem gladio stricto.* Cic. *Insectari*, pursuing hotly, pressing: *Impios agitant insectanturque Furiæ.* Cic.

922. Serere, Seminare, Plantare, Spargere. *Sĕrere*, sowing, planting, placing seed, seedlings, or shoots in the ground, for the purpose of propagating the plant: *hordea campis.* Virg.; *arboris.* Cic.; hence, *Consitio*, the sowing or planting a field, bed, &c. (in German *besäen, bepflanzen*); *Insitio*, engrafting, inoculation of trees: *Venerit insitio; fac ramum ramus adoptet.* Ovid. *Sēminare*, sowing, covering with seed: *agrum.* Colum. *Hordeum seminari debet post æquinoctium.* Id. *Plantare*, planting a vegetable, plant, in the ground: *Hoc modo plantantur Punicæ, coryli, vites.* Plin. *Spargere*, strewing out, about, *manu semen.* Cic. — *Literæ humanitatis sparsæ sale.* Id.

923. Servare, Ad — Conservare, Custodire. *Servare*, paying attention to something, taking care of it, that it may not suffer injury, saving, preserving: *Ortum Caniculæ diligenter quotannis servare, conjecturamque capere, salubrisne an pestilens annus futurus sit.* Cic. *Hunc ordinem laboris quietisque milites servarunt.* Liv. *Servare*

fidem, keeping faith, keeping one's promise, being attentive that we do not act against it; *Stare in fide*, being constant in one's faith. *Adservare*, watching something, preserving something with one's self: *tabulas, aliquem privatis custodiis.* Cic. *Conservare*, keeping something together and protecting it against injury, diminution, or ruin: *rem familiarem diligentia et parsimonia.* Cic.; hence, *Servator*, the saver, preserver: *rei publicæ; Conservator*, the protector and supporter: *imperii. Custodire*, watching over, protecting against injury, and watching that something do no injury, or withdraw from superintendence or watch: *corpus, domumque; aliquem ut parricidam.* Cic.

924. Servus, Mancipium, Verna, Puer, Famulus, Minister; Serva, Ancilla, Famula; Servus a manu, ad manum. *Servus*, slave, serf, as belonging with his body to a master; *Mancipium*, as property by captivity of war or sale; *Verna*, as property by birth, born in the house of the master of his parents; *Puer*, as a young fellow, lad (as the word *boy* is frequently used in English where slavery exists); *Fămulus*, as waiter, servant who belongs to the house-people (*familia*); *Minister*, as servant, assistant officially, on account of his office: *Servorum jus, fortuna, conditio infima est.* Cic. *Mancipia sunt dominorum facta nexu, aut aliquo jure civili.* Id. *Hic, qui verna natus est.* Plaut. *Mihi venit obviam tuus puer.* Cic. *Heris adhibenda sævitia in famulos.* Id.; but also *Famulus sacrorum.* Id. *Ministri dapibus mensas onerant et pocula ponunt.* Virg.— *Serva*, the female slave, as bodily belonging to her owner; *Ancilla*, the house-maid, the servant who performs domestic labor; *Famula*, the servant, as serving, waiting female: *Inter ancillas sedere jubeas, lanam carrere.* Plaut.—*Servus a manu, a pedibus*, designates the peculiar service of the servant, a scribe, a messenger, or boy for errands; *ad manum, ad pedes*, the casual position in which a slave happens to be locally: *Servum a pedibus meum Romam misi.* Cic. *Potes audire ex cliente tuo, quem servum sibi ille habuit ad manum.* Cic.; otherwise, the destination of a slave, or for what he is employed: *Servos ad remum dabamus.* Liv., i. e. *remiges.*

925. Sestertius,—a, um. *Sestertius*, the small *sestertius*, worth originally two and a half *asses*, and hence marked *LLS, IIS* (2 *libræ et semis*), afterwards *HS*, a silver coin, according to which a sum below and above one thousand

was expressed: *Sestertia sc. pondo*, counted only the *entire* thousands of smaller *sestertii*, from two to nine hundred and ninety-nine; *Sestertium sc. pondus*, was an entire one hundred thousand of small *sestertii*, which from ten were counted with numeral adverbs: *Sexcenta sestertia*, that is, six hundred thousand; *decies sestertium*, or only *decies*, was said instead of *decies centum millia sestertiûm s. nummûm* = one million. *Superficium ædium æstimarunt HS vicies; Formianum HS ducentis quinquaginta millibus.* Cic.

926. Si, Quum; Si non, Si minus, Sin, Nisi. *Si*, if, is used with an antecedent position, which indicates the condition, the supposed existence of a state as ground of the consequence contained in the succeeding position; *Quum*, when, so often as, states an occurrence as actual case, with reference to a contemporary consequence: *Si valebis, quum recte navigari poterit, tum naviges.* Cic. — By *Si non*, if not, we distinctly negative the reality of a single notion in opposition to the affirmation, in such a conditional position; a less positive negation is expressed by *Si minus*, if not entirely, at least if not; *Sin*, if however, provided however, indicates the contrary to the antecedent condition, *Si* expressing apprehension of the contrary; *Ni*, *Nisi*, if not, provided not, except if, expresses that condition without which that which is stated would not take place; hence, the *if not* can only be taken in the sense of apprehension: *Dolorem si non potero frangere, occultabo.* Cic. *Si feceris id, magnam habebo gratiam; si non feceris, ignoscam.* Id. *Si possent, castellum expugnarent: si minus potuissent, agros Remorum popularentur.* Cæs. *Equidem ego vobis regnum trado firmum, si boni eritis; sin mali, imbecillum.* Sall. *Meus hic est homo, ni omnes dî atque homines deserunt.* Plaut. *Memoria minuitur, nisi eam exerceas.* Cic., if thou dost not practise it; *si eam non exerces*, would designate an actually not practising, in opposition to *si exerces*, as appears from the following sentences: *Fuit apertum, si Conon non fuisset, Agesilaum Asiam regi fuisse erepturum.* Nep. *Habuisset tanto impetu cœpta res fortunam, nisi unus homo Syracusis ea tempestate fuisset. Archimedes is erat.* Liv.

927. Sibilare, Stridere, Fremere, Frendere. *Sībĭlare*, hissing, whizzing, of a tone which proceeds from a narrow opening, or is produced by a small body cutting the air rapidly: *serpens, aura; Populus me sibilat.* Hor.

Strīdĕre, screaming, loud and pipingly, disagreeable: *Bellua Lernæ horrendum stridens.* Virg. *Foribus cardo stridebat ænis.* Id. *Frĕmere*, gnarling, snarling, growling: *leo*, *currus*: *Arrius consulatum sibi ereptum fremit.* Cic. *Frendĕre*, gnashing, grating: *dentibus.*

928. SIGNARE, NOTARE. *Signare*, signing, that is, providing with a sign, a sign-manual, seal, stamp: *Æs*, *argentum publice signanto.* XII Tabb. *Nŏtare*, signing, i. e. making marks of distinction on or in an object, in order to know it again, or to remember certain things by it: *Digitis charta notata meis.* Ovid. *Diem mihi notaveram.* Cic., hence, *Censoria notatio*, disgrace, and *notio*, the inquiry, by the censor.

929. SIGNIFICARE, DECLARARE, INDICARE; INDICIUM, VESTIGIUM. *Significare*, giving to understand by signs: *Galli*, *ubi major atque illustrior incidit res*, *clamore per agros significant.* Cæs. *Declarare*, making that something be seen clearly, demonstrating with clearness and perspicuity: *Luculentam plagam accepit*, *ut declarat cicatrix.* Cic. *Monstrare*, showing to the senses, pointing out, to make something discernible and known: *Monstra*, *quod bibam.* Plaut. *Indĭcare*, indicating, informing of, against: *Puer rem omnem dominæ indicavit.* Cic. *Quemadmodum animo affecti sumus*, *vultus indicat.* Id. — *Indicium*, indication, by which we arrive at the knowledge of something unknown, hidden; *Vestīgium*, footstep, trace, track, trail: *Indicia et vestigia veneni.* Cic.

930. SIGNUM, INSIGNE, SPECIMEN; VEXILLUM. *Signum*, a sign, mark, by which we know a thing, or from which we conclude upon something: *morbi*, *doloris*; *Insigne*, the prominent sign, which is known by its prominence, and through which something distinguishes itself: *Bulla*, *indicium atque insigne fortunæ.* Cic.; hence, the sign or emblem of honor, of an office or of merit: *Rex sedebat cum purpurea et illis insignibus regiis.* Cic. *Spĕcĭmen*, that by which we judge the quality of a thing, proof, pattern: *popularis judicii.* Cic. — *Signum*, the field-sign, ensign of the foot; with the legions, a golden eagle on a *hasta;* with the *manipulus*, it was a hand stretched out, on a pole, under which were the name of the cohors and medallions with the images of the gods; *Vexillum*, a standard for a smaller body of infantry, 624; with the cavalry and allies, a square piece of cloth hanging down from a spear: *Signa in hostes*

inferre. Cæs. *Cornelius manu monstrabat, vexilla se suorum cernere equitum.* Liv. *Vitellius urbem introiit inter signa atque vexilla.* Tac.

931. Silva, Saltus, Nemus, Lucus. *Silva* (ὕλη, and the German *Holz*), wood, forest, with a thick growth of trees: *Me in silvam abstrudo densam et asperam.* Cic. *Saltus*, the leap, and a mountainous country, where many leaps are to be made, in order to proceed; mountain wood with pastures, a mountain-chain covered with forests: *Pyrenæi, Thermopylarum; Furculæ Caudinæ saltus duo alti, angusti silvosique sunt, montibus circa perpetuis inter se juncti.* Liv., mountain-chains with passes. *Nĕmus*, a low pasture wood, opp. *silvæ;* also, a pleasure-grove, nursery: *Est nemus Hæmoniæ, prærupta quod undique claudit silva: vocant Tempe.* Ovid. *Lūcus*, a grove or forest sacred to a deity, a sacred grove: *Templum erat Laciniæ Junonis. Lucus ibi, frequenti silva et proceris abjetis arboribus septus, in medio pascua habuit.* Liv.

932. Simplicitas, Candor, Sinceritas. *Simplicitas*, simplicity, naturalness, *naïveté*, frankness; *Candor*, bright whiteness, faithfulness, true-heartedness, is without dissimulation and confiding, while *simplicitas* is open and without reserve; *Sinceritas*, the purity, probity, without falseness or malice: *Convivalium fabularum simplicitatem in crimen ducere.* Tac. *Animi candor in caris amicis cognitus.* Ovid. *Utilius homini nihil est quam recte loqui: sed ad perniciem agi solet sinceritas.* Phædr.

933. Simulare, Dissimulare, Adsimulare. *Sĭmulare*, making similar, pretending that something be as it is not in reality: *ægrum*, playing the patient, pretending to be ill; see 449, and *præ se ferre*, 85. *Dissimulare*, making dissimilar, doing as if a thing were as it is not, not allowing something to be perceived: *metum: Res diutius tegi dissimularique non potuit.* Cæs., concealing. *Quæ non sunt, simulo; quæ sunt, ea dissimulantur. Assimulare, Assimilare*, comparing, imitating: *grandia parvis.* Ovid., giving the appearance to a thing, as if it were so, pretending, of the endeavour to produce an imitation so perfect that it deceives: *Assimulata familiaritas.* Cic.

934. Singuli, Universi. *Singuli*, all taken singly, every one, each in particular; *Universi*, 746, all, without exception, all together: *Dum singuli pugnant, universi vincuntur.* Tac.

935. Sinus, Gremium. *Sĭnus*, every *sinking*, half-round hollow, or deepening of a surface; the bosom, the folded part of a garment, which covers the breast, the deep fold of the toga, which originated from the grasping and holding of the same with the left arm; a gulf: *Algentis manus est calfacienda sinu.* Ovid. *Grĕmium*, the lap, the curvature of a sitting person, produced by the abdomen and the upper thighs: *Puerum in gremio patris ponere.* Ter. *Ætolia in sinu pacis posita medio fere Græciæ gremio continetur.* Cic.

936. Sitire, Ardere. *Sĭtire rem*, thirsting, designates violent desire; *Ardere rem* and *re*, burning, indicates the violence of an appetite, of a passion: *Nec sitio honores, nec desidero gloriam.* Cic. *Ardere studio historiæ, invidia, dolore, irâ.* Id.

937. Situla, Sitella, Urna. *Sĭtula*, *Sĭtella*, a bucket to draw water, the vessel to receive the votes at election: *Sitellam afferto cum aqua.* Plaut. *Urna*, a water-pot, a vessel to keep the ashes of the dead, and for the vote-tablets at elections: *Amnem fundens Inachus urna.* Virg. *Ossa referantur in urna.* Ovid.

938. Solere, Suevisse, Consuevisse. *Sŏlere*, being wont to do, repeating the same action under the same circumstances; *Suescere*, becoming accustomed; *Suevisse*, being accustomed, wont, repeating something regularly, because it gives us pleasure: *Fieri solet; Has Græci stellas Hyadas vocitare suerunt.* Cic. *Consuevisse*, being familiar with a custom: *Qui mentiri solet, pejerare consuevit.* Cic.

939. Solium, Tribunal, Thronus. *Sŏlium*, an elevated place, throne: *regale Jovis.* Ovid. *Trĭbūnal*, an elevated staging, bent out arch-like in front, in the open market, where the magistrates, who administered justice, were sitting in their *sella curulis*: *Prætor de sella ac tribunali pronuntiat.* Cic. *Thrŏnus*, for *solium*, not used before Pliny.

940. Solus, Unus, Unicus. *Sŏlus*, sole, alone, without company or companion: *Solus errabat in litore Pompeius.* Cic. *Unus*, one, not several or many: *Pompeius plus potest unus, quam ceteri omnes.* Cic. *Si tu solus, aut quivis unus cum gladio impetum in me fecisset.* Id. *Unĭcus*, the only one as to number and kind, that is, excellent: *Quæ tanta vitia fuerunt in unico filio?* Cic. *Archimedes, unicus spectator cœli siderumque.* Liv.

941. Somnus, Sopor; Somnium, Insomnium, Visum. *Somnus* (*sopire*), natural, sound sleep; *Sŏpor*, the fast, deep sleep, as that of the intoxicated, ill, exhausted: *Junci semine somnum allici, sed modum servandum, ne sopor fiat.* Plin. — *Somnium*, the dream, the vivid but confused representations in the sleep: *Somnia fallaci ludunt temeraria nocte.* Tibull. *Insomnium*, the image or phantom of the dream, as vapid, unreal appearance; more common is *Visum*, a *sight* in the dream: *Atlantes insomnia non visunt.* Plin. *Visa somniantium, somniorum.* Cic.

942. Sonus, Sonor, Sonitus, Fragor. *Sŏnus*, the sound of the voice, of a musical instrument; *Sŏnor*, the tone or sounding, inasmuch as the ear is affected thereby; *Sŏnitus* (*sonare*), the noise, the continued state of a strong sounding: *Nervorum ac tibiarum sonos elicere.* Cic. *Suo quisque periculo intentus sonorem alterius prœlii non accipiebat.* Tac. *Sonitus imitatur Olympi.* Virg. *Frăgor*, the cracking noise of breaking bodies: *Propulsa fragorem silva dat.* Ovid. *Cœlum tonat fragore.* Virg., thunder-clap.

943. Sors, Caput; Pecunia. *Sors*, 183, capital invested and bearing interest; *Caput*, as capital, in contradistinction to interest; *Pecunia*, as money in general; hence it is always used with more definite distinctions, e. g. *creditæ pecuniæ: Cures, ut salva sit non sors modo, sed etiam usura plurium annorum.* Plin. *Quinas hic capiti mercedes exsecat.* Hor., he deducts at once five per cent from the capital, i. e. per month; annually, therefore, sixty per cent.

944. Spectare, Speculari, Conspicere, Conspicari, Tueri, Contemplari, Considerare; Spectaculum, Munus, Ludi. *Spectare* (*specere*, in German *spähen*, in *Conspicere*), continuedly, repeatedly looking at, being spectator of, from desire of information and interest: *Spectatum veniunt; veniunt spectentur ut ipsæ.* Ovid. *Spĕculari*, repeatedly and intently, sharply looking toward, at something, in order to discover something, to espy it, waiting and looking intently until it be seen (German *erlauern*); *Spectare*, is the open, frank viewing; *Speculari*, by stealth, cunning: *Speculabor, ne quis consilio venator adsit.* Plaut. *Conspĭcere*, seeing something which suddenly appears to the eye, beholding suddenly, at last (in German *erblicken*); *Conspĭcari*, distinguishing clearly in the distance, perceiving: *Trans vallem et rivum multitudinem hostium conspica-*

tur. Cæs. *Tueri*, gazing at, staring at, in order to see it rightly, beholding: *Tuens oculis immitem Phinea torvis.* Ovid. *Cœlum tueri.* Id. *Contemplari*, dwelling on an object in looking at it, beholding with interest, pleasure, admiration; the beholding, connected with mental action or sensations, contemplating: *Oculis contemplari pulchritudinem rerum cœlestium.* Cic. *Consīderare*, beholding, viewing considerately and with reflection: *Pictores et poetæ suum quisque opus a vulgo considerari vult.* Cic. — *Spectaculum*, something which is arranged to be beheld, and for beholders, a seat in the theatre, and a spectacle, inasmuch as it interests the beholder: *Lunæ siderumque. Munus*, a public spectacle, especially the gladiatorial games, as present to the people: *Antiochus rex gladiatorum munus majore cum terrore hominum, insuetorum ad tale spectaculum, quam voluptate, dedit.* Liv. *Ludi*, public and solemn games, inasmuch as they were brought about and performed: *Romulus ludos parat, Consualia: indici deinde finitimis spectaculum jubet.* Liv.

945. SPERARE, CONFIDERE, SUSPICARI; SPES, EXSPECTATIO. *Sperare*, hoping, looking forward to something desirable, with reasons of probability; *Confīdere*, hoping for, expecting something with certainty, with confidence: *De Miltiade non solum bene sperare, sed etiam confidere cives poterant sui, talem futurum, qualem cognitum judicarant.* Nep. *Suspicari*, expecting something desirable secretly, supposing: *Me consolatur spes, quod valde suspicor fore, ut infringatur hominum improbitas.* Cic.; more frequently, suspecting. — *Spes*, expectation of; properly, view at something desired, with interest, hope; *Exspectatio*, expectation of something which is to happen (properly, view at it): *Si spes est exspectatio boni, mali exspectationem esse necesse est metum.* Cic.

946. SPINA (SPINUS), ACUS, ACULEUS. *Spīna*, thorn, prick of plants and of the hedgehog, and the like, e. g. *rosarum; animantes spinis hirsutæ.* Cic. (*Spīnus*, a thorny bush, tree: *Spini pruna ferentes.* Virg., hawthorn.) *Acus*, a needle, sewing-needle, or for embroidery: *Pingere ăcu.* Ovid. *Aculeus*, the sting of insects, point of an arrow, e. g. *vespæ, sagittæ: Aculei contumeliarum.* Cic.

947. STAMEN, SUBTEMEN, TRAMA, TELA. *Stāmen*, the warp, the longitudinal threads in woven cloth; *Subtēmen*, the woof or weft, the cross-thread; *Trāma*, the throwing in

or drawing through of the weft (?); *Tēla*, the whole tissue, cloth, which was woven perpendicularly before the weaver, from below upward (in Egypt, from above down): *Tela jugo vincta est: stamen secernit arundo. Inseritur medium radiis subtemen acutis.* Ovid.

948. Statio (Præsidium), Vigilia, Excubiæ; Portus, Navale. *Stătio*, a post, place where soldiers are quartered, in order to watch or defend it; also, the watching soldiers themselves, a piquet; (as outpost, this was called *Præsidium*, 139.) *Ii, qui pro portis castrorum in statione erant.* Cæs. *Marcellus stationes præsidiaque disposuit, ne quis impetus in castra fieri posset.* Liv. *Vigilia*, night-watch, watch, the keeping watch in the night for security's sake, especially in the camp, on account of which the night was divided into four equal parts (*prima — quarta vigilia*); in the plural, the watching soldiers, soldiers on guard, contradistinguished from *Stationes*, day-watches, guards: *Fore, ut minus intentæ in custodiam urbis diurnæ stationes ac nocturnæ vigiliæ essent.* Liv. *Excŭbiæ*, the watching without doors, the camp, generally during night; also those who are on guard: *Vigilum excubiis obsidere portas.* Virg. *Vino madentes excubiæ.* Claudian. — *Statio*, an anchorage, place where vessels may ride at anchor; *Portus*, haven, port, for the reception and protection of vessels: *Appius naves ad ostium portus in statione habere cœpit.* Liv., ride at anchor. *Navale*, a wharf where vessels are built, docks, where repaired, and a naval port, naval arsenal: *Naves Antiatium in navalia Romæ subductæ.* Liv.

949. Sterilis, Infecundus. *Stĕrilis*, sterile, that which does not bear fruit, designates the effect; *Infēcundus*, designates the cause, the want of productive power, energy: *Sterilis vacca, arena; Princeps infecunditati terrarum obviam iit.* Tac.

950. Stomachari, Indignari, Irasci, Succensere. *Stŏmăchari*, being angry, is the displeasure (*stomachus*) at injustice, wrong; *Indignari*, 540, becoming indignant, displeased, a less internal displeasure at unworthy treatment; *Irasci*, enraging, being enraged, the effect, the breaking out, as violent effect of that displeasure, risen to a high degree; *Succensēre*, being agitated and in great rage, designates the continuation of the state of mind excited by wrong: *Amariorem me senectus facit: stomachor omnia.* Cic. *Et casum insontis mecum indignabar amici.* Virg. *Iras-*

cimur intempestive accedentibus aut impudenter rogantibus. Cic. *Ex perfidia et malitia dii hominibus irasci et succensere consuerunt.* Id.

951. Stramentum, Palea, Gluma, Acus. *Strāmentum*, poet. *Stramen*, straw of blades; *Stramentis incubat undeoctoginta annos natus.* Hor. *Pălea*, chaff, threshed husks and straw leaves: *Paleæ jactantur inanes.* Virg. *Glūma*, the husk around the grain, in its natural state; *Acus*, Gen. *Aceris*, the pointed, hair-like prolongation of the ears: *Gluma, folliculus grani.* Varr. *Argilla mixto ăcere e frumento.* Id.

952. Studere, Operam dare, Vacare literis, Discere. *Stŭdere literis, arti*, 433, studying a science, art, designates the zealous endeavour of becoming master of it; *Operam dare*, taking pains, designates the exertion in doing so; *Văcare*, having leisure for sciences, the time which we employ for the study; *Discere*, learning: *Studium est animi assidua et vehemens ad aliquam rem applicata magna cum voluptate occupatio, ut philosophiæ, poeticæ, literarum.* Cic. *Qui eloquentiæ veræ dat operam, dat prudentiæ.* Id. *Athenis domicilium remanet studiorum, quibus vacant cives.* Id.

953. Sub, Subter, Infra, Sus, Susum, Sursum, Super, Supra. *Sub*, under, in the direction toward the lower part of a thing, with the Accusative; with the Ablative, under, of the situation of a higher object above or close by: *Sub montem succedere; sub muro consistere.* Cæs. *Sub vesperum portas claudere.* Id., toward, close to evening. *Sub literas Lepidi statim recitatæ sunt tuæ.* Cic., immediately after. In compounds, *Sub* signifies *under*, e. g. *subcenturio; upward*, from *below* up, e. g. *subvehere, subire; close by*, approaching, e. g. *succedere;* and from below up toward us, upward, e. g. *subnasci;* hence, *imperceptibly, under the hand, secretly, a little*, in *subdolus, subviridis, subtristis. Subter*, under, *below*, opp. *supra;* in a region below, moving along in the direction under the lower surface of a higher object: *Grues dormiunt capite subter alam condito.* Plin. *Omnes ferre subter densa testudine casus.* Virg. *Infra*, below downward, in the direction to, toward the lower side of a higher object: *Infra Saturni stellam Jovis stella fertur.* Cic. *Infra scriptum est.* Id., as postscript. *Sus*, in compounds, otherwise *Susum*, generally *Sursum*, up, upwards: *Susque deque ferre*, not caring for it; *Suspen-*

dĕre, hanging up, hanging, i. e. suspending: *Tignis nidum suspendit hirundo.* Virg. *Suspensus*, suspended, anxious, irresolute: *Civitas suspensa metu*, between fear and hope. *Nares, eo quod omnis odor ad supera fertur, recte sursum sunt.* Cic., going upward. *Sŭper*, over, thereover, beyond: *Super terræ tumulum statuere columellam.* Cic. *Requiescere fronde super viridi.* Virg. *Supra*, over, above, situate toward the upper side of a thing, opp. *infra: Mare supra terram est.* Cic. *Murus supra ceteræ modum altitudinis emunitus erat.* Liv. *Tibi ea polliceor, quæ supra scripsi.* Cic., above, locally.

954. Subinde, Interdum, Identidem. *Subinde*, immediately after, the case may happen once or repeatedly: *Hac sedata contentione alia subinde exorta est.* Liv. *Transfugæ dimissi cum donis, ut subinde, ut quæque res nova decreta esset, exploratam perferrent.* Id., every time immediately after. *Interdum*, sometimes, now and then: *Interdum fio Jupiter, quando lubet.* Plaut. *Identidem*, at repeated times, one time upon the other: *Animadvertit sororem sponsi nomen appellantem identidem.* Cic.

955. Substituere, Sufficere, Subrogare; Supponere, Subjicere, Subdere. *Substituere*, placing instead of another; *Sufficere*, 286; *Subrogare*, proposing a person to the people for election, in the place of another (asking, begging the people): *Nunc pro te Verrem substituisti alterum civitati.* Cic., a second Verres, worse, perhaps, than thou art. *Valerius nec collegam subrogaverat in locum Bruti.* Liv. — *Supponere*, laying under: *anatum ova gallinis.* Cic. *Deæ Paridis arbitrio formam corporum suorum supposuerunt.* Cic., subjecting. *Testamenta amicorum ne exspectas quidem, atque ipse supponis.* Id., falsely substituting. *Subjicere*, throwing under, signifies the same, only with less care: *gallinis ova.* Plin.; *cervices suas securi; bona civium voci præconis.* Cic. *Testamenta subjiciunt.* Id. But, *Subjiciunt se homines imperio alicujus et potestati.* Cic., not *supponunt*. *Subdĕre*, putting under, below, to the lower part, in the sense of adding: *Jugo subdidit leones.* Plin. *Si cui honores subdere spiritus potuerunt.* Liv., animating, inspiring. *Majestatis crimina subdebantur.* Tac., charging falsely with it.

956. Sufficere, Suppetere, Suppeditare. *Sufficere* (putting under close to it), giving assistance, furnishing help, comfort, e. g. *umbras pastoribus.* Virg., is also used as intran-

sitive for being in a condition to serve us in what we want, sufficing: *Nec jam vires sufficere cuiquam, nec ferre operis laborem posse.* Cæs., they are not sufficient. *Scribæ sufficere non potuerunt.* Cic., they could not write enough. *Suppĕtere*, coming close up to it, being there for use, ready for want: *Pauper non est, cui rerum suppetit usus.* Hor. *Nec jam arma nostris, nec vires suppetunt.* Cæs., they have none left. *Suppeditare* (see 690), of things, being in sufficient quantity: *Parare ea, quæ suppeditent ad cultum et ad victum.* Cic. *Manubiæ vix in fundamenta fani suppeditavere.* Liv.

957. SUFFRAGO, POPLES. *Suffrāgo*, the bend or curve of the hind-quarters, also of birds: *Aves, ut quadrupedes, alas in priora curvant, suffragines in posteriora.* Plin. *Poples*, knee-hollow, the part of the leg behind and opposite to the knee, with men and animals: *Elephas poplites intus flectit, hominis modo.* Plin.

958. SULCUS, LIRA, PORCA, ELIX, COLLICIÆ. *Sulcus*, furrow, as impression, deepening; *Līra*, the side of the furrow, made by the board of the plough; *Porca*, the elevation made by ploughing, and its surface; *Elix*, a water-furrow, gully; *Colliciæ*, a gutter, or the ditch into which the gullies empty, also the gutter of the roof, which otherwise is called *Deliquiæ.*

959. SUMTUS, IMPENSA, IMPENDIUM. *Sumtus*, expense, by which our own fortune is diminished; *Impensa*, expenses, incurred to obtain something, or to effect it; *Impendium*, the expenses, costs, which are paid, inasmuch as they are considered as loss; hence, also, the interests we have to pay upon borrowed capital: *Sumtum in rem militarem facere.* Cic. *Servi, qui opere rustico faciundo facile sumtum exercent suum.* Ter., gaining back the expenses. *Arationes magna impensa, magno instrumento tuebatur.* Cic. *Quæstum sibi instituit sine impendio.* Id.

960. SUPPLICATIO, GRATULATIO, OBSECRATIO. *Supplicatio*, 748, a public, extraordinary feast of prayer and thanksgiving, when all the temples were open, processions and prayers were held, games exhibited, and *lectisternia* were prepared for the gods; as feast of joy and thanks especially, it was called *Gratulatio* (properly, wishing joy, gratulation: *Sera gratulatio reprehendi non solet.* Cic.), generally in honor of an absent general, on account of great victories; *Obsecratio* (properly, a solemn prayer for mercy

and grace of the gods), as public feast of prayer to divert impending evil, which, for instance, was feared on account of bad signs: *Quoniam ad omnia pulvinaria supplicatio decreta est, celebratote illos dies cum conjugibus ac liberis vestris.* Cic. *Gratulationem tuo nomine ad omnia deorum templa fecimus.* Id. *Civitas religiosa, in principiis maxime novorum bellorum, supplicationibus habitis jam, et obsecratione circa omnia pulvinaria facta, ludos Jovi donumque vovere consulem jussit.* Liv.

961. Supremus, Summus, Maximus. *Supremus*, the highest, supreme in relation to lower ones: *Supremus vitæ dies*, the day of death as the last, highest end of life, as we say a high age; *Summus*, the highest, greatest, most perfect, with relation to high and superior ones: *Summum, quo nihil sit superius.* Cic. *Gracchus omnia infima summis paria fecit.* Id.; not *supremus*, which designates the highest point. *Vixit ad summam senectutem.* Id. *Summa salus rei publicæ; Summa res publica.* Id. (not *summa rei publicæ.*) *Supremus* and *Summus* designate only the third dimension from the base to the vertex; *Maximus*, the greatest, largest, extension in all directions or dimensions, and intensively the highest degree and superiority of strength: *Rescripsi epistolæ maximæ. Audi nunc de minuscula.* Cic. *Maximus dolor brevis est; summus dolor plures dies manere non potest.* Id.

962. Surgere, Exsurgere, Exoriri, Exsistere. *Surgere*, rising, giving one's self a direction upward, rising from a lying or sitting posture: *e lecto, a mensa; Exsurgere*, rising from the place where we were lying or sitting: *Manus mihi date, exsurgite a genibus ambæ.* Plaut.; hence, rising again, as to condition, rising, as to the career of a person or thing: *Auctoritate vestra res publica exsurget et in aliquo statu tolerabili consistet.* Cic. *Exoriri*, originating out of, coming forth, making one's or its appearance: *Exoriare aliquis nostris ex ossibus ultor.* Virg. *Sol exoriens.* Id. *Exsistere*, 414, stepping forth.

963. Sus, Porcus, Verres, Aper. *Sus*, hog, name of the genus, of wild and domestic swine: *Immundi sues.* Virg. *Porcus*, fem. *Porca*, a young, or at least not old, tame hog: *Porco bimestri.* Hor. *Verres*, a boar, uncut; *Aper*, the wild hog, wild boar: *Erymanthius.*

964. Suspicio, Conjectura, Conjectio. *Suspicio*, the suspicion, that behind the external appearance of a thing

there is something concealed which is not clearly perceptible; *active*, suspicion which we have; *passive*, suspicion created by a thing: *Suspicio artificii apud eos, qui res judicant, oratori adversaria est.* Cic. *Infidelitatis suspicionem sustinere.* Cæs. *Conjectura*, conjecture, a supposition on grounds of probability upon facts, a conjectured opinion, judgment: *Ex ipsa re conjecturam fecimus.* Ter. *Conjectio*, the guessing, the interpretation: *somniorum.* Cic.

T.

965. Tabula, Pictura; Tabulatum, Tabulatio, Contignatio. *Tabula*, a picture, as body, substance, i. e. the tablet, &c. on which something is painted: *Tabulas bene pictas collocare in bono lumine.* Cic. *Pictura*, painting, as process, the picture, as product of art: *Pictura in tabula, textilis.* Cic. — *Tabula*, a board; *Tabulatum*, a story of a building, because the stories are divided by boards: *Turris tabulatorum quatuor.* Cæs. *Tabulatio*, the flooring, the boarding of a story: *Ne tela missa tabulationem perfringerent.* Cæs. *Contignatio*, the juncture or joining of the beams for a floor or roof; also the beams thus joined themselves: *Ea contignatio, quæ turri tegimento esset futura.* Cæs.

966. Talus, Calx; Tessera, Alea; Tessera, Testa. *Tălus* (ἀστράγαλος), the ankle-bone; *Calx*, the ankle (with the idea of tightness, hardness; hence, *Calculus*, a little stone, and *Callis*): *Amictus atque usque ad talos demissa purpura.* Cic. *Nudis calcibus anguem premere.* Juvenal. — *Tălus*, the ankle-bone of the hind-feet of quadrupeds with cloven hoofs, which unites the shin with the foot, and, used as dice, had marks on the four flat sides only; one was marked with 1, *Unio s. As*, the opposite with 6, *Senio*, the two others with 3 and 4, *ternio*, *quaternio; Tessĕra* (τέσσερα, neut.), a die (of cubic form), with all six sides marked. The ancients played with four *tali*, and with three *tesseræ;* the luckiest throw with the *tali*, was, if each one showed a different number; with the *tesseræ*, if they presented three sixes; these best throws were called *Venus;*. *Canis* was the worst throw, when each *talus* showed the same number, or

each *tessera* presented an *As: Nobis ex lusionibus multis talos relinquunt et tesseras.* Cic. *Ut quisque Canem aut Senionem miserat, in singulos talos singulos denarios in medium conferebat: quos tollebat universos, qui Venerem jecerat.* Suet. *Alea*, game at dice, in general: *Jacta ālea esto.* Suet., let the die be thrown! let 's dare the throw!— *Tessera*, a small tablet, mark, marked among soldiers with the watchword, by which those on guard knew their party; with those who stood in the relation of hospitality, to know again their friends: *Tesseram conferre si vis hospitalem, eccam attuli.* Plaut. *Testa*, an earthen vessel, a fragment of it, especially as verification, proof (*testis*) of voters and persons in the relation of hospitality: *Testarum suffragia.* Nep.

967. Tangere, Tractare, Palpare; Tangit, Spectat, Pertinet, Attinet. *Tangere*, touching, used of a light collision of two bodies: *aliquem digito; Non omnia dicam et leviter unumquodque tangam.* Cic. *Tractare*, touching repeatedly and on several sides, with more surface of the fingers or hand (in German *betasten;* in English we have no single word to express the sense of *tractare*, but it is in part in the words fingering, handling, grabbing, fumbling, though each of these has an additional and specific meaning): *Seu puer unctis tractavit calicem manibus.* Hor.; hence, *treating* of a subject: *artem musicam.* Ter.; *gubernacula rei publicæ.* Cic. *Palpare*, patting, caressing by stroking with the palm: *Taurus pectora præbet palpanda manu.* Ovid.— *Tangit me res, cura*, it touches me, designates a very near, sensible, and personal interest; *Spectat me*, it has reference to me, I am interested in it, the object for which the thing is intended; *Pertinet ad me*, it belongs to my province, has reference to me, a nearer relation of the thing to me: *Beneficia, quæ ad singulos spectant; quæ ad universos pertinent.* Cic. *Attinet ad me*, it relates to me, a relation to me only in a certain respect: *Incensus studio, quod ad agrum colendum attinet.* Cic. *Ego, quod ad me attinet, taceo.* Id.

968. Tantisper, Tamdiu. *Tantisper*, *so* long as, *so* long until, designates the idea *while, during; Tamdiu*, so *long* as, designates the wearisome duration: *Latendum tantisper ibidem, dum defervescat hæc gratulatio.* Cic. *Totos dies scribo; tantisper impedior.* Id. *Ego te abfuisse tamdiu a nobis dolui.* Id.

969. Tegere, Operire, Cooperire; Tegumentum, Oper-

CULUM, TECTORIUM. *Tĕgere*, covering, with a cover, for protection and safety; *Opĕrire* (*ŏb–perire*), covering over, covering entirely, with the cover of a vessel, for instance, opp. *aperire; Cooperire*, covering all over: *Feræ latibulis se tegunt.* Cic. *Cui pellis humeros operit.* Virg. *Ubi abiere intro, operuere ostium.* Ter. *Opertus dedecore et infamia.* Cic. *Cooperire aliquem lapidibus.* Liv.—*Tegumentum*, the cover serving to cover over: *Tegumenta corporum vel texta vel suta.* Cic. *Operculum*, a cover, with which a vessel is covered, or which is placed over some article: *Cadus æreo obturatas operculo.* Plin. *Tectorium*, a coat of liquid with which a body is covered, painted over: *Ex columna tectoriam vetus delitum est, et novum inductum.* Cic.

970. TELUM, TORMENTUM, HASTA, SARISSA, LANCEA, GÆSUM, SPARUS, TRAGULA, FRAMEA, PILUM, SPICULUM, SAGITTA, JACULUM, FALARICA, VERUTUM. *Tēlum*, 104, an offensive arm in general, arms which wound; *Tormentum*, a projectile thrown from a machine for projection: *Tantum prima acies aberat, uti ne in eam telum tormentumve adigi posset.* Cæs. *Hasta* (originally a pole, branch; Teutonic *Ast*), a pike, of the Roman *hastati*, with the iron, fourteen feet long; *Sărissa*, the long, Macedonian spear; *Lancea*, the lance, which was also thrown; *Gæsum*, the light and short hunting-javelin of the Gallic mountaineers; it was thrown: *Jere pastorali habitu, agrestibus telis, falcibus gæsisque armati.* Liv. *Spărus* and *Sparum*, a spear with a long thin point; similar is *Trāgula*, a short javelin: *Galli inter carros rotasque mataras ac tragulas subjiciebant, nostrosque vulnerabant.* Cæs. *Frămea*, the short spear of the Germanic tribes: *Rari gladiis aut majoribus lanceis utuntur hastas, vel ipsorum vocabulo frameas, gerunt, angusto et brevi ferro, sed ita acri et ad usum habili, ut eodem telo vel cominus vel eminus pugnent.* Tac. *Pīlum*, the spear of the Roman foot, the wood five feet and a half, of wild cherry (*cornus*), and the point three quarters of a foot, of the thickness of a finger, which Marius, however, ordered to be made shorter and somewhat like an angle, so that it could not be taken out of the wounded body without lacerating it. Every heavily-armed man had two *pila*, with the throwing of which the battle began. Cæs. 1, 52. *Spīculum*, every point, the iron point of the spear or arrow, and the spear or arrow itself; *Săgitta*, arrow: *Alexander sa-*

gitta ictus est, quæ in medio crure fixa reliquerat *spiculum.* Curt. *Jăculum*, a javelin, as general name; *Fălărica*, a larger throwing spear, which was thrown by machines, sometimes also by the hand; *Vĕrūtum*, a spear similar to the *veru* (spit), which penetrated deeply: *Pilis plerisque in scuta, verutis in corpora ipsa fixis.* Liv.

971. Temeritas, Inconsiderantia. *Tĕmĕritas*, thoughtlessness, which acts without reflection, with haste and boldness or temerity, opp. *sapientia: Multi faciunt multa temeritate quadam, sine judicio vel modo, vel repentino quodam impetu animi concitati.* Cic. *Inconsiderantia*, want of reflection and thought, of proper consideration, inconsiderateness: *Milonis in hoc uno inconsiderantiam ego sustinebo, ut potero.* Cic.

972. Tempestas, Procella. *Tempestas*, the time, as quality, the season, and the weather, bad weather, storm, tempest: *Fœda tempestas, cum grandine ac tonitribus cœlo dejecta.* Liv. *Procella*, the storm, which pushes along, makes quake, the high gale of wind at sea: *Tempestates sunt imbres, nimbi, procellæ, turbines.* Cic.

973. Tentorium, Tabernaculum. *Tentorium*, the tent of extended cloth, skins, as in a Roman camp (*sub pellibus durare.* Liv.). *Tiberius sæpe sine tentorio pernoctabat.* Suet. *Tăbernaculum*, every lightly built hut or tent erected only for a passing purpose, for protection against rain or sunbeams; also of the camp tents and camp huts: *Hannibal profectus est nocte, tabernaculis paucis in speciem relictis.* Liv.

974. Terere, Fricare, Tergere, Verrere. *Tĕrere*, rubbing, rubbing off; *lapidem lapide, lignum ligno; in area fruges*, threshing; *viam*, stepping on the way. *Fricare*, rubbing, in producing a feeling on an animate body, and in making smooth: *caput, corpus oleo; Sus fricat arbore costas.* Virg. *Tergĕre*, wiping, drying or cleaning by wiping: *Hic leve argentum, vasa aspera tergeat alter.* Juvenal. *Verrere*, sweeping with a broom, brush: *Verre pavimentum, nitidas ostende columnas.* Juvenal.

975. Testis, Arbiter, Conscius; Testari, Testificari, Antestari; Testamentum, Codicilli. *Testis*, 125 (properly, one who himself is a proof, *testa*, 966, of the truth of a thing), the witness, as confirming: *Mearum ineptiarum testis et spectator.* Cic. *Arbĭter*, the observing witness, listener, 93. *Conscius*, one who knows of something, a

person privy to a thing, a fellow-criminal: *Accusator ejus facinoris multos dixerit testes et conscios esse.* Ad Herenn. — *Testari*, becoming a witness, giving evidence, and testifying to one's last will, directing by testament: *Campus sepulcris prœlia testatur.* Hor. *Testor omnes deos.* Cic., calling upon all the gods as witnesses: *De filii pupilli re testari.* Id. *Testificari*, calling upon one as witness, and proving by one's own assertion, by efficient proofs: *Deos hominesque testificor, me tibi prædixisse.* Cic. *Feci hoc testificandi amoris mei causa.* Id. *Antestari*, calling upon one to be witness, in doing which, the person who called upon the other, touched him by the ear-lap: *Inclamat: Licet antestari? Ego vero oppono auriculam.* Hor. — *Testamentum*, the testament, as legal written direction, by which a person pronounces his last will respecting his property, and the actions he imposes upon his heirs: *Mulier testamento heredem fecit filiam.* Cic. *Codicilli*, a direction in form of a letter, in which the testator requested the heir, already appointed by the testament, to do one or another thing after the testator's death, to pay a legacy, &c.; an addition to the testament: *Seneca sine ullo funeris solemni crematur. ita codicillis præscripserat.* Tac.

976. Texere, Nere. *Texere*, weaving, making a tissue, designates the alternating *covering* of the thread, and, in general, the connexion, juncture of parts braided and entwined with one another: *telam; fiscinam virgis; carinam; Paullus basilicam texuit iisdem antiquis columnis.* Cic. *Nēre*, spinning, and weaving (connected with the Teutonic *nah*, near, *nähen*, bringing near together, keeping it so, see *Nectere*, 637): *Nerunt fatales fortia fila Deæ.* Ovid. *Tunicam, molli mater quam neverat auro.* Virg.

977. Tibia, Fistula. *Tībia*, the flute, a straight reed with holes bored in it, into which the air was blown at the upper end in a *straight* direction, not as is the case with our common flute: *Tibia dextra unum habet foramen, sinistra duo: quorum unum acutum sonum habet, alterum gravem.* Varr. The *tibīcen* played two flutes at the same time. *Fistula*, the shepherd's or Pan's flute, consisting of from three to seven reeds, one by the other, and successively shortened: *Dispar septenis fistula cannis.* Ovid.

978. Tignum, Trabs. *Tignum*, the hewn beam, a piece of building material; *Trabs*, old *Trabes*, the beam before it has been under the hands of the carpenter, also as tree:

Sordida terga suis, nigro pendentia tigno. Ovid. *Itinera duo, quæ ad portum ferebant, maximis præfixis trabibus, atque eis præacutis, præsepit.* Cæs. *Securibus cæsa accidesset abiegna ad terram trabes.* Cic.

979. Tirocinium, Rudimentum, Elementum. *Tīrŏcinium*, the occupation of an apprentice, apprenticeship, the years of this period, the proof-piece to be made by an apprentice: *Tirocinium ponere et documentum eloquentiæ dare.* Liv. *Rŭdīmentum*, the first principles, first instruction in an art, as means of *un-ruding*, removing rudeness, 524: *Imbutus rudimentis militiæ.* Vell. *Elementum*, the original substance, first elements of a science or branch of knowledge: *Aqua valentissimum ĕlĕmentum est. hoc fuisse primum putat Thales.* Senec. *Hæc forsitan puerorum elementa videantur.* Cic.

980. Titulus, Index. *Tĭtŭlus*, inscription, by which we know what a thing is or contains: *libri legis, imaginis;* the name of one's office, also an assumed name of something high, pretext: *Consulem requirebam, qui tamquam truncus atque stipes, posset sustinere tamen titulum consulatus.* Cic. *Titulum belli prætendere.* Liv. *Index,* indicator, index, that which betrays something: *Vultus indices oculi.* Cic., the book-title, which indicates the contents.

981. Toga, Stola, Palla, Trabea, Pallium, Sagum, Paludamentum, Chlamys, Læna, Lacerna, Pænula. Over-garments are: *Tŏga,* the solemn dress, or full dress article of the Romans in times of peace, a white, round mantle, which was thrown over the head, and covered the whole body from the shoulders down to the knees, for men and women: *Pacis est insigne et otii toga.* Cic. *Toga prætexta*, with a purple stripe around the lower end, for free citizens' children, priests, and superior magistrates; *virilis*, *pura*, *recta*, *communis*, the simple white toga, from the seventeenth year; *candida*, colored with chalk, worn by those who electioneered for high offices (*candidati*), and at festivals; *pulla*, 119, *sordida*, the unwashed and worn off toga, used by accused persons. *Stŏla*, the wide, folded gown, down to the ankles, with pointed sleeves, worn by married ladies of distinction, a *tunica*, below with a wide, full flounce (*instita*); *Palla*, the equally long lady's mantle, open in front, and kept together by hooks, worn over the *stola: Ad talos stola demissa et circumdata palla.* Hor. *Trăbea*, a mantle round the body, open in front, and kept together above by a

hook and a noose, white, with wide purple stripes, a dress of honor of the knights, of scarlet for augurs and images of gods: *Trabeati equites.* Tac. *Pallium*, the Greek mantle, wide and comfortable, peculiar to philosophers; *Săgum*, the short, soldier's mantle, of a square piece of coarse cloth, and hooked together on the breast, also for farmers, &c.: *Sagulo gregali amictus.* Liv. *Consulares togati solent esse, quum est in sagis civitas.* Cic. *Pălūdamentum*, the warrior's, especially the general's, mantle, differing from the *sagum* in length, substance, and color: *Coccum imperatoriis dicatum paludamentis.* Plin. *Chlamys*, the Greek *sagum*, shorter and closer. Cloaks against rain and for travelling, of closer texture, are: *Læna*, long and wide, was also worn over the toga; *Lăcerna*, lined with fringes, and provided with a cap (*cucullus*) to cover the head; *Pænula*, also *Penula*, very similar to the toga, only closer and shorter, sometimes also of leather (*scortea*), and at the upper end with a cover for the head.

982. Torquere, Angere, Cruciare, Fatigare. *Torquēre*, turning, bending, twisting, throwing with a sling, because this is turned or wheeled around before the missile is thrown, e. g. *funem, capillos, jaculum;* and racking, plaguing, tormenting: *In dolore est, qui torquetur.* Cic. *Angĕre*, *narrowing* the throat, throttling: *guttur;* causing anguish: *Angor animo, non consilii armis egere rem publicam.* Cic. *Cruciare* (crucifying), cruelly tormenting: *vigiliis et fame.* Cic. *Tuæ libidines te torquent; tu dies noctesque cruciaris.* Id. *Torquere*, designates the excruciating pain, continually rising; *Angere*, the same, oppressing, as if strangling; *Cruciare*, the same, as subjecting to torture, changing degrees of violence. *Fătīgare* (*fătis*, 10), driving down, occupying to fatigue, exhaustion, worrying: *Milites magno æstu fatigati.* Cæs. *Sicarii, fures, peculatores sunt vinclis et verberibus fatigandi.* Cic.

983. Torris, Titio. *Torris*, a firebrand, as a dry body easily ignitable, a burning piece of wood; *Tĭtio* (belongs to *tæda*), as a body which contains and gives fire: *Funereum torrem conjecit in ignis.* Ovid. *Rapit mediis flagrantem ab aris prunicium torrem.* Id. *Quum e foco in titione ex felici arbore ignis allatus esset.* Varr. *Ardentem titionem gerens.* Appul. *Fomenta calida sunt exstincti titiones, involuti panniculis, et sic circumdati.* Cels.

984. Trans, Ultra. *Trans*, 783, 829, on the other side, along above that which is this side to that which is on the other side; *Ultra*, the other side, beyond that which is on the other side: *Trans Tiberim hortos parare.* Cic. *Ariovistus præter castra Cæsaris suas copias transduxit, et millibus passuum duobus ultra eum castra fecit.* Cæs., first he had the camp of Cæsar on this side; now he encamped far beyond it, on the other side.

985. Transgredi, Transire, Transmittere, Trajicere; Transitus, Trajectus. With reference to seas and rivers, *Transgredi* signifies passing, a slow, considerate motion; *Transire*, the common or also quicker movement: *Cum quibus copiis prætor in Corsicam transgressus bellum gereret.* Liv. *Crassus, nisi eguisset, nunquam Euphratem, nulla belli causa, transire voluisset.* Cic. *Transmittere*, sending over, causing to be carried over; and passing, sailing over, referring to our own activity, and the final object on the other side: *Ad flumen quum esset ventum, exercitus celeriter transmittitur.* Cæs. *Cur Pythagoras tot maria transmisit?* Cic. *Satis constabat fama, jam Iberum Pœnos transmisisse.* Liv. *Trajicere*, throwing over, carrying over, getting over; and, if *se* is supposed to have been left out, passing over; it is used rather of the passive state of the passing person: *Dum elephanti trajiciuntur.* Liv. *Si quo casu Isaram se trajecerint.* Cic. *Hannibal Tagum amnem vado trajecit.* Liv., that is, with much trouble.—*Transitus*, the passage: *Clauso transitu fluminis.* Liv. *Trajectus*, the passing over: *Inde erat brevissimus in Britanniam transjectus.* Cæs.

986. Transversus, Obliquus, Limus. *Transversus*, cross, lying across, passing across through, when one line intersects the other in a right angle: *Urbis partes una lata via perpetua, multisque transversis divisæ sunt.* Cic. *Oblīquus*, oblique, when the line across the other does not intersect it in a right-angle, going sideways: *Montem obliquo itinere petebant.* Cæs. *Līmus*, crooked, that which has another direction than that which it ought to have: *Adspicito limis oculis, ne ille nos se videre sentiat.* Plaut., squinting.

987. Trepidatio, Terror. *Trepidatio*, trepidation, shaking, anxiety, which manifests itself by movements and actions which have no object (properly, the trippling); *Terror*, fright, the involuntary affection of our whole system, produced by sudden perception of great danger, and of which

Trepidatio may be a consequence: *Æqui tanto cum tumultu invasere fines Romanos, ut ad urbem quoque terrorem pertulerint, necopinata etiam res plus trepidationis fecit, quod nihil minus timeri poterat.* Liv.

988. Tribus, Curia, Classis; Tributum, Vectigal; Tributarius, Vectigalis, Stipendiarius. *Trĭbus*, a tribe, national tribe, or branch of a nation, of which Rome had originally three, each in a different quarter of the city; at later periods, the number of divisions called tribes amounted to thirty-five: *Ager Romanus primum divisus in partes tres; a quo tribus appellatæ Ramnensium, Titiensium, Lucerum.* Varr. *Cūria*, a number of ten noble *gentes*; also the temple of a *curia*, where they met. Rome originally contained three hundred of these *gentes* (which see), therefore thirty *curiæ*, of which there were in each *tribus* ten: *Romulus quum populum in curias triginta divideret, nomina curiis imposuit.* Liv. *Curia Saliorum in Palatio.* Cic. *Classis*, a division of Roman citizens according to property. After King Servius had ordained the *census*, according to which each citizen should accurately state the amount of his property, his age, and family, he placed the knights at the head, as the richest; the other citizens, who served on foot in the field, were, according to their property, divided into five classes, these again into centuries, so that the whole people, including those who had no property at all, and who formed but one century, consisted of one hundred and ninety-three centuries, each one with one vote in elections of magistrates, the adoption of proposals for laws, and other chief political measures; but the knights with the first class were stronger than the rest together, because they were divided into a majority of centuries. Thus the richest citizens had to pay most taxes, but had likewise the greatest influence in government. Cic. Rep. 2, 22., Liv. 1, 43. — *Trĭbūtum*, the contribution which each citizen paid toward the expenses of government; at the beginning, one hundred *asses* annually; from the times of Servius, according to proportion of his property (*census*): *Unius imperatoris (Paulli Æmilii) præda finem attulit tributorum.* Cic. *Vectigal*, duty, or all other taxes besides the *tributum*, which the state took as revenue, e. g. *Ex metallis, Ex salinis*, see 907. *Neque ex portu, neque ex decumis, neque ex scriptura vectigal conservari potest.* Cic. — *Tributarii populi*, were those provincials who as subjects paid to their masters, i. e. the Romans,

taxes of the landed property, of the produce of their fields, according to the crop; *Vectigales*, those who as inhabitants paid various and changing taxes to the Romans as their sovereigns; *Stipendiarii*, those who paid settled taxes one year as the other.

989. Triumphus, Ovatio. *Triumphus*, the solemn entrance and procession of a peculiarly victorious general into Rome, during which he drove in a magnificent triumphal car, himself crowned with laurel; *Ovatio*, the lesser triumph, during which the victor, crowned with a myrtle crown, went on foot or on horseback into the city, which was granted for a less important or also for an inglorious war, e. g. against slaves: *Me ovantem et prope triumphantem populus Romanus in Capitolium domo tulit.* Cic.

990. Trudere, Pellere. *Trūdere*, driving, pushing with violence forward, on; supposes a continued resistance against the power; *Pellere*, pushing away, giving such an impulse to a body by repeated blows, that it moves, though not any longer in contact with the impelling power: *Socrates non ad mortem trudi videbatur.* Cic. *Adlapsa sagitta est, incertum, qua pulsa manu.* Virg.

991. Tuba, Lituus, Cornu, Buccina. *Tŭba*, trumpet, a blown instrument, consisting of a straight tube with funnel-like opening, producing deep yet thrilling sounds, used with the foot: *Milites legionum, non exaudito tubæ sono, tamen retinebantur.* Cæs. *Lĭtuus*, smaller, curved, and of higher, sharper sound, used with the horse: *Inde lituus sonitus effudit acutos.* Enn. *Cornu*, the horn, with which signals (*classicum*) near the ensigns were given: *Cornua quæ nunc sunt ex ære, tunc fiebant bibulo e cornu.* Varr. *Buccina*, a horn, wound snail-like, as our cornets, with which the signal (*classicum*) for attack, beginning of the march, change of guards, &c. was given in the neighbourhood of the general: *Equitibus denuntiatum, ut ad tertiam buccinam præsto essent.* Liv., at the beginning of the third night-watch.

992. Tubus, Canalis, Fistula, Sipho. *Tŭbus*, tube, hollow cylindrical body: *Piceæ ad aquarum ductus in tubos cavantur.* Plin. *Cănalis*, canal, the conduit for the reception and leading on of a passing liquid; *Fistŭla*, a narrower tube, through which a liquid is forcibly carried along and expelled by the pressure of the air; *Sīpho*, a siphon, or tube to draw the liquid out of a vessel by lifting it in the tube, also a spout through which water rises to some height after having

left it: *Ductus aquæ fiunt rivis per canales structiles, aut fistulis plumbeis, seu tubulis fictilibus.* Vitruv. *Aqua in summis jugis interiore spiritu acta et terræ pondere expressa, siphonum modo emicat.* Plin.

993. TUERI, TUTARI, PROTEGERE, DEFENDERE, PROPUGNARE; MUNIRE; TUTUS, SECURUS. *Tueri*, 944, keeping under superintendence and protection, guarding against *possible* dangers: *concordiam; Ædem Castoris habuit tuendam.* Cic. *Tūtari*, protecting against real, threatening dangers: *Ut potui, accuratissime te tuamque causam tutatus sum*, Cic. *Protĕgere*, protecting, defending: *Africanus in aci Allienum scuto protexit.* Cic. *Locus naves protegit a ventis.* Cæs. *Defendere*, pushing off, parrying, defending; presupposes a real attack: *Hunc defende furorem.* Virg. *Ab hoc periculo defendite civem.* Cic. *Propugnare*, fighting for something to protect it, taking up arms for something: *Bestiæ pro suo partu ita propugnant, ut vulnera excipiant.* Cic. — *Mūnire*, protecting by firmness, and by fortification, surrounding with protection: *Cæsar ad flumen Axonam castra posuit: quæ res latus unum castrorum ripis fluminis muniebat.* Cæs. *Oppidum natura loci muniebatur.* Id. — *Tūtus*, secured against danger and injury, protected: *Testudo ubi collecta in suum tegumen est, tuta ad omnes ictus est.* Liv. *Secūrus*, he who believes himself safe, without fear, care: *Tuta scelera esse possunt; secura non possunt.* Senec.

994. TUMERE, TURGERE; TUMOR, TUBER. *Tŭmere*, being puffed up, swelled, by vapors, watery parts, generally by disease: *Corpus tumet omne veneno.* Ovid. *Turgere*, protuberating with fulness, being swelled with juice: *Jam læto turgent in palmite gemmæ.* Virg. — *Tŭmor*, the swelling, e. g. *oculorum, crurum; Tūber*, properly, a truffle; a protuberating excrescence on an animal body, a hunch, a boil: *Colaphis tuber est totum caput.* Ter.

995. TURBA, MULTITUDO; TUMULTUS. *Turba*, a swarm, especially of men, with the idea of disorder: *Fugiens decidit prædonum in turbam.* Hor. *Multitudo*, the multitude, great number, merely as number: *Quanta multitudo, quanta vis hominum convenisse dicebatur!* Cic. — *Turba*, noise, confusion, when every thing is in wild disorder: *Quid turbæ apud forum est? quid litigant?* Ter. *Tumultus*, 145, a tumult, a mob, the impetuous running to and fro, and irregular noise of a concourse of people: *Turbæ ac tumultus concitatores.* Liv.

996. Turibulum, Acerra. *Tūribulum*, incensory, censer; *A̍cerra*, a box for frankincense: *Turibulis ante januas positis, atque accenso ture.* Liv. *Acerra turis plena.* Hor.

U, V.

997. Valens, Validus, Vegetus, Vigens. *Vălens*, 819, efficient, strong, as state, opp. *imbecillus: Lictores circumsistunt valentissimi.* Cic., strong, powerful lictors. *Vălidus*, powerful, very strong, as quality, opp. *infirmus: Mente minus validus, quam corpore toto.* Hor. *Nondum ex morbo satis validus.* Liv., who is not yet entirely recovered; *valens est*, is manifestation of power, he who may get along again. *Vĕgĕtus*, awake, lively in body and mind: *mens; Vegetus præscripta ad munia surgit.* Hor., of the person who just awoke. *Exactæ ætatis Camillus erat; sed vegetum ingenium in vivido pectore vigebat.* Liv. *Vĭgens*, alive, he in whom the active spirits of life show themselves in body and mind: *Homines rationem habent a natura datam, mentemque et acrem et vigentem celerrimeque multa simul agitantem.* Cic. *Arborem dicimus et novellam et vetulam, et vigere, et senescere.* Id.

998. Valgus, Varus, Scaurus. *Valgus*, one who has misplaced calves, and legs which are bent out below, and incline to each other above; *Vārus*, he who has outwardly turned legs, so that both form the figure of the signs of a parenthesis ( ); *Scaurus*, who has large and disproportionate ankles, large bony protuberances on the feet: *Hunc Varum distortis cruribus, illum balbutit Scaurum pravis fultum male talis.* Hor.

999. Vallare, Sepire. *Vallare*, fortifying with pallisadoes; *Sepire*, *Sæpire*, hedging in, fencing in, and used of every sort of marking off and separating from others, a piece of ground: *Vallare castra; vallatus sicariis.* Cic. *Muris sæpire templa.* Nep. *Natura oculos membranis vestivit et sæpsit.* Id.

1000. Vallis, Convallis. *Vallis*, the valley, a low situation between two mountains; *Convallis*, surrounded with mountains, a place where many valleys like branches join, a valley right between a number of mountains, basin:

Roma in montibus posita et convallibus. Cic. Also, *Vicus positus in valle, non magna adjecta planitie, altissimis montibus undique continetur.* Cæs., where no attention is had to the junction of several valleys.

1001. Vapor, Exhalatio, Fumus, Fuligo. *Văpor*, vapor, visible steam of warmed liquids: *Vapores, qui a sole ex agris tepefactis et ex aquis excitantur.* Cic. *Exhālatio*, exhalation, evaporation, which, more or less visibly, rises from humid bodies, e. g. of spirituous liquids: *Cœlum caliginosum est propter exhalationes terræ.* Cic. *Fūmus*, the smoke; *Fūlīgo* (for *fumiligo*), soot, deposit of the smoke on the walls along which it rises: *Fumi incendiorum procul videbantur.* Cæs. *Adsidua postes fuligine nigri.* Virg.

1002. Vas, Vindex, Præs, Sponsor, Obses; Vadimonium promittere, facere, Vadari. *Vas*, Gen. *Vădis*, bail in a criminal case (*causa capitis*), who *personally* answers for the appearance of the accused at the proper period for trial: *Quum is, qui morti addictus esset, paucos sibi dies commendandorum suorum causa postulavisset, văs factus est alter ejus sistendi, ut, si ille non revertisset, moriendum esset ipsi.* Cic. *Vindex*, one who frees an illegally accused person from the obligation to appear before court: *Præs*, Gen. *Prædis*, surety, one who guaranties with his own fortune the payment of a person sentenced to fine, or of a farmer; *Sponsor*, 125, 811, one who guaranties something, who gives surety, guaranty, for the action of others or his own; used for cases of common life; one who answers for it: *Pompeius idem mihi testis de voluntate Cæsaris, et sponsor est illi de mea.* Cic. *Obses*, a hostage, a person given to the hostile party, in war, as a pledge for the fulfilment of contracted obligations, while the *vas* has to do with legal affairs at home only: *Obsides ut inter sese dent, perficit (Dumnorix): Sequani, ne itinere Helvetios prohibeant; Helvetii, ut sine maleficio et injuria transeant.* Cæs. — *Vadimonium*, the assurance, guarantied by proper persons, bails, to appear at the fixed time before the court; and the appearance, as well as the appointed time; hence, *Vadimonium promittere*, promising to appear; *obire, sistere*, to appear at the proper and fixed time; *deserere*, staying away, not appearing at the proper time, as bad payers did; *Vadimonium facere*, appointing a term, when a person has to appear before court: *Quæsivit a te Quintius,*

quo die vadimonium istuc factum esse diceres. Respondisti, Nonis Februariis. Cic. *Vadari*, obliging one to give bail and bring guaranties for the appearance before court at a certain term; calling another before court, and upon him to give bail: *Decem vadibus accusator vadatus est reum.* Liv.

1003. VASTUS, DESERTUS. *Vastus*, desolate, waste; the English has no single word which expresses all that *vástus* in Latin or *öde* in German means; *vastus* is that place where we see no human being far and wide, and no object which might attract us: *Mons vastus ab natura et humano cultu.* Sall. *Desertus*, desert, i. e. abandoned by living beings, by man, lonely, whither no one goes, where no one any longer dwells: *solitudo, domus: Genus agrorum propter pestilentiam vastum atque desertum.* Cic.

1004. UBIQUE, UBIVIS, UBIUBI, UBICUNQUE. *Ubĭque*, everywhere, in all places, each place imagined singly: *Omnes cives Romani, qui adsunt et qui ubique sunt.* Cic. *Ubivis*, wherever you choose, in every place you may choose or think of: *Nemo est, quin ubivis, quam ibi, ubi est, esse malit.* Cic. *Ubi ubi*, wherever, abandoning any more accurate determination of locality: *Ego illam requiram jam, ubiubi est.* Plaut. *Ubicunque*, everywhere, in all and every places which there may be: *Virtutem qui adeptus erit, ubicunque erit gentium, a nobis diligetur.* Cic.

1005. VECTIS, PERTICA, LONGURIUS, CONTUS. *Vectis*, the pole to carry or lift, lever: *Saxa vectibus promovent.* Cæs.; hence, also, the bolt: *Portas ærei claudunt vectes.* Virg. *Pertĭca*, a pole, a thin, bending body: *Pertica suspensos portabat longa maniplos.* Ovid. *Olivas perticis decutiunt.* Plin. *Longurius*, a long pole: *Falces adfixæ longuriis.* Cæs. *Contus*, 877, a long pole, for the purpose of thrusting, pike: *Præfixa contis capita gestabantur inter signa cohortium.* Tac.

1006. VĔHICULUM, PLAUSTRUM, CARRUS; CURRUS, ESSEDUM; CISIUM, RHEDA, CARRUCA, PETORRITUM; CARPENTUM, PILENTUM, TENSA. *Vehiculum*, a vehicle, i. e. any contrivance whatever to drive or sail: *Juncto vehiculo vehi; vehiculum Argonautarum; vehiculo portari.* Nep., sedan-chair, instead of *Sella gestatoria*, on which the person was carried sitting; *Lectīca*, on which the person is carried in a lying posture (palanquin). *Vehiculum* is every *machine* for conveying burden, be this human or not. Wagons, that

is, vehicles (in the English sense) for burdens alone, are: *Plaustrum*, for burdens of all sorts, wide and uncovered, with two and four wheels; *Carrus*, at a later period *Carrum*, the Gallic four-wheeled wagon, for baggage of war: *Helvetii ad impedimenta et carros suos se contulerunt.* Cæs.; hence, *carrāgo*, the fortification of wagons and cars, so often erected by the Gallic and Teutonic tribes. — For races and battle, we have the following: *Currus*, every vehicle contrived for quick movement, with two wheels, and with two or four horses (*bigæ*, *quadrīgæ*): *Curru quadrigarum vehi.* Cic. *Ruunt effusi carcere currus.* Virg. *Currus falcati.* Liv., sickle-cars in battle. *Curru aurato per urbem vectus.* Id., the triumphal car. *Essĕdum*, the light battle-car of the Gauls and Britons, in which they darted among their enemies, and which, as occasion might require, they left to fight on foot. Cæs. 4, 33; afterward also in Rome as state carriage. — Travelling vehicles: *Cĭsium*, light, with two wheels, and basket-work (*capsus*): *Decem horis LVI millia passuum cisiis pervolavit.* Cic. *Rhēda*, larger, with four wheels, on which there was room for several persons and baggage: *Tota domus rheda componitur una.* Juvenal. *Carrūca*, a covered and embellished *rheda* for persons of quality: *Nero nunquam minus mille carrucis fecisse iter traditur.* Suet. *Pĕtoritum* and *Petorritum*, an open Gallic travelling and baggage wagon, with four wheels: *Esseda festinant, pilenta, petorrita, naves.* Hor. — Vehicles destined for festival use: *Carpentum*, two wheels, for women and some orders of priests (with the *Flamines*, covered: *currus arcuatus.* Liv.); later used as a state equipage; *Pīlentum*, four-wheeled, hanging high in springs, and with a flat roof, which left the sides open, for matrons: *Honorem ferunt matronis habitum, ut pilento ad sacra ludosque, carpentis festo profestoque uterentur.* Liv. *Tensa*, *Thensa*, a vehicle with four wheels and four horses, ornamented with ivory and silver, on which, when the Circensian games were performed, the statues of the gods were solemnly brought into the *circus;* after which they were deposited in a certain place, *pulvinar: Dii omnes, qui vehiculis tensarum sollemnes cœtus ludorum initia.* Cic.

1007. Velum, Velamentum; Velum (Lintea, Carbasa), Dolon, Supparum. *Vēlum*, a cover, which hides, a covering, a curtain, as a larger piece of cloth: *Tabernacula, carbaseis intenta velis.* Cic. *Velamentum*, poetical *Vela-*

men, the cover, inasmuch as it covers over: *Rami oleæ ac velamenta alia supplicum.* Liv. — *Vēlum*, the sail in general, especially the main-sheet, generally of linen substance; hence, poetically, in the plural, *Lintea*, *Carbăsa* (properly, fine linen): *Malum erigi, vela fieri imperat.* Cic. *Præbebis carbasa ventis.* Ovid. *Dŏlon* (δόλων), the small foresail, only used in favorable wind: *Postquam prætoriam vela dantem videre, sublatis raptim dolonibus (et erat secundus ventus), capessunt fugam.* Liv. *Suppărum*, topsail.

1008. Venenum, Virus, Toxicum, Aconitum. *Vĕnenum*, every artificial liquid which produces physical effects, generally prepared poison; hence with the jurists: *Qui venenum malum fecit fecerit.* XII Tabb., and *Veneficus*, a poisoner, one who makes, administers poison: *Locusta, veneficii damnata.* Tac., on account of poisoning. *Vīrus*, the natural, consistent liquid, of corrosive, dying, and offensive animal or vegetable juices, natural poison, or poison as substance: *Malum virus serpentibus addidit atris.* Virg. *Decoquitur virus cognitis antea venenis rapidum.* Tac.; *venenis*, of the poisonous ingredients; *virus*, the liquid impregnated therewith. *Toxĭcum*, poison with which arrows were poisoned; *Aconītum* (ἀκόνιτος), a poisonous plant growing on high rocks, a violent poison, quickly affecting: *Aconitum Medeæ.* Ovid.

1009. Venire, Venum ire; Venum dare, Vendere, Venditare, Mancipare. *Vēnire*, being sold, when the property *goes* from the former owner, for money, to another; *Venum ire*, standing for sale, being offered for sale: *Venit vilissima rerum hic aqua.* Hor. *Pileati servi venum soliti ire.* Gell. — *Venumdare*, exposing for sale, having for sale; *Vendere*, selling; *Venditare*, praising up the merchandise for sale, offering for sale by word of mouth; *Mancipare*, giving something to another, henceforth to be his property; which has been formally sold in presence of five witnesses of age: *Pileus impositus demonstrabat, ejusmodi servos venum dari, quorum nomine emtori venditor nihil præstaret.* Gell. *Quintus frater Tusculanum venditat, ut emat Pacilianam domum.* Cic. *Venditis hortis statuam Augusti simul mancipar at.* Tac.

1010. Venter, Pantices, Ventriculus, Stomachus, Alvus, Abdomen. *Venter*, belly, as vessel or cavern which contains the stomach and entrails, also used of the stomach;

Pantex, plur. *Pantīces*, the hanging belly, pot-belly, used in a derogatory sense: *Faba venter inflatur.* Cic. *Quidquid quæsierat, ventri donabat avaro.* Hor., to the stomach. *Vestros pantices usque madefacitis, quum ego sim hic siccus.* Plaut. *Ventriculus*, stomach: *Ventriculus, qui receptaculum cibi est.* Cels. *Stŏmăchus* (στόμαχος), the gullet or throat, the opening of the stomach, and the stomach itself, as means of digestion, by its warmth; hence, as the seat of irritability, irascibility, of rage and anger. 585. *Conchas stomachi calore concoquere.* Cic. *Alvus* (*alere*), the lower cavity of the belly, where the nutritious particles of the food are separated from the excrements, and the chief channel through which the latter are led off: *Alvi natura, subjecta stomacho.* Cic. *Alvi purgatio.* Id. *Abdōmen*, the soft, fat, abdominal coverings around the navel.

1011. Vernaculus, Domesticus. *Vernaculus*, inlandish, domestic, if it is contradistinguished from foreign, as to the country, home-bred, native: *Vernaculi artifices.* Lic. *Domesticus*, relating to our house, family, or home, opp. *externus: Domestici parietes, tabellarii.* Cic.

1012. Vertere, Versare; Convertere, Transferre, Reddere, Interpretari. *Vertere*, turning: *terga; Ferro vertere terram.* Virg. *In crimen vertere.* Liv. *Versare*, turning frequently, turning about: *turbinem; Orator verset sæpe multis modis eandem et unam rem.* Cic.—*Vertere*, translating from one language into another, the general expression: *Ex Græco in Latinum sermonem.* Liv. *Convertere*, translating, with reference to connexion and style: *Converti orationes Æschinis, nec converti ut interpres, sed ut orator.* Cic. *Transferre*, carrying over, transferring, from one language into another (from which our *translating*): *Istum ego locum totidem verbis a Dicæarcho transtuli.* Cic., otherwise, generally, using a word tropically: *Quod declarari vix verbo proprio potest, id translato quum est dictum, illustrat ejus rei, quam alieno verbo posuimus, similitudo.* Cic. *Reddere*, translating literally: *Quum ea, quæ legerem Græce, Latine redderem.* Cic.; also, *Verbum de verbo expressum extulit.* Ter. *Quæ expressa ad verbum dixi.* Cic. *Interprĕtari*, making the meaning of an expression in an unknown language clear by words in a known one, interpreting, in which the only object is giving the sense: *Epicuri epistolam modo totidem fere verbis interpretatus sum.* Cic. The English word

translation must be circumscribed in Latin, e. g. *Hæc ubi ex Græco carmine interpretata recitavit.* Liv.

1013. Verus, Verax; Vere, Vero. *Vērus*, true, agreeing with reality, contradistinguished from that which is only apparent, or that which is false; *Verax*, true, truth-loving: *De vera et perfecta amicitia loquor.* Cic. *Tiresias verax vates.* Ovid.— *Vēre*, verily, conformably to truth, confirms the truth or reality of a condition; *Vero*, in truth, in fact, confirms the reality of a state of things: *Honestum, quod proprie vereque dicitur.* Cic. *Est vero, inquam, notum signum, imago avi tui.* Id.

1014. Vetare, Interdicere. *Vĕtare*, implicitly and lawfully prohibiting; *Interdicere*, 65, directing, ordering that something be not done, by the person who has power: *Lex peregrinum vetat in murum adscendere.* Cic. *Magna arrogantia usus Ariovistus omni Gallia Romanis interdixit.* Cæs.

1015. Veteranus, Emeritus, Evocatus, Exauctoratus, Ære dirutus. *Veteranus*, one who has grown old in a certain occupation, and has acquired practice and experience in the same; an old, well-tried soldier, in Rome, from the forty-fifth year; *Emeritus*, one who has served out his period of service: *Firmissimum exercitum ex invicto genere veteranorum militum comparavit.* Cic. *Rusticus emeritum palo suspendat aratrum.* Ovid. The *miles emeritus* had served twenty years on foot, or ten on horse; if such a one enlisted for further service, he was called *Evocatus*; but *Exauctoratus* was the dismissed soldier; *Ære dirutus*, a soldier whose pay was stopped by way of punishment: *Milites exauctoratos dimisit.* Liv.

1016. Videlicet, Scilicet, Nimirum, Nempe. *Vĭdēlĭcet*, clearly, refers to something which is evident of itself; *Scīlĭcet*, know, points at something which had not been considered or known, to wit, both endeavouring to prevent a mistake, error: *Caste jubet lex adire ad deos: animo videlicet, in quo sunt omnia.* Cic. *Quamquam quid tu in eo potes? Nihil scilicet.* Id. *Nīmīrum*, doubtless, questionless, if the person addressed is expected to find something quite natural, right, and not place any doubt in our assertion: *Uter melior dicetur orator? Nimirum, qui homo quoque melior.* Quinctil. *Nempe*, half-asking, in which, sure of the thing we believe, we expect the other to agree with us; must be translated in a variety of ways: *Penes quos igitur sunt auspicia more majorum? nempe penes Patres.* Liv.

1017. Videre, Cernere; Visere, Invisere, Visitare. *Vĭdere*, seeing, perceiving by the sense of sight: *Ut (Hannibal) eum quoque oculum, quo bene videret, amitteret.* Cic. *Cernere*, distinguished by the sense of sight, seeing distinctly: *Quum agmen Pompeii procul cerneretur.* Cæs. *Nos ne nunc quidem oculis cernimus ea, quæ videmus.* Cic. — *Videre*, seeing, simply refers to the organs; *Vīsere*, looking, from curiosity; *Invisere*, looking into, attentively, inquiringly, and visiting, as we use even the simple word *seeing* a friend for visiting; *Vīsitare*, frequently visiting, and also visiting, without further determinative to express a greater degree of interest: *Constitui ad te venire, ut et viderem te, et viserem et cœnarem etiam.* Cic. *Licet fundos nostros obire aut invisere tamen.* Id. *Mihi quidem tu jam eras mortuus, quia te non visitavi.* Plaut.

1018. Vigilare, Excubare. *Vĭgilare*, watching, i. e. not sleeping, being awake, and being watchful, keeping one's self watchful: *ad multam noctem; Vigilare pro re alterius.* Cic., being uninterruptedly attentive to the preservation of a thing. *Excubare*, keeping watch without doors, especially outside of a camp, and during night: *Nocte cives in muris excubabant.* Liv.

1019. Villicus, Actor, Procurator, Magister. *Villicus*, the manager of a farm, a manumitted slave, who, as *Actor*, overseer, with his wife, *Villica*, had the direction of a Roman farm, and assigned the proper work to each slave; he himself was under the *Procurator*, the accountant, steward, who presided over the whole farming business, interest of a landowner, kept the books, and had the money under his care; from this superior *Procurator villæ* we have to distinguish inferior ones, e. g. *procurator apum*, the bee-manager. *Magister*, a special superintendent over the hands engaged in one of the branches of the farm, e. g. over the vigneroles, the common field slaves; the most important or highest of these was the *magister pecoris*, or superintendent over the herdsmen, shepherds, &c., and all that appertained to the cattle.

1020. Vindicare, Adserere; Ulcisci, Vindicta, Vindicæ. *Vindicare (vis-dicare)*, insisting upon one's own, of which another has wrongfully possessed himself; claiming something as one's property, vindicating one's rights against aggression: *Vindicatur Virginia, spondentibus propinquis.* Liv., she whom Appius intended to make a slave, was

saved by the guaranty of her relations. *Adsĕrere*, taking to one's self; *aliquem manu*, appropriating, claiming one legally and formally as one's property, by laying hand on him: *Appius clienti negotium dedit, ut virginem in servitutem adsereret.* Liv., he should lay hold of her, and thus appropriate her as his slave. The lawful owner of a slave grants him liberty from his own free choice, *in libertatem asserit;* he restores liberty to one who has been brought into slavery against law, *in libertatem vindicat.*—*Vindicare*, revenging, punishing, making satisfaction to the law: *Dolus malus legibus erat vindicatus; Judices quam acerrime maleficia vindicant.* Cic. *Ulcisci* (*ulcĕre*, a lost verb), pursuing, i. e. persecuting an injury, disgrace; revenging, punishing it, if the offended party procures satisfaction: *Ego te pro istis dictis et factis ulciscar.* Ter. *Statuerunt istius injurias per vos ulcisci et persequi.* Cic.—*Vindicta*, the staff with which the prætor touched the head of the slave when he was freed; revenge, punishment, executed in order to revenge the law: *Tibi suscepta est vindicta legis severæ.* Ovid. *Vindiciæ*, every object the lawful possession of which is the subject of litigation: *Secundum libertatem postulare vindicias.* Liv.

1021. Vinea, Vitis, Vinetum; Crates, Pluteus, Testudo, Musculus. *Vīnea, sc. arbor*, the vine, as wine-producing plant, and as generic term, rather poetical, and with later writers; *Vītis*, the vine, respecting its physical quality as plant: *Antequam vinea florere incipiat.* Plin. *Religatio et propagatio vitium.* Cic. *Vinea, sc. terra*, the vineyard, as landed property of the owner; *Vinētum*, a vine-nursery, the place where vines stand together: *Pratis et vineis et arbustis res rusticæ lætæ sunt.* Cic. *Vineta, oliveta.* Id. *Ut vineta egomet cædam mea.* Hor., injuring one's self.—*Vinea, sc. porticus*, a bower of vines; hence, a light roof for protection of besiegers, resting on pointed poles: *Vites hominis altitudine adminiculatæ sudibus vineam faciunt.* Plin. *Contextæ viminibus vineæ.* Cæs. *Crātes*, a hurdle, fold, of willow branches, also of protective wall and shelter; *Plŭteus*, a perpendicular shelter of boards and branches, half-round, upon three wheels, behind which the soldiers advanced toward a wall, to dislodge its defenders: *Vitelliani pluteos, cratesque et vineas suffodiendis muris protegendisque oppugnatoribus expediunt.* Tac. *Testūdo*, the shelter of soldiers, when they placed their shields above their

heads close together, and a machine employed in sieges, with an arched, solid roof, projecting sides, and wheeled along, under which the *aries* (the wall-breaker) was used; *Musculus*, a similar contrivance for the same purpose, only with a triangular roof, and upon rollers. Cæs. C. 2, 2. 10.

1022. VINOSUS, VINOLENTUS, POTUS, TEMULENTUS. *Vinosus*, loving wine: *convivium.* Ovid. *Vinolentus*, full of wine, drunk: *Inter sobrios bacchatur vinolentus.* Cic. *Pōtus*, he who has drunk well, fully: *Domum bene potus redieram.* Cic. *Tēmulentus*, intoxicated, excited with wine: *Thais temulenta.* Curt., where *ebrius* and *mero oneratus* are used for the same.

1023. VIRERE, VIRESCERE, VIRIDARI, VERNARE. *Vĭrēre* (*vis*), being green, being in its full vigor and action of the principles of life: *Perpetuo virens buxus; Virent genua.* Hor. *Virescere*, becoming green: *gramina; Viridari*, taking, getting a green color: *Vada subnatis imo viridantur ab herbis.* Ovid. *Vernare*, making spring, rejuvenating: *Vernat humus, floresque et mollia pabula surgunt.* Ovid.

1024. VIRGO, PUELLA, VIRAGO. *Virgo*, the maiden in her full vigor; *Puella*, a girl, refers to the early youthful age of the female: *Virgo adulta, incorrupta.* Cic. *Verba puellarum, foliis leviora caducis.* Ovid.; both words are used likewise of young married women: *Ah, virgo infelix, tu nunc in montibus erras.* Virg., of Pasiphae, wife of Minos. *Poppæa, puella vicesimo ætatis anno.* Tac. *Vĭrāgo*, a masculine woman, a heroine: *Belli metuenda virago.* Ovid., i. e. *Minerva.*

1025. VIRTUS, FORTITUDO. *Virtus*, manliness, signifies the energy of action, which with firmness is directed to every thing great and good, in order to undertake and perseveringly execute it; hence, courage, valor, talents, virtue, merit, &c. *Omnes rectæ animi affectiones virtutes appellantur. Appellata est autem ex viro virtus.* Cic. *Fortitudo*, firmness of soul, fortitude, which prevents us from losing courage in undertakings of great difficulty, exertion, and danger; valor, which perseveres bravely: *Fortitudo animi affectio, tum in adeundo periculo et in labore ac dolore patiens, tum procul ab omni metu.* Cic.

1026. VIS, VIRES, ROBUR; SIGNIFICATIO, —TUS, POTESTAS. *Vīs*, power, force, which operates as active principle, and with superior effect, power: *Nostra omnis vis in animo*

et in corpore sita est. Sall. *Vis ingenii, animi.* Id. *Vi vis illata defenditur.* Cic. *Vīres,* powers: *animi atque ingenii; corporis; Urbis vires.* Liv., forces. *Rōbur,* 854, strength, which has risen to a superior degree, and firmness, solidity, with reference to the resistance to be made: *Ut in veteribus castris major pars et omne robur virium esset.* Liv. — *Vis,* the essence of a thing, which depends upon the aggregate of its powers: *Justitia semper allicit vi sua atque natura.* Cic.; hence, the force, power, meaning, true sense, which lies in a word, expression: *Diligenter oportet exprimi, quæ vis subjecta sit vocibus.* Cic. *Significatio, Significatus,* the signification, in which the speaker uses a word: *Licet eo trahere significationem scripti, quo expediat.* Cic. *Ve particula duplicem significatum capit.* Gell. *Potestas,* the signification which a word may have, used only by later writers: *Atque particula quasdam potestates habet non satis notas.* Gell.

1027. Viscera, Intestina, Ilia, Exta, Præcordia. *Viscĕra,* intestines, in the most comprehensive sense; in general, every thing in the body between skin and bone: *Ita verberibus excipiuntur, ut multus e visceribus sanguis exeat.* Cic. *Intestīna,* the entrails: *Reliquiæ cibi depelluntur tum adstringentibus se intestinis, tum relaxantibus.* Cic. *Ilia,* thighs and loins, flanks: *Ilia inter coxas et pubem imo ventre posita sunt.* Cels.; poetically, also, for the viscera. *Exta,* the entrails, taken out of the animal and spread out, especially of sacrificed animals; the heart, lungs, liver, and kidneys belonged to it: *Lancibus fumantia reddimus exta.* Virg. *Præcordia,* the diaphragm; also used for the breast.

1028. Vita, Victus; Vivere, Vitam degere. *Vīta,* life, the state in which a being manifests activity; *Victus,* 297, way of living, by which we support life, sustenance, and the requisites of life: *Fuit quoddam tempus, quum homines sibi victu fero vitam propagabant.* Cic. — *Vĭvere,* living, performing the functions of life; *Vitam degere,* passing the life, with reference to time, residence, mode of living, and relations in which we live: *Et vivere vitem, et mori dicimus.* Cic. *Vitam in egestate degere.* Id.

1029. Vix, Vixdum, Ægre. *Vix,* hardly, almost not, when something is on the point not to be brought about: *Gabinius collegit ipse se, vix, sed collegit tamen.* Cic. *Vixdum,* hardly still, hardly yet; it refers the *hardly* to a point

of time immediately antecedent: *Postero die, vixdum luce certa, deditio fieri cœpta.* Liv. *Ægre*, hardly hardly, but just, with much trouble and difficulty: *Ægre me tenui.* Cic.

1030. Ultro, Sponte. *Ultro* (see 984), in addition, above expectation, even, used of free actions which go beyond the natural limit of their relations: *Mithridatem Asia non modo recipiebat suis urbibus, verum etiam ultro vocabat.* Cic. *Sponte*, spontaneously, from free impulse, with the consent and assent of some one, by itself, of itself, without cause: *Sua sponte et voluntate quidpiam facere.* Cic. *Sua sponte, nulla adhibita vi, consumtus ignis exstinguitur.* Id.

1031. Umbræ, Manes, Lemures, Larvæ, Spectrum, Simulacra. *Umbræ*, shades, the souls of the departed in an airy body, similar to the person when living; *Mānes*, the good, the name of the shades so long as it was yet undecided whether they belonged to the peaceful or evil spirits; *Lĕmŭres*, departed spirits, as soon as they had left the body, when they either received the office of a *Lar*, 488, or became *Larvæ*, haunting spirits, represented as skeletons. *Spectrum*, a phantasma, appearing as visible form; *Simulacra*, 530, such images of the imagination, if they resemble certain objects, and appear to the waking person; hence, also used of shades in the lower regions: *Umbræ ibant tenues, simulacraque luce carentum.* Virg. *Manes elicere, animas responsa daturas.* Id. *Nocturnos lemures rides.* Hor. *Larvæ agitant senem.* Plaut.

1032. Undique, Undecunque. *Undĭque*, from all sides, all points, from every one; *Undecunque*, from everywhere, be it from whencesoever, generalizing: *Totis castris undique ad consules curritur.* Liv. *Rupem fluctus non desinunt, undecunque moti sunt, verberare.* Senec.

1033. Ungere, Linere; Unctus, Delibutus, Oblitus; Unguentum, Nardus. *Ungere*, anointing, covering and rubbing with a greasy substance, especially scenting oil: *olivo.* Hor. *Lĭnere*, covering with an adhesive, sticking substance: *pice*, *luto*, *cera.*—*Unctus*, anointed, only of the application of the substance: *Capilli uncti.* Hor. *Delĭbūtus*, well anointed, when the substance has well entered: *unguento.* Phædr. *Multis medicamentis propter dolorem artuum delibutus.* Cic. *Ipse composito et delibuto capillo per forum volitat.* Id., streaming, dripping with unctuous matter. *Oblĭtus* (*oblinere*), besmeared with something

adhesive, soiled: *Non cera, sed cæno obliti.* Cic. *Inertes homines, sertis redimiti, unguentis obliti.* Id., in a sense of disgust, contempt. — *Unguentum*, salve, a scented oil or fat, serving for an ointment; *Nardus*, the well-scenting Nard-oil, balm of *Nardus*, which was used for anointing: *Assyria nardo uncti.* Hor.

1034. Unguis, Ungula. *Unguis* (*uncus*), nail of the fingers and toes; with animals, the single claw, the single part of the hoof: *Cultello purgare ungues.* Hor. *Prædam rapuisti unguibus.* Phædr., of the eagle. *Carmen castigare ad unguem.* Hor., with the utmost accuracy. *Ungula*, hoof entire, claw: *Solido graviter sonat ungula cornu.* Virg. *Ungulaque in quinos dilapsa absumitur ungues.* Ovid., of Io, as cow. *Coquus milvinis aut aquilinis ungulis.* Plaut., claws.

1035. Vocare, Apellare, Nominare, Citare, Compellare. *Vŏcare*, calling, naming, referring to the sound of the name: *Septem qui sapientes vocarentur.* Cic. *Appellare*, 846, addressing. Calling something by the right name, so that thereby it becomes entirely distinguishable: *suo quamque rem nomine.* Cic. *Id ex similitudine floris lilium appellabant.* Cæs. *Nōminare*, giving a name, naming, that is, mentioning by name: *Romulus urbem e suo nomine jussit nominari.* Cic. *Ad flumen Sabim, quod supra nominavimus.* Cæs. *Cĭtare*, calling by name to appear, citing before some one, as witness, surety: *reum, senatum; testem, auctorem.* *Compellare*, addressing some one personally, talking to a person: *Blande hominem compellabo.* Plaut.

1036. Volare, Volitare, Subvolare. *Vŏlare*, flying: *Volat per aere remigio alarum.* Virg. *Vŏlitare*, flying to and fro, fluttering about: *Volucres videmus passim ac libere solutas opere volitare.* Cic. *Subvolare*, flying heavenward, and flying a little, beginning to fly, flapping, see 953: *Partes igneæ sursum rectis lineis subvolant.* Cic. *Pulli columbarum prius quam subvolent, paucas detrahas pinnas.* Colum.

1037. Vortex, Turbo. *Vortex* (also *Vertex*), a whirl in the water as well as the air, by which things caught in it are drawn from the circumference in a spiral line to the centre, where they are ingulfed or destroyed; hence, a whirlpool and whirlwind: *Navem torquet agens circum, et rapidus vorat æquore vertex.* Virg. *Turbo*, whirlwind, which

carries things away, or tears them down, tornado: *Interdum vortice torto (venti res) corripiunt, rapidique rotanti turbine portant.* Lucret.

1038. VOTA FACERE, SUSCIPERE, NUNCUPARE; VOTI COMPOS, REUS, DAMNATUS. *Vota facere*, making vows, vowing, declaring, that something has been promised to a deity, if it fulfil a desire; also merely pronouncing wishes to a deity: *Vos vota faciebatis, ut Miloni uti virtute sua libĕret.* Cic. *Vota suscipere*, taking vows upon one's self, obliging one's self to them; *nuncupare*, making solemn vows in the forms adopted for that purpose, e. g. for blessing upon important undertakings; these were written down: *Quum prætor paludatus exisset, votaque pro imperio suo communique re publica nuncupasset.* Cic.— *Voti compos*, one who has obtained his desire: *Ejus me compotem voti vos, dii, facere potestis.* Liv. *Voti reus*, one bound by a vow, after having made it; *Voti damnatus*, having obtained what one desired, and therefore bound to pay one's vow: *Precabantur, ut Fabiis felix pugna esset, damnarenturque ipsi votorum, quæ pro iis suscepissent.* Liv.

1039. USQUE, SEMPER; TENUS, FINE. *Usque* (properly, at every spot or place of a long series or row), always, continually, in one train within certain limits: *Ne abeas, priusquam ego ad te venero.—Usque opperiar.* Plaut., namely, until you come back. *Semper*, always, without reference to the limits of the period: *Cito rumpes arcum, semper si tensum habueris.* Phædr.— *Usque*, throughout in one train, from one point to another, locally; and with reference to the final point, to, as far as: *Profectus est Tarsum usque Laodicea; Dona usque ad Numantiam misit ex Asia; Amicitia usque ad extremum vitæ permanet.* Cic. *Tĕnus*, as far as, up to, from the other side, only locally; *Fine*, as far as, from this side, both referring to the object or aim *to* which: *Milites per aquam, ferme genu tenus altam, sequebantur.* Liv. *Per mare umbilīci fine ingressi.* Hirt. in Afr.

1040. UTI, ABUTI, DEUTI, FRUI, POTIRI; USURPARE, USU CAPERE; USUCAPIO, USUSFRUCTUS, POSSESSIO. *Uti*, 26, using, using something and deriving advantage or pleasure from it: *Istoc ego oculo utor minus.* Plaut. *Abuti*, wearing off, out; using in a manner as it ought not to be, abusing: *Abutendum errore hostium.* Liv. *Libertate ille in acerbissimo supplicio abusus est.* Cic. *Deuti*, using badly, ill-treating: *victo.* Nep. *Frui*, enjoying a thing,

using with pleasure, interest, advantage: *Commoda, quibus utimur, lucemque, qua fruimur, a deo nobis dari videmus.* Cic. *Pŏtiri* (*pŏtis*), becoming master of a thing, making one's self master of it, and having in one's power: *Macedonum gaza potitus est Paullus.* Cic. *Voluptatibus bona ætas fruitur, quibus senectus, si non abunde potitur, non omnino caret.* Id. — *Uti re*, using, inasmuch as the article is useful to the using person; *Usurpare rem* (*usura*), making use of something, using it as means for an object: *Hoc genus pœnæ sæpe in improbos cives usurpatum est.* Cic.; especially making unlawful use, arrogating a thing: *Possessionem honoris, usurpati modo a plebe per paucos annos, recuperasse in perpetuum Patres.* Liv. *Usucapere*, obtaining the right of property over a thing by a long and uninterrupted use, becoming owner by prescription: *Nihil mortales a diis immortalibus usucapere possunt.* Cic. — *Usucapio*, the right of property, ownership, obtained by uninterrupted possession of a thing during a period fixed by law: *Finium usucapionem XII tabulæ intra quinque pedes esse noluerunt.* Cic., the limit of five feet between two pieces of property could not be claimed. *Ususfructus*, the use of something without being the owner or having hired it, usufruct: *Fulcinius usum fructum bonorum suorum Cæsenniæ legat, ut frueretur una cum filio.* Cic. *Possessio*, possession, and the thing possessed, without ownership: *Quid hereditatum possessiones datas, quid ereptas proferam?* Cic. *Possessio est usus agri aut ædificii.* Fest. But that which belongs as property to the possessor, is called, with reference to him, his *ager*.

1041. Utrobique, Utrimque, Utroque. *Utrobīque*, on each of the two sides: *Utrobique magnos inimicos habebam.* Cic. *Utrimque*, from both sides: *Paucis utrimque procurrentibus contendebatur.* Hirt. B. G. *Utrōque*, toward both sides: *Hinc Scyrum, inde Delum, utroque citius, quam vellemus, cursum confecimus.* Cic.

1042. Uva, Corymbus, Racemus, Acinus. *Uva*, grape; *Cŏrymbus*, grape of ivy, and other similar ones: *Hederæ gravidis distringunt vela corymbis.* Ovid. *Răcēmus*, the part of the grape to which the berries are attached: *Variat liventibus uva racemis.* Prop. *Acinus* and *Acinum*, the single berry and its grain; wine-berry (different from *bacca*, 812): *Mago præcipit, uvam bene maturam legere, ăcĭna decerpere, mucida aut vitiosa rejicere.* Colum.

1043. VULGARIS, VILIS, SOLITUS. *Vulgaris*, appearing, being the case with everybody, characteristic of the common people, common, vulgar: *Mitto artes vulgares, coquos, pistores.* Cic. *Vulgare amici nomen, sed rara est fides.* Phædr. *Vilis*, 268, cheap, that which may be had for a low price, without value, worthless: *Vilia poma.* Virg. *Solitus*, commonly, usually, that which for a long period has repeatedly been done, without any important exception: *Verba excusandæ valetudini solita.* Liv.

1044. MALEFICIUM, FACINUS, FLAGITIUM, SCELUS, NEFAS. *Mălĕfĭcium*, the evil deed, with reference to its character as effect of wicked intention, opp. *beneficium; Făcinus*, the deed according to its genus, that is, its prominent feature, a great deed, an awful deed; different from *malefactum*, evil deed, evil act. *Factum*, the deed as *done*, as something that has happened: *Temperare ab injuria et maleficio.* Cæs., of doing, causing injury. *Accipite aliud Verris facinus nobile, et ejusmodi, ut in uno omnia maleficia inesse videantur.* Cic. *Flāgitium* (*flāgitare*, supplicating; properly, slavishly bending and turning), an act connected with great disgrace, by which the actor dishonors himself, a shameful act, an infamy: *Factum flagitii plenum et dedecoris.* Cic. *Quod facinus a manibus unquam tuis, quod flagitium a toto corpore abfuit?* Cic. *Scelus*, an impious, horrid, awful deed, maliciously performed, with disregard of religion and laws; also, the malice and wickedness which produced the deed: *Scelus legatorum contra jus gentium interfectorum.* Liv., perpetrated against ambassadors. *Inaudita facinora sceleris, audaciæ, perfidiæ.* Cic. *Vice*, wickedness, inasmuch as they injure; *flagitium*, inasmuch as it disgraces. *Nefas*, a crime against the law of nature, and against that which is sacred: *Patriæ irasci nefas esse ducebat.* Nep. *Mercurium Ægyptii nefas habent nominare.* Cic.

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